THE

MOABITE STONE;

A FAC-SIMILE OF THE ORIGINAL INSCRIPTION,

WITH

AN ENGLISH TRANSLATION,

AND

A HISTORICAL AND CRITICAL COMMENTARY.

Second Edition, Revised and Enlarged,

WITH A MAP OF THE LAND OF MOAB.

BY

CHRISTIAN D. GINSBURG, LL.D.

LONDON:
REEVES AND TURNER, 196, STRAND.

MDOCCCLXXI.
PREFACE.

As the First Edition of my Essay on the Moabite Stone was circulated gratuitously by the Proprietors among the Members of the British Association, and as there has been a demand for purchasing it, I have been induced to issue a Second Edition, which should be accessible to the Public. Had I studied my own feelings, I should have deferred the publication of the Second Edition a little longer, to see whether M. Ganzeau could at last be induced to publish Photographs, or Casts of the squeeze of the entire Stone, and of the fragments after it was broken up, which he possesses, so as to enable us to test his joining together of the shattered pieces. But the withdrawal of my Essay from the market led many to believe that it was either owing to some literary blunders which had escaped my notice, or that I had changed my mind on the genuineness of the Stone. The first whisper I can safely pass over without explanation. As to the second I can only remark, that the scholarship of the individual who should call the genuineness of the Inscription in question is not worth a day's purchase.

In preparing the Second Edition for the Press I carefully perused both the important and the unimportant Treatises and Notices which have appeared separately, and in Periodicals, upon the Moabite Stone, as may be seen from almost every line of the commentary.

Through the aid of the Council of the British Association, and the recent exploration of Moab in connection with the Palestine Exploration Society, I am enabled to publish in this edition a new Map of Moab, embodying the investigations of Captain Warren and Mr. Palmer, which will materially aid the understanding of the campaign described on the Stone.

As I greatly desire that my Treatise should be intelligible to every ordinary reader of the Scriptures, I have tried to explain the very rudiments of Hebrew grammar, and have translated nearly every foreign quotation, whether Oriental or Occidental. This, I am sure, the more advanced student will excuse; since it is as important for educated people generally, who often wonder what dialects the neighbouring people of the Jews spoke, as it is for the scholar, to know in what language Solomon, Omri, Jehoshaphat and Elisha, who are described as holding converse with the different nations of Canaan, carried on their conversation.
Appended to this Treatise will be found the eleven versions of the Moabite Stone, English, French, and German, which have already appeared, in parallel columns, accompanied by my own translation. In arranging these versions I have not followed the chronological order, but grouped them together according to the different languages, giving, however, the French the priority, because they appeared first. As M. Ganneau and Professor Schlottmann have respectively published three different recensions of their translation, I have given the last of each.

In the Index of the words which occur in the Moabite Stone, I have not only catalogued the roots, but the different forms of the verbs, the nouns and the particles, so that it may constitute a Concordance to the Inscription. Any form of a verb or a noun used in the Moabite Stone, which does not occur in the Hebrew Scriptures, is marked by an asterisk, thus enabling the student to see at a glance what new acquisitions this lapidary document yields to the Hebrew vocabulary. The Grammars referred to are the last editions.

Holmlea, Binfield, Bracknell, Berks,

May 1st, 1871.
TO

EMANUEL DEUTSCH,

I INSCRIBE THIS TREATISE

AS A

TOKEN OF ESTEEM.
אנך,مشי,גו,צומחו,כלל,מאוב,הו, BN גני,איבי,כל,עד,מאוב, yalש,שתח,ואנק,כלל
אמיר,آثار,אינש,התכנית,זאת,לבוש,ברוקר,תלבושה,
(_THREADS) ב, נסע, ש, יסוד, ג,CHK. קדר, יסוד, ג, CHK.
ضار, דוד, חיים, ח, אבר, צ, לב, מפרק, בש, ח, חת, ש, יש, ח, ג, 
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1. I Mesha am son of Chemos, Gad King of Moab, the
2. Dibonite. My father reigned over Moab thirty years, and I reign-
3. ed after my father. And I erected this Stone to Chemos at Korcha, [a Stone of]
4. salvation, for he saved me from all despisers and let me see my desire upon all my enemies.
5. Now Omri, King of Israel, he oppressed Moab many days, for Chemos was angry with his
6. and his son succeeded him, and he also said, I will oppress Moab. In my days he said, [Let us go]
7. and I will see my desire on him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land
8. Medeba and [the enemy] occupied it [in his days and in] the days of his son, forty years. And Chemos [had mercy]
9. on it in my days; and I built Baal Meon, and made therein the ditch and I [built]
10. Kirjathaim. For the men of Gad dwelled in the land [Atar]oth from of old, and the King of Israel fortified
11. Ar[roth, and I assaulted the wall and captured it, and killed all the wa[riors of]
12. the wall, for the well-pleasing of Chemos and Moab; and I removed from it all the spoil, and [of-
13. fered] it before Chemos in Kirjath; and I placed therein the men of Siran and the men of]
14. Mochrath. And Chemos said to me, Go take Nebo against Israel. [And I]
15. went in the night, and I fought against it from the break of dawn till noon, and I took
16. it, and slew in all seven thousand [men, but I did not kill] the wom-
17. en [and ma]jorities, for [I] devoted [them] to Ashtar-Chemos; and I took from it
18. [the ves]sels of Jehovah and offered them before Chemos. And the King of Israel fortified
19. Jahaz, and occupied it, when he made war against me; and Chemos drove him out before [me and]
20. I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it,
21. to annex it to Dibon. I built Korcha, the wall of the forest, and the wall
22. of the city, and I built the gates thereof, and I built the towers thereof, and I
23. built the palace, and I made the prisons for the crim[inal]s within the]
24. wall. And there was no cistern in the wall in Korcha, and I said to all the people, Make for yourselves
25. every man a cistern in his house. And I dug the ditch for Korcha with the [chosen] men of
26. [Israel. I built Aror and I made the road across the Arnon,
27. I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cut down]
28. by the armed [men] of Dibon, for all Dibon was now loyal; and I reign[ed]
29. from Bikan, which I added to my land, and I built
30. [Beth-Gamul], and Beth-Diblathaim, and Beth-Baal-Meon, and I placed there the poor
31. [people of] the land. And as to Horonaim [the men of Edom] dwelt therein [on the descent from old].
32. And Chemos said to me, Go down, make war against Horonaim, and take it. And I assaulted it,
33. [And I took it for] Chemos [restored it] in my days. Wherefore I ma[de] . . .
34. year . . . and I . . .
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THE MOABITE STONE,
REDUCED TO ONE-FIFTH OF THE ORIGINAL.
I N T R O D U C T I O N.

I.—THE HISTORY OF THE MOABITE STONE.

The story of the discovery of this unparalleled relic is as simple, as the means set on foot to obtain it, which resulted in its destruction, are intricate. The Rev. F. Klein, of the Church Missionary Society, made a journey to Jebel Ajloon and the Bekaa, in August 1868, over a country which has only been visited twice or thrice by Europeans during this century. On his arrival at Dibân, August 19th, he was informed by his friend and protector, Sheikh Zattam, son of the famous Fendi-l-Faiz, Sheikh of the Beni Sachr, that scarcely ten minutes from where they had pitched their tents, there was a black basalt stone, which turned out to be about 3 ft. 10 in. high, 2 ft. in breadth, and 14½ in. in thickness, and rounded both at the top and bottom to nearly a semicircle, with an inscription on it consisting of thirty-four straight lines, running across the stone, about 1½ inch apart.

Mr. Klein, who in fact the real discoverer of the Moabite Stone, did not understand the import or the immense importance of the precious document, and therefore satisfied himself with merely taking a drawing of a few words and compiling an alphabet from it. Still, from the whole appearance of the monument, he was impressed with the fact that it ought to be in an European Museum, and accordingly, at once set negotiations on foot to secure it for the Museum at Berlin. Dr. Petermann, of Berlin, to whom Mr. Klein described his find, endeavoured to get possession of it, and then transmit this huge and heavy block to his Government.

But though the Stone had stood there upwards of two millenniums and a half without the natives assigning any other value to it than that of a relic, the very fact that a Frank, as they call every European, had seen it and was endeavouring to obtain it, at once roused their suspicions, and made the Moabites believe that it was worth, or that they at least ought to ask for it, its weight in gold. Hence those of them who had an interest in getting as much for the Stone as possible, were not satisfied with having one bidder for it; and, knowing that there were in Jerusalem other Europeans, who at a great expense not only compass sea and land, but even descend into the very bowels of the earth to obtain stones, bones, broken earthenware, &c., provided they are old, determined to make known their treasure to other Franks with plenty of money. Thus, a few weeks after Mr. Klein had seen the Stone, and spoken to the natives about it, a man from Kerak came purposely to acquaint Captain Warren, the indefatigable and accomplished agent of the Palestine Exploration Society at Jerusalem, with its existence.

The design of this information need not be pointed out; and we, as good men of business, can hardly

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1 As M. Ganneau, who never saw the Stone in its entirety, has given it out that it was square at the bottom, and as this serious mistake has been followed by all who have written upon, or who have given sketches of, the Moabite Stone, we subjoin Mr. Klein's description, who, as we shall see hereafter, was not only the original discoverer of this remarkable monument, but is the only European who saw it before it was broken. "The Stone is, as appears from the accompanying sketch, rounded on both sides, not only at the upper end, as mentioned by Monsieur Ganneau, who says 'La forme de la stèle était celle d'un carré long, terminé en haut par une partie arrondie, l'angle inférieur de droite étant déjà cassé depuis fort long-temps.' From his sketch also of the Stone, he admits it not to have been rounded, but square at the bottom; but the fact of this being so cannot but be of importance to him, as it will give him the comfortable assurance that in the lower corner sides there are not so many words of the inscription missing as would be the case if it were square at the bottom, as he was wrongly informed by his authority; for, as in the upper part, so also in the lower, in exactly the same way the lines become smaller by degrees. Pull Mint Gazette, April 19th, 1870. Palestine Exploration Society, Quarterly Statement, No. vi., p. 283. It is strange that Professor Rawlinson, who published an article on the Moabite Stone in the Contemporary Review of August, 1870, more than three months after the appearance of Mr. Klein's letter in the Pull Mint Gazette, and more than a month after it was republished in the Palestine Exploration Society, Quarterly Statement, still represents the Moabite Stone as square at the bottom. Mr. Klein's measurements of the Stone are also different from those of M. Ganneau, as may be seen from the following comparison:--

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<th>Ganneau</th>
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<td>Height</td>
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INTRODUCTION.

wonder that the men of Kerak, and many others in that country, should wish to become agents to "the rich Englishman" in this matter, and try to make as good a bargain as possible. Captain Warren, however, knowing that "the Prussian Consul was moving in the matter to get possession of it," and that he had actually "obtained a firman for the Stone," like an English gentleman, would take no action, and did not feel at liberty to concern himself about it, until the spring of 1869.

It was at this time that another antiquarian appeared on the scene. The Rev. Dr. Barclay related the circumstances of the Stone, and the slow process by which the Prussians tried to secure it, both to Captain Warren and M. Clermont-Ganneau, of the French Consulate at Jerusalem, in the spring of 1869. Both these gentlemen expressed their astonishment when they heard that no squeeze or copy of the inscription had been taken. All that the two Englishmen, i.e. Captain Warren and Dr. Barclay, could do, was to call on Mr. Klein to ascertain the progress made by the Prussian officials in securing the monument, and Captain Warren was then obliged to leave Jerusalem for the Lebanon, in July, 1869.

M. Ganneau, however, who remained on the spot, was not deterred from moving in the matter, though he knew that the Prussians were first in the field, and that they were making every exertion to secure it for the Berlin Museum. Surmising the importance of this ancient relic, this young French savant, with more enthusiasm than discretion, employed several agents to obtain squeezes, and even the Stone itself, and actually promised for it 200 medshidjes, or about £375. This was too great a temptation, and a bait for the different chiefs, each one of whom naturally wished to obtain the prize. When the Governor of Nablus heard that there was a Stone at Dhiban, for which a lot of money had been offered by the Franks, and that there had already been fighting among the Arabs, &c., whom M. Ganneau had sent across the Dead Sea to take the squeezes, he put pressure upon the Bedouins, through the Modir of es-Salt, to obtain the prize for himself. The Moabites, thus exasperated, "sooner than give it up, put a fire under it and threw cold water on it, and so broke it, and then distributed the bits among the different families, to place in the granaries, and act as blessings upon the corn; for they say that without the Stone (or its equivalent in hard cash) a blight will fall upon their crops." When Captain Warren, was returning from the Lebanon to Jerusalem, in November, 1869, he was met on the road, half-way up from Jaffa, by an Adwan, who informed this indefatigable explorer of the melancholy fact that the Stone at Dhiban was broken, and as proof produced a piece of it with letters, which he gave to the Captain.

It is, therefore, not too much to say, that the very oldest Semitic lapidary record of importance yet discovered, which had defied the corroding powers of more than 2,500 years, was at last broken up, through the unwise measures adopted by a young French savant, who, in spite of knowing that others were first in the field bidding for it, was determined to outbid them, in order to secure it for his own nation. Had M. Ganneau entertained the same disinterested sentiments, and acted upon the same principle, as Captain Warren,—that it mattered little "whether the Stone got to Berlin, London, or Paris,"—this precious relic might, in all probability, have now been in its original state in one of the European Museums. In mitigation, however, of M. Ganneau's precipitate and hasty action, it must be stated that he was the first to recognise the immense importance of the monument. Still the fact that he never even mentions Mr. Klein's name, nor says a word that the Prussians were endeavouring to secure it, in his account of the Moabite Stone, will always show that he was more jealous to appear as the original discoverer of the monument, than to give credit to whom credit is due.

As this account of the mournful history of the Moabite Stone, which I gave in the first edition of my

In a letter from Dr. Meyer, Chancellor of the North German Consulate at Jerusalem, just published in the Zeitschrift der Deutschen Morgenländischen Gesellschaft (vol. xxxiv. p. 236), Dr. M. says that the Pasha of Nablus had engaged to deliver the Stone into the hands of the Consul for 100 Napoleonis. = £28 ("Der Pasha von Nablus, in December durch einen von uns ausgewirkten Firman vom Wall zu Damascus beordert, den Stein in unsere Hände zu schaffen—for 100 Nap. dor—fororderte die Beni Hamide auf, den Stein herauszugeben.") So that M. Ganneau, who tells us that Sheik el Faisi "demanda quatre cents médjéjou, dont je lui donnai moi-même d'avance," promised to give more than four times the amount for which the Stone was to have been delivered to the German Consulate.

Treatise, has been questioned by some of M. Ganneau's friends, who thought that I exhibited him in too dark a light, I subjoin the following literal translation of the official Report just published.¹

"At the end of August 1868, my friend the Rev. F. Klein, of the Church Missionary Society, returned to Jerusalem from a journey round the Dead Sea. The day after his arrival he gave me an account of it in the presence of three friends, when he called my special attention to a Stone which the Bedouins in the neighbourhood of Dibân, the ancient Dilon, showed him, remarking expressly that he was the first European who got to know of it. According to his statement, which was taken from notes in his diary, it was three spans wide, five spans long, and one and a half spans thick, (i.e. seventy centimetres wide, one metre thirteen centimetres long, and thirty-five centimetres in thickness,) probably basalt,² and had a very plain Inscription of thirty-three lines,³ very well preserved, and only on the upper part some lines were a little obliterated. Not being prepared for such a find, he had no squeeze paper; and as he was obliged to leave soon, he could make no transcript of the whole, but only copied a few signs, which I at once recognised as Phænician. By the next post, August 29th, I wrote about it to Berlin, and apprehending danger in delay, I requested a telegram in reply, whether the directors of the Royal Museum were inclined to pay 100 Napoleons, if necessary, for the purchase of the Stone. On September 15, I received a telegram from H. Lepsius, authorising me to spend this sum.

"To avoid any collision, I requested both Mr. Klein and the three others who were present, not to mention it to anybody. One of them however confessed that he had already spoken about it to Dr. Barclay, the senior clergyman to the Jewish Mission. Probably he mentioned it to Captain Warren, as would appear from his report. Both however were discreet enough to make no use of it, as they learned that I was very anxious to obtain the Stone. It was only after my departure, when they probably thought that our Consulate would manifest no further interest in it, that M. Ganneau, of the French Consulate, got to know of it, either through them or through the Arab Sâba Câwâr, whom I had dispatched to the Bedouins.

"As soon as I obtained the authority from Berlin I consulted with Mr. Klein, who, through long intercourse with the Arabs, had not only acquired a thorough knowledge of their language but also great experience, as to the best mode of proceeding in order to obtain the Stone. He wrote a letter to the chief Sheikh Fendi Feiz, whose authority the Bedouins of Dibân acknowledged, requesting his help to obtain the Stone, as he believed that by this means he would be able to buy it cheaper. With this letter and blankets which I purchased as packing for the Stone, we immediately dispatched from Salt a very clever teacher named Behnam, who was known to the Sheikh. For a long time I waited in vain for an answer. At last it arrived, but it was by no means satisfactory. The first information (i.e. in September) was to the effect that the principal Sheikh in question wished to consult with the one on whose territory the Stone was lying. But shortly after the Sheikh went to Damascus, without having first consulted with him. After his return he informed us to our great regret that he could do nothing in the matter. On the advice of Mr. Klein I made a second attempt, and in the beginning of March, 1869, dispatched direct to Dibân at my own cost, another Arab teacher Sâba Câwâr, of Jerusalem, who was also intimate with the Bedouins. That he might induce them at once, I gave him fifty-three Napoleons, three of which were for the expenses of his journey, and promised him that if he brought the Stone undamaged to Jerusalem, I would give him fifty Napoleons more without any regard to what he paid for it. Unfortunately he too returned without the Stone, and informed me that the Bedouins had concealed it. He had indeed seen it, but they did not ask now 100 Napoleons for it, but 1000; or rather 100,000 piastres, about £1000. As I could not entertain this demand, I immediately wrote March 19, 1869, to Berlin, that I was now of opinion the Stone could only be obtained through the intervention of the Turkish government. In consequence of this a letter arrived in June from the Grand Vizier, but it was addressed to the Pasha of Jerusalem, whose authority


² From the fragments which M. Ganneau and the Palestine Exploration Society possess, it is now established beyond doubt that the stone is basalt.

³ This must be a mistake, since M. Klein has not only stated in two accounts published by himself, that the Stone contained 31 lines, but when in conversation with him I called attention to the above statement, he emphatically declared to me that it was a mistake.
does not extend beyond the transjordanic countries, asking him "to allow me to remove the Stone at my expense, in case he had no scruples about it." The Pasha had just then gone to a Conference at Beyrut, whither I dispatched the letter, that it might be handed over to him by the North German Consulate there. In the meantime the Pasha came back, and I had to wait for the return of the letter, so that several weeks again elapsed. On June 23rd I sent the letter to the Pasha, and as might have been expected, received from him an answer that he could not do anything direct in the matter, since it belonged to the district of his equal the Pasha of Nablus, and who could only receive the command from the Governor-General in Damascus. He however sent me an open letter to the Wali of Damascus, requesting him to order further steps to be taken. This I dispatched with the letter of the Vizier to the Consulate of the Confederation in Beyrut, and requested that both should be forwarded to the Governor-General.

"Before the answer arrived at Jerusalem I left, but earnestly requested the Chancellor, Dr. Meyer, to do all in his power in order to secure the Stone, which he did.

"From this point the account is taken from the Report of the Consulate of the Confederation at Jerusalem to the Chancellor of the Confederation, dated April 29th, 1870.

"The Consulate made every endeavour to obtain at least a squeeze, but Mr. Klein, as well as Saba Cawâr, declared that the Bedouins, according to the most recent enquiries, had buried the Stone and considered it as the sanctuary of a demon. They would not allow a squeeze of it, because this would deprive the Stone of its inherent demonic power. The answer of the Wali from Damascus was eagerly expected, but it did not come, and as even the Governor-General left Damascus for some time a speedy dispatch of the Firman was not to be thought of.

"In the middle of October 1869, the said Saba Cawâr appeared again at the Consulate, and declared that the moment was favourable for bringing the Stone to Jerusalem for the sum of 120 Napoleons. The chief Sheikh of the Beni Hamide offered to deliver the Stone under certain conditions. The Consul-General, Herr Von Alten, did not hesitate to advance from his own pocket the sum above the 100 Napoleons granted to me by the Directors of the Royal Museum, and gave the 120 Napoleons to Saba Cawâr, with the condition that if he delivered the Stone at the Consulate within thirty days from the end of October, he would require no account as to the expenditure of the 120 Napoleons; but if the conditions were not fulfilled within the time specified, he would be obliged to return the 120 pieces of gold. Saba Cawâr gladly accepted these conditions. He again undertook a journey, made a contract d'achat on the spot in his name with the Sheikh of the Beni Hamide, in which the latter undertook to deliver the Stone for the stipulated sum as soon as it was wished. He now found new difficulties in the way on account of the transport to Jerusalem. Kaplan, the Sheikh of the Adwan-Bedouins, probably through the instigation of some jealous relatives of the Sheikh of the Beni Hamide, would not allow it to pass through his territory without molestation. Added to this M. Ganeeau and the French Consulate were not inactive, but tried everything to obtain the Stone for themselves. Be it that Saba Cawâr offered the Sheikh of the Adwan too little Bakshish, or that the latter acted in the interest of the French; suffice it to say, Saba Cawâr informed Herr Von Alten through Mr. Klein, that if the Wali of Damascus did not use his influence it would be impossible to obtain the Stone. This happened in the beginning of November, at the time of the great visits to Jerusalem, on which occasion the Governor-General of Syria also spends a day there. As Herr Von Alten, after several attempts, could not get to see him, he applied to him in writing with reference to the Firman from Constantinople, and received an answer on the same day that he could do nothing for the Stone in the interest of the Consulate, since the inspection of it by foreigners yields an income to the Beni Hamide, and that the removal of it he feared would cause a fresh revolt. That the Governor-General was entirely mistaken on this point, any one will see who knows that Mr. Klein, of Jerusalem, was the first foreigner who got to know the existence of this monument, and who reflects how after this time the Bedouins guarded the Stone as a sanctuary, in order to keep it from the sight of the Franks, who, besides most rarely touch that very dangerous territory. Moreover Saba Cawâr had actually purchased the Stone for the Consulate in a contract voluntarily entered upon on the part of the Bedouins.

"On October 13th Herr Von Alten met the Wali in Jaffa and spoke to him. The issue of this conversation was that
the Wali wished to see the contract of purchase which Saba Cawār made with the Beni Hamide, and promised to do all in his power. Herr Von Alten forthwith charged Dr. Meyer, the Chancellor, to dispatch an especial messenger to Saba Cawār, who was still on the other side of the Jordan, to bring the contract to Damascus, and then to demand from the Governor-General protection of the Stone as the property of the Consulate against the difficulties which the hostile Bedouins might place in the way of its transport. This was done at once, and on October 20th the contract was dispatched by means of the Beyrout Consulate to the address of the Governor-General.

"In the meantime Saba Cawār returned after the lapse of the thirty days, to await in Jerusalem the expected answer from Damascus; and then with the help of the Pasha of Nablus to transport the Stone to Jerusalem.

"Then the report suddenly arrived that the Pasha of Nablus demanded the delivery of the monument from the Beni Hamide; and that owing to this, the Bedouins from hatred to the Turkish Governor, broke the Stone so as to prevent its falling into his hands. Unfortunately, the truth of this report, which was at first made known by Saba Cawār was soon confirmed. The Bedouins on the other side of the Jordan, which fought with the Wali only in the preceding summer, and were ultimately overthrown, could not subdue their hatred against their old enemy, and endeavoured to show it even on this occasion. Thus far the share of the Consulate at Jerusalem to obtain the Stone.

"As to the share of M. Ganneau, after obtaining also from Salt further information about the existence of the Stone, he first sent an Arab to the Beni Hamide. In attempting to obtain a squeeze of the Stone, he was so much disturbed, that he was glad to escape the threatening attacks of the Bedouins, with some wet paper fragments. M. Ganneau, too, who has lived several years in Jerusalem, did not venture to undertake the very costly journey in the transjordanic territory, because he knew well the dangerous position of a European in attempting to obtain such a monument from the Bedouins. After the Stone was destroyed, he as well as Captain Warren obtained through the agency of an Arab a squeeze of the two chief fragments, together with some smaller ones. From these he began to reconstruct the Inscription, and then forwarded it to the Count de Vogüe.

"It is evident from the above official report that the German clergyman, the Rev. Mr. Klein, discovered the Stone, and communicated with the German Consulate in order to secure it, that a contract was made by the Consulate with the proprietors of it, and that the delivery of the Stone to the Consulate was ordered by the Turkish Government. According to the common rules of discretion it would be expected that no one would interfere with the progress of this affair before it was announced that the negotiations were either concluded or broken off."

From the foregoing Report it will be seen that Mr. Klein communicated his discovery of the Stone to Dr. Petermann in August, 1868; that negotiations to obtain this monument for the Berlin Museum were at once set on foot; that the negotiations were anxiously and uninterruptedly carried on till the ancient relic was broken in pieces in November, 1869; and that immediately after these negotiations were entered upon, both its discovery and the Prussian Consulate's endeavours to secure it were perfectly well known in Jerusalem, as the whole affair was no longer a secret. Now it was only in October, 1869, that M. Ganneau obtained independent information and the rough copy of a few signs of the Stone, hence fourteen months after its discovery by Mr. Klein. Moreover, M. Ganneau's endeavours to secure the Stone for himself were indisputably made at the very time when it was perfectly well known that the German Consulate's negotiations were being carried on, thus bringing in collision two opposite bidders and thereby imperilling the monument itself. With these facts before us, we must confess that the Official Report treats M. Ganneau very courteously when it simply states that "according to the common rules of discretion it would be expected that no one would interfere with the progress of this affair before it was announced that the negotiations were either concluded or broken off."
II.—THE RESTORATION AND THE PRESENT CONDITION OF THE TEXT.

It has already been stated that M. Ganneau, whilst negotiating for the stone itself, took care that, whatever the issue of his negotiations, he should have a squeeze of the inscription, which, in fact, was to guide him in his offer for it. Accordingly, he despatched an intelligent young Arab, accompanied by two mounted horsemen, to Dibon, and supplied them with the necessary materials for taking impressions of the Stone. The Beni Hamide, who considered themselves the proprietors of it, found it to their interest to allow squeezes to be taken. The Arabs, however, seemed not to have been able to determine their exact partnership in the relic, and got to fighting over it, whilst Yaquob Caravacca, the messenger of M. Ganneau, was engaged in taking the squeeze. The impression was therefore imperfectly done, and saved with difficulty. Having been taken off whilst wet, the squeeze got torn and crumpled in drying, and was brought to M. Ganneau in seven fragments.

Captain Warren, who now began to fear lest the Stone should be lost to the world, sent his Adwin at once with squeeze paper, to secure an impression of the pieces; and on the 15th January, 1870, this Bedouin returned with two excellent squeezes of the two large fragments, respectively marked A and B, as well as with twelve small pieces of the Stone itself, each having a letter or two. The same day M. Ganneau’s Bedouin also brought him squeezes of the identical two fragments, and on comparing the respective impressions, it was found that certain parts were in each squeeze more or less perfect than in the other. Captain Warren’s Bedouin subsequently also brought another “very excellent squeeze of the larger fragment, i.e., B.” The materials therefore from which the restoration of the monument was effected, are, i, A squeeze of the whole Stone, as it was first discovered, in very bad condition; ii. Captain Warren’s two very excellent squeezes of the two large fragments, which represent about half of the entire surface; iii. Captain Warren’s second squeeze of the larger fragment, i.e., B; iv. M. Ganneau’s rubbings of the lower fragments, obtained independently, which supplement each other; and v. a number of small pieces of the Stone itself.

It is from these materials that M. Ganneau has reconstructed the text. We greatly regret that this ingenious scholar has neither furnished us with fac-similes of the other eighteen fragments in his possession, nor of the original squeeze taken of the whole Stone in situ. Indeed he has not even described the contents of each of the smaller pieces which he possesses so as to enable us to see which words he took from the sundry fragments of the Stone itself, and which from the cast, or how he joined the several pieces into one whole. It is therefore impossible to say whether in joining the detached fragments together he was guided by their fitting into one another, or by the original paper cast of the entire Stone, or by the sense, or by a careful study and comparison of all these aids put together.

An examination however of M. Ganneau’s and Captain Warren’s texts of the two large fragments will show that in spite of the material variations in these respective transcripts the young French savant has performed his task in a most scholarly, careful, and conscientious manner, and that his text can be relied upon; whilst Captain Warren, though equally indefatigable and scrupulous, did not bring to his transcript that knowledge of the language which is absolutely essential to the deciphering of such a monument, and hence copied his squeezes in a purely

1 Mr. Klein declares that “the Stone was lying among the ruins of Dibon perfectly free and exposed to view, the Inscription uppermost. I got four men to turn it round.” Comparing this with M. Ganneau’s contradictory accounts, Professor Davidson rightly remarks, “thus M. Ganneau’s splendid tableau of the Sheik throwing himself into the hole where the Stone was lying, grasping the wet paper, and thrusting it crumpled and torn into his robe, jumping on his horse and galloping off ‘centre à terre,’ to join his two companions, is worthy of a place beside the other historical paintings of his country on the walls of the Louvre.” (British and Foreign Evangelical Review, Feb. 1871, p. 147.)
mechanical manner, as will be seen from the following table of variations taken from Fragments A and B. As Captain Warren published two photographs exhibiting two different tracings of Fragment B, one dated January 20, 1870, and the other February 12, 1870, respectively marked No. 3 and No. 4 on the Photographic Sheet of “the Palestine Exploration Society,” we shall describe the differences in this duplicate as 3 and 4.

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<th>Line</th>
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<td>2</td>
<td>מֹלֶךְ</td>
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<td>3</td>
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<td>4</td>
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The simple exhibition of these variations will convince any impartial reader of the high value of M. Ganneau’s labours. Indeed since he published the first transcript of the mutilated text this enthusiastic scholar has incessantly prosecuted his studies of the sundry materials in his possession, and as results of his research, issued two revised texts with elaborate notes.

But notwithstanding these materials, from which the text has been restored, there are lacunae not only at the end, but in the middle, of all the lines except six, which are perfect. The condition of the text will be best understood from the following figures: Taking each line to average about nine and a quarter words, the thirty-four lines of the Inscription, in its perfect state, must have had about three hundred and thirteen words, and about eleven hundred letters, and not a thousand as M. Ganneau calculates. The lacunae, in the present restored text, both from the actual fragments and the squeeze before the stone was broken, consist of about thirty-five entire words, fifteen half words, and eighteen letters; thus amounting to less than a seventh. Nearly two-thirds of the Stone itself, consisting of thirty-eight fragments, are now in the possession of M. Ganneau and the Palestine Exploration Society. Of the twenty fragments which M. Ganneau recovered, fragment A contains one hundred and fifty, fragment B three hundred and fifty-eight; the next larger contains thirty-eight; and the remaining seventeen fragments contain sixty-seven, making in all, six hundred and thirteen letters; whilst the eighteen small fragments in the possession of the Palestine Exploration Society contain fifty-six letters; thus making a total of six hundred and sixty-nine letters out of the eleven hundred.

1 In justification of our statement that the Stone in its entirety must have had about 1,100 letters and not 1,000 as M. Ganneau asserts, we have simply to remark that the Inscription in its present defective condition has 995 letters, and that 101 letters are wanting in those lines in which the lacunae have been filled up from the connection exclusive of the mutilated last four lines. Taking the top four rounded off lines, which have 112 letters, as our standard for the bottom four lines which are rounded off in a similar manner, and which at present only contain 59 letters, 53 letters are wanting in those four lines by themselves. If we add 53 to the 1,006 we have 1,119 letters. Had Professor Davidson taken the trouble of counting the existing letters as well as the number of those which the lacunae will admit, he would not have questioned our calculation. (British and Foreign Evangelical Review, p. 140, February, 1871.)
III. CONTENTS, DIVISION, AND DATE OF THE INSCRIPTION.

This Monument records three great events in the reign of Mesha, King of the Moabites, and is, therefore, divisible into three parts as follows:

The First Part, 1—21 a, records the wars of Mesha with Omri, King of Israel, and his successors. Having given his own name and that of his father, as well as the duration of his paternal reign (1—3 a), Mesha states that he erected this Monument to his national God, Chemosh, as a token of gratitude for the deliverance from the forty years' oppression, by Omri, King of Israel, and his successors (3 b—9 a). Through the mercy of Chemosh, Mesha was enabled to fortify Baal-Meown, and make from it a successful attack upon Kirjathaim; to take Ataroth, which the tribe of Gad had occupied from time immemorial, and which was fortified by the King of Israel, to devote to destruction all its inhabitants as an offering to his God, and to repopulate the places with loyal subjects from Siran and Mochrath (9 b—14 a). Chemosh then told him to assault Nebo, which he successfully effected, slaying about seven thousand men, devoting the women to Astar-Chemos, and the vessels of Jehovah to Chemosh (14 b—18 a). Hereupon the King of Israel fortified Jahaz, from which he attacked Mesha, but Chemosh made him relinquish the battle, and go back with the army to his own country (18 b—19), when Mesha captured Jahaz, repopulated the city, and attached it to Dibon (20—21 a).

The Second Part, 21 b—31 a, celebrates the public works undertaken by Mesha, after his deliverance from his Jewish oppressors. The sudden withdrawal of the foreign army enables him to devote himself to the restoration of those cities which his enemies destroyed during the protracted wars. Chief among the works is the restoration of Kercka, with its parks, fortifications, gates, towers, palace, prison, and water-works (21 b 26 a); then come the rebuilding of Aroer, the construction of the road across the Amon, the rebuilding of Beth-Baneth and Bezer, which he could now effect, as Dibon, whose former inhabitants destroyed them, was now loyal (26 b—28 a); the addition of a new city to his dominions, the rebuilding of Beth-Gamul, Beth-Dibelahaim, and Beth-Baal-Meown, which he colonised with faithful Moabites (28 b—31 a).

The Third Part, 31 b—34, records his successful wars against the Horonaim, or the Edomites, which he undertook by the express command of Chemosh.

It is the first part of this inscription which fixes its date, inasmuch as there can be no reasonable doubt that Omri, who is here described as the oppressor of Moab, is the King of Israel mentioned in the Bible (1 Kings, xvi. 16—23, &c). The restoration of Moab by Omri took place in the days of Mesha's father, Chemosh-Gal (circa B.C. 936), and as it lasted forty years, the deliverance of Moab must have been effected circa B.C. 896. A few years must necessarily have elapsed between the expulsion of the old enemy and the erection of the buildings described in the Inscription. We may therefore conclude that Mesha erected this monolith about 896, when no fear of the invaders' return was entertained, when the independence of the empire was secured, and when the public edifices were finished.
IV. THE RELATION OF THIS INSCRIPTION TO THE BIBLICAL NARRATIVE.

To understand the connection of the import of this Inscription with the account given in 2 Kings iii. 4—27, it will be necessary to give a summary of the latter. The story in 2 Kings is briefly as follows:

Mesha, King of Moab, who was rich in cattle, and who, as tributary sovereign, paid to the King of Israel an annual tribute of one hundred thousand wethers and one hundred thousand rams with their wool, revolted after the death of Ahab,* and upon the succession of Ahaziah to the throne (2 Kings iii. 4—6). So lucrative a vassal, however, the Kingdom of Israel was unwilling to relinquish; hence when Jehoram succeeded to the throne, upon the death of his brother Ahaziah, he secured the help of Jehosaphat, King of Judah, and that of his tributary the King of Edom, to reduce the King of Moab to obedience, and accordingly the united three Kings of Israel, Judah, and Edom, marched, by a circuitous route of seven days, against Mesha (7—9 a). On their approach to Moab, the allied armies were in the utmost danger of perishing for want of water (9 b). Jehosaphat, however, upon inquiry, found that Elisha was with the host, and he with the Kings of Judah and Edom, went to the Prophet (10—12), who though severely rebuking the King of Israel, and referring him to the Prophets of Baal, the God of his father and mother, nevertheless, for the sake of Jehosaphat, King of Judah, inquired of Jehovah, and received the promise that there would not only be a plentiful supply of water, but that the King of Moab should be utterly discomfited (13—18). When this miraculous supply of water arrived, which preserved the allied armies, it became in a marvellous way the means of defeating the Moabite host, for to the Moabites who heard of the invasion, and were marching to defend the borders, it appeared to be the blood of the allies, who having fallen out, had slain each other (20—23 a). The Moabite soldiers incautiously rushed for the supposed spoil, were surprised by the allies, routed, pursued into their own land, and slaughtered without mercy. The cities into which they fled were also destroyed, and it was only in the stronghold of Kirharaaseth that the King of Moab could take up his position of defence (23 b—25). Here he made a vigorous attempt with 700 men to break through the besieging enemy, and when beaten back, he offered up his eldest son, the heir to the throne, as a burnt offering to Chemosh, upon the city wall, in the sight of the invaders. This sacrifice had the desired effect, for the invaders were severely chastised, or as it is euphemistically expressed, "and there was great indignation against Israel, and they departed from him, and returned to their own land" (26—27).

That this description of the invasion of Moab refers to the same events described in the Inscription is evident from the following facts: 1. Mesha whose exploits are celebrated on this triumphal pillar, like Mesha of the Old Testament, waged a terrible war with Israel for the liberation of his country; and 2. Mesha of this Monolith, like Mesha of the Scriptures, carried on a protracted conflict with the Omri dynasty. As the whole dynasty of Omri only lasted about forty years, and, moreover, as Mesha was a contemporary of Ahab, Ahaziah, and Jehoram, it would be preposterous to maintain that in the short space of about twenty years two Kings of Moab flourished, both bearing the same name and both fighting the same battles with the same Kings of Israel. There can therefore be no doubt that Mesha of this Monolith is identical with the Mesha mentioned in 2 Kings iii. and that the wars described in the two documents are the same. The differences between the two narratives are such as might be expected in two records of the same events emanating from two hostile parties, and are far less striking than the conflicting descriptions given by the English and French of the battle of Waterloo; by the English, French, and Russians, of the capture of Sebastopol; by the Prussians and Austrians of the battle of Sedlow, or by the French and Germans of the

* As this tribute appears too enormous for the resources of a country not so large as the county of Huntington, to be raised year by year, besides what was requisite for the support of its own inhabitants, some have supposed that it was not an annual tribute, but simply satisfaction for the damages which the Israelites sustained in the war with the Moabites, or, as the Septuagint takes it, for the loss incurred in the revolt. Against this, however, is to be urged that if the "one hundred thousand wethers and one hundred thousand rams with their wool" had been paid once only for damages, and were not repeated as an annual tribute, it would be perfectly inexplicable why Mesha revolted, and in what the grinding oppression consisted which led to the revolt. But the difficulty is removed by this Inscription, from which it appears that Ahab aggravated the oppression of Moab (lines 6, 7,) which undoubtedly consisted in the increase of tribute, so that this heavy tax was only paid a very short time.
battle of Woerth. But though the two records are of the same campaign they nevertheless describe different strategetical operations connected therewith. Indeed, it is only by a careful comparison of both documents, and by piecing together the fragmentary notes of both, that we obtain an intelligible and complete survey of the expedition. Thus, the Biblical record tells us that immediately after the death of Ahab (B.C. 898) Moab revolted, that for at least two years, i.e. during the reign of Ahaziah, no steps were taken to reclaim it, and that it was Jehoram who determined to resubjugate it (1 Kings i. 1; iii. 4—6). Whether this revolt was suddenly effected because the Moabites did not relish being vassals to the kings of Israel, or whether the chain of thraldom had been made heavier by Ahab and thus provoked the revolt, or whether the use the Moabites made of their two years' independence to fortify themselves against an attempt on the part of the Kings of Israel to resubjugate them, which most assuredly must have been expected, the sacred narrative does not state. This, however, is supplied by the Moabite Stone. It tells us that Ahab aggravated the oppression of the Moabites (lines 6, 7) and in all probability increased the annual tribute of cattle to the prodigious number mentioned in the Bible (2 Kings iii. 4). It, moreover, shows that the revolt was not a sudden surprise on the Gile-Armonic Jewish garrison, but was effected by Mesha taking the places fortified by Jewish invaders one by one, and that Mesha employed the time of his independence (i.e. the two years of Ahaziah's reign) in rebuilding, refortifying, and repeopling the very strongholds which he had captured from the enemy (lines 8—18). All these fightings and victories Mesha carried on with and gained over the Jewish soldiers and generals who occupied Moab under Ahab. When Jehoram, however, succeeded to the throne he determined to avenge the defeats which the Jewish army had sustained and to resubjugate the liberated territory. Hence the Monolith tells us that the King of Israel himself commanding in person, took the offensive, occupied and fortified Jahaz to operate therefrom upon the different parts of the rebellious country. But the victorious Mesha had prepared himself during his independence for all emergencies. The King of Israel was soon convinced of this as well as of the fact that he could not possibly reconquer Moab by invading the North of the Armonic fortified country, nor effect it single handed by making an incursion on the South Armonic territory. Hence he not only relinquished the campaign in the north, as the Moabite Stone states (lines 18—20), but organized the allied expedition to the South as is recorded in the Book of Kings (iii. 5, &c.) The fortunes of the first part of the campaign having already been decided against him in the North, the King of Israel with his two allies retired at once as soon as he saw that the second part of the campaign in the South was also against him. It was therefore his defeat in the North recorded on this Monolith which taught the King of Israel the strength of Mesha's army, which made him solicit the aid of the Kings of Judah and Edom, and which for the first time explains to us the reason why Jehoram found it necessary to organize the allied expedition to the South.

That Mesha should say nothing about the tribute which he had annually to pay to the King of Israel is perfectly natural. It is not to be expected that in a monument which is designed to celebrate his victories, and which is limited in space he would specify the particular acts of his humiliation. The categorical statement that he was oppressed forty years by Omri and his son is quite enough, and implies a tribute. It is for the record of the oppressor to say in what this vassalage consisted, and to describe the nature and amount of the tribute. Equally implied, though not expressed in this Inscription, is the combination of the three Kings, of Israel, Judah, and Edom, for the attack upon Moab in lines 4 and 5. The pregnant statement that Chemosh delivered Mesha “from all his enemies” so emphatically expressed in parallelism, undoubtedly shows that there was more than one enemy in the battle field, and that the King of Israel was the leader of combined hostile armies. Nor is it to be expected that Mesha would record the serious blunder which he committed in mistaking the water for blood, which was so disastrous to his army. The principal event, however, which he records, and for which this Pillar was designed, is fully borne out in 2 Kings iii. viz., that he ultimately defeated the King of Israel with his allies, and freed himself and his land from his Israelitic enemies, and from a grinding oppression.

Indeed, this Inscription is not only in harmony with, but is explicatory of, the euphemistic termination of 2 Kings iii., which appears very enigmatical to many, and has given rise to a variety of interpretations. With no record that the Moabites ultimately defeated the allied armies, apart from the Inscription, it is difficult to account for the fact,
that, after recounting the victories which the three armies gained over the Moabites, the awful carnage which they inflicted upon them, and the destruction of cities and property which they caused, they all on a sudden quitted the country at the very time when they were to reap the gains of victory, simply because “there was great indignation against Israel” (2 Kings iii. 27), as if such ravages could be committed without rousing the anger of the ravaged. Was it the usual conduct of the Israelites in their wars to retire from the conflict and their victories as soon as they found that the people whom they vanquished became angry? The ancients felt the awkwardness of this dilemma, and hence made it out that it was pity for, and not the anger of, the Moabites which caused the allied armies to relinquish the battle field. Thus Josephus describes the event, or paraphrases this passage, as follows: “The King of Moab, when he was pursued, endured a siege, and seeing his city in danger of being overthrown by a force, made a sally and went out with seven hundred men, in order to break through the enemy’s camp with his horsemen, on that side where the watch seemed to have been kept most negligently; and when upon trial, he could not get away, for he lighted upon a place that was carefully watched, he returned into the city, and did a thing that showed despair and the utmost distress, for he took his eldest son, who was to reign after him, and lifting him up upon the wall, that he might be visible to all the enemies, he offered him up as a whole burnt-offering to God, whom, when the Kings saw, they commiserated the distress that was the occasion of it, and were so affected, in the way of humanity and pity, that they raised the siege, and every one returned to his own house.”

It requires no argument to show that this conversion of the anger manifested by the Moabites into humanity and pity shown by the allied armies, is simply a subterfuge to get over the difficulty in admitting that the Jews were beaten back and compelled to retire after the sacrifice made by Mesha. It is this fact, so euphemistically expressed in 2 Kings iii. 27, by the defeated, which is emphatically described and celebrated in this Inscription by the victor. That the Moabites, who, according to the account in 2 Kings iii., suffered so bitterly at first should at the end gain the victory, will not surprise any one who carefully peruses the Biblical account of this invasion by the allies. The fact that the King of Israel was afraid to undertake the expedition alone, and that he not only solicited the aid of Jehoshaphat, King of Judah, but also the co-operation of the King of Edom, and that even those three Kings, who in person commanded the allied armies, thought it more prudent and safe to resort to stratagem, and make a circuitous route of seven days, rather than confront the Moabite army in a straightforward invasion shows beyond doubt that the Moabites were most powerful, that the invaders knew it perfectly well, and that the change in the fortunes of war in favour of the invaded was perfectly natural.

We must now examine the relation of 2 Chron. xx. 1—30 to the events recorded on the Moabite Stone. According to Nöldeke “the wild story in 2 Chron. xx. 1—30 is simply a transformation of 2 Kings iii. with the omission of offensive parts such as the martial alliance of Jehoshaphat with the Kings of Israel and Edom, and the human sacrifice, and with the addition of all sorts of pious reflections.” If such treatment of a historical record were admissible, all further attempts at explanation would be needless, inasmuch as the identification of the expedition in 2 Kings iii. with Mesha’s exploits celebrated on the Stone would necessarily include 2 Chron. xx. 1—30. A careful comparison, however, of 2 Kings iii. 4—27 with 2 Chron. xx. 1—30 will show that they record two totally different events. In 2 Kings iii. the land of Moab is invaded; in 2 Chron. xx. the land of Judah is overrun. In 2 Kings iii. the King of Israel organizes the expedition against his rebellious vassal aided by the Kings of Judah and Edom; in 2 Chron. xx. the assault is made on the King of Judah alone. In the former, three regular armies are led out of the country by three Kings; in the latter, three hordes not commanded by any sovereign are marched into the territory of one of the three Kings, who repels the invasion single-handed. The event, therefore, recorded in 2 Chron. xx. is not only distinct from the one in 2 Kings iii. but happened after it. It was planned, not by the King of Moab, but by many of his victorious soldiers who, in conjunction with Ammonite and Maonite hordes, were determined to chastise the King of Judah for the aid he rendered to the King of Israel in the expedition which is chronicled in 2 Kings iii., and the defeat of which is celebrated in this Inscription.

1 Josephus, Antiq. ix. iii. § 2.
2 Die Inschrift des Königs Mesa von Moab, p. 22.
V.—IMPORTANCE OF THE MOABITE STONE HISTORICALLY, THEOLOGICALLY, LINGUISTICALLY, AND PALÆOGRAPHICALLY.

It may safely be asserted that among all the epigraphic monuments hitherto discovered, there is none which is of such importance to the history and language of the Old Testament, and to palæography generally, as this most ancient Semitic lapidary record, though it only consists of thirty-four lines. In exhibiting the light which it throws upon these departments, it will be more convenient to discuss each question separately. Accordingly, we shall begin with its historical importance.

1. The historical importance of the "Moabite Stone" to the Bible narrative will be apparent when we consider the fragmentary record of the relationship subsisting between the Hebrews and the Moabites as given in the Old Testament. The Biblical history of Moab before the establishment of the monarchy among the Jews is beyond the scope of our investigation. David, the second King of the Israelites, who himself was of Moabite descent, and who committed his parents to the care of the King of Moab (1 Sam. xxii. 3–5), for some reason which has hitherto defied all the powers of divining, and which may perhaps be explained by the discovery of another Moabite Stone, we are abruptly told waged a most bloody war against the king who had afforded protection to those so near and dear to him (2 Sam. viii. 2, 11, 12; 1 Chron. xviii. 2, 11). We are told the result of this war was that this Shepherd King massacred two-thirds of the Moabites and despoiled and made tributary the remainder. Apart from the incidental remark that some of Solomon's foreign wives were Moabites, and that Chemosh the Moabite god was worshipped in Jerusalem (1 Kings xi. 1, 7, 33; 2 Kings xxiii. 13), we hear nothing of the relationship of Moab to the Kingdom of Israel for about eighty years, when we are suddenly informed that upon the death of Ahab they revolted to rid themselves of a grinding tribute (2 Kings iii. 4, &c.). Hence it has generally been concluded that the awful carnage inflicted upon them by David, which, according to the Biblical account, was little short of a virtual extirpation of the nation, had so thoroughly crippled and cowed the survivors, who were reduced to vassalage, that they continued after the disruption of the kingdom to be tributary to Israel up to the reign of Jehoram, whom they revolted, refusing to pay the enormous contribution heretofore demanded.

From line five, however, of the Inscription we learn for the first time that the Moabites were re-conquered and re-subjugated by Omri, and that up to b.c. 936 they were free from Jewish vassalage. This, therefore, throws new light upon the Biblical history, inasmuch as it shows that the Moabites must either have taken advantage of the distracted state of Judaea at the time of Jeroboam I. (b.c. 975) to free themselves of the Jewish vassalage, or that they obtained their liberty under Solomon. We incline to the latter opinion. Solomon, remembering, it may be, that whatever their conduct was which called forth his father's unquenchable vengeance, he himself was of Moabite origin, and that the Moabites afforded protection to his grand-parents when they were in imminent danger, regarded the awful sufferings inflicted upon them by David as a sufficient atonement for their sins, granted them their independence, which they maintained until the time of Omri, who, as we are informed in this Inscription, re-conquered them and reduced them to subjection. Solomon's friendly feelings towards the Moabites are plainly indicated in 1 Kings xi. 7; and his Moabite wives, who were so true to their national deity, and had such power over Solomon as to induce him not only to erect a temple to Chemosh on the Mount of Olives but also himself to worship him, were surely equally true to their relatives and country, and successfully influenced their spouse to liberate their nation. But the important declaration in the inscription that Omri re-conquered Moab, and that Mesha regained its independence, also explains other statements in the Old Testament which have hitherto been inexplicable. From the invasion of the land of
Moab, by the three allied armies of Israel, Judah, and Edom (circa B.C. 906: comp. 2 Kings iii. 4—27) to the time of the death of Ahaz, king of Judah (circa B.C. 726: comp. Isaiah xv. xvi.), a period of about 180 years, we hear nothing about the relation of the Moabites to the Israelites. On comparing the two documents, viz., 2 Kings iii. 4—27 and Isaiah xv. xvi., it will be seen that not only were the Moabites masters of the South Armonic country, the strength of whose chief fortress resisted the attack of the combined armies (2 Kings iii. 25), but that at the time of Isaiah's prophecy they were actually in possession of all the North Armonic cities and the whole district which the Amorites originally took from them (Numb. xxi. 26, &c.), and which having been taken from them was assigned to Reuben, Gad, and the half tribe of Manasseh (Numb. xxxii. 7—9; 29—38; Deut. iii. 8—16). The question then arises—When did the Moabites re-conquer all the territory of the two tribes and a half? In what period of the Jewish History are the many years to be placed which were necessarily required for that high development of civilization, wealth, population, military prowess, renown, and national ambition depicted so vividly by Isaiah (xv. xvi.)?

The ancient commentators, with their usual disregard for historic-critical exegesis, pass the question over in silence. It is modern criticism which has perceived the difficulty and tried to solve it in the following manner. The Moabites who, since David, were subject to the Hebrews, and after the disruption, were tributary to the Kingdom of Israel, revolted after the death of Ahab, and not only successfully resisted the army of Jehoram (2 Sam. viii. 2: 2 Kings i. 1: iii. 4—27) but actually made war against Israel in the reigns of Jehu and Jehoahaz, may at that time (B.C. 896—867) have regained their ancient cities occupied by the transjordanic tribes. Jeroboam ii. however (B.C. 834—783), who "restored the coast of Israel," conquered Moab, as is implied in the declaration that he extended his dominion from "Hamath unto the sea of the wilderness." (2 Kings xiv. 25), according to the prediction of Amos (vi. 14). But after the death of this monarch, the Moabites, availing themselves of the long interregnum which followed (B.C. 793—721), recovered their cities, which could all the more easily be effected in consequence of the deportation of Reuben to Assyria, which was begun by Pul (B.C. 770) and completed by Tiglath-pileser (circa B.C. 740, comp. 1 Chron. v. 25, 26).1

A close examination, however, of this attempt to harmonise the several statements respecting the relationship of Israel and Moab will show that it bridges over the gaps in the Biblical history with theories and assumed facts which have no foundation in the Scriptures. Thus the declaration that Jeroboam ii. re-conquered the Moabites, after Jehoram failed to reduce them to their former vassalage, is simple assumption, since in the passage upon which it is based (2 Kings xiv. 25), the phrase that he extended his dominion to (וֹרֵבַר וְשָׁם הָנִּיר) "the sea of the desert," for which Amos (vi. 14) has "the river of (ירש) the wilderness," simply denotes, as Schlottmann remarks, the Wady Heshbon, or some other small Wady close by, but most assuredly not the Arnon. Had his conquest extended to this most ancient and famous boundary river it would undoubtedly have been emphatically mentioned by name. Equally imaginary is the assertion that Isaiah xv. xvi. refers to the re-conquests of their country made by the Moabites during the deportation of the Israelites by Pul (B.C. 770) and Tiglath-pileser (B.C. 740). Such a re-conquest at this time is not only ignored in every other part of the Scriptures, but is not even remotely hinted at in the Prophecy in question. Here then (Isa. xv. xvi.) where we should, as Gesenius remarks, have expected every wrong done to the Israelites by Moab, especially if of recent date, to be made prominent, there is no notice taken of the supposed usurpation of their territory, a fact which shows that this did not take place.

Now it is this Inscription again which solves the difficulty by supplying us with the means of connecting the fragmentary statements in the Bible. It was Mesha, we are informed in this Triumphant Tablet, who re-conquered and re-built all the territory and the cities which the Israelites had anciently taken from the Moabites, and which Omri had again captured, circa B.C. 936. The country regained by this Moabite King from the transjordanic tribes remained in undisturbed possession of the Moabites up to the time when the "Burden of Moab" was pronounced (Isa. xv. xvi.). This peaceful occupation of

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their land for upwards of a century and a half (B.C. 834—726) gave the Moabites ample time for development in material wealth, martial prowess, and intellectual culture. It is therefore the prolonged peace and security obtained for the Moabites, by the warlike exploits and industrial enterprises of Mesha, celebrated in the Moabite Stone, which explain the Isianian "Burden of Moab." They, moreover, explain the fact that throughout this "Burden" the re-conquest by Moab of the north Arabian country occupied by the two tribes and a half is regarded as an old event, and that the Moabites are spoken of as the possessors of the land, without reciting their usurpation."

Another important historical fact, which we for the first time learn from the Moabite Stone, is, that Mesha, after securing the independence of his territory, and restoring the different cities devastated or allowed to fall into ruins by the Israelitic invaders of his land, made Dibon the fortified capital of his dominion, and erected in it this Triumphal Tablet to celebrate his exploits.

II. The Theological Importance of the Moabite Stone can hardly be over-rated, though the contribution which it yields to this department consists in an incidental statement of a few words. In lines 14—18, where Mesha records his march against, assault on, and capture of Nebo, he tells us that he took from the captured city "the vessels of Jehovah," and dedicated them to Chemos, the national deity of Moab. As these vessels of Jehovah must have been in a sanctuary devoted to the service of the God of Israel, we have here for the first time the positive information that the transjordanic tribes, who were too far removed from the central place of worship in the metropolis of Palestine, had a separate stated ritual. The fact that these "vessels" used in the service of Jehovah could so easily be converted into the worship of Chemos shows beyond doubt that the special part of the ritual for which they were designed was common to the religion both of the Hebrews and of the Moabites. And as the sacrificial cult was the most primitive and common to all nations, we are justified in assuming that these vessels consisted of valuable altars, bowls, and musical instruments, used from time immemorial at the offering up of sacrifices. Whether the "men of Gad who dwelt in the land from time of yore" (comp. line 10), and hence before the disruption of the kingdom and before the building of the temple by Solomon, made this sanctuary according to the pattern of the Tabernacle, or whether they made it in conformity with the Jerusalem Temple, it is impossible to divine. Suffice it to say that the Jewish tradition, which has always maintained that the Israelites had places of worship and study from time immemorial, wherever they lived, is confirmed by the Moabite Stone. Henceforth, the treatment of the Jewish pre-exile mode of worship will be materially influenced by the statement in this Inscription.

Another point, of great importance to the theology and archaeology of the Bible, is the mention of the name Jehovah on this Stone. It is well known to Biblical students that the pronunciation of the Tetragrammaton was only allowed in the priestly benediction in the Temple (Mishna, Sota vii. 6), that when the High Priest on the Great Day of Atonement uttered this incommunicable name, in confessing the sins of the nation over the national sacrifice, "all the priests and people in the outer court who heard it had to kneel down, bow and fall upon their faces, exclaiming, ‘Blessed be the name of His glorious majesty for ever and ever!’" (Mishna, Yoma vii. 2) and that any layman who pronounced it forfeited his life both in this world and in the world to come (Mishna, Sanhedrin vii. 5: x. 1.) That this reverence for the Tetragrammaton must have obtained at a very early period is evident from the fact that it is never employed in the Septuagint, the Apocrypha, or in the New Testament, or in the Samaritan version, as well as from the testimony of Josephus (Antiq. ii. 12), and Philo (De Vita Mosis). The Book of Enoch already speaks of the hidden Name (lxix. 14). Both Origen and Jerome attest that the word Jehovah was actually retained in some ancient Codices of the Septuagint, in the old Hebrew characters ΠΠΠΙ because the superstition of the transcribers would not allow them to translate it even by κόρος. Jerome also says that

1 Comp. Schlotheim, Die Siegelinschriften, p. 39, Halle, 1870.
2 Comp. Acts xv. 21; Philo, ii. 167: 630: Josephus, Cont. Apion. ii. 18; Jerusalem Megilla iv. 1: Babylon Beta Kama 82 a; vide infra, Commentary on line 18.
3 και ἐν τοῖς ἱερατείας τῶν αντιγράφων ἱδρυμάτων θρησκείας γράφοντας γράφεται, ἄλλοι δὲ τοὺς νῦν, Montfaucon, Pratim. ad Origenis Hebræa, 1, 98; Hierom. Epist. xxi. 16, Regem.
4 Τετραγραμματον ὡσαν ἀναπεφέρετο, i.e. inoffensibile putavissent quod quidam non intelligentes proprie elementorum similitudinem, cum in gracia libris reprenter, Pipi legere conuenirent. Hierom. Epist. cixxvi. ad Marcellum.
“these four letters were taken by ignorant copyists to be Greek, and that they pronounced them PIPI.” Hence in the Hebrew Scriptures this name (יִהוָּה) is uniformly pointed (יִהוָָה) with the vowel signs which belong to (הָיוָּה), another appellation of the Deity, so as to avoid its utterance. When we find that the use of this name is so scrupulously avoided, even in the very oldest portion of the Greek version of the Pentateuch, and therefore several centuries before Christ, the question naturally arises. At what period did this pious horror of pronouncing the Tetragrammaton originate? Tradition, which never experiences any difficulty, maintains that it obtained in the time of Moses, and that the Law distinctly forbids it in Levit. xxiv. 16. Hence the Septuagint rendering of this passage ὁ θεὸς ὅτι ὁ λόγος, let him who pronounceth the name of the Lord, &c. From the Moabite Stone we see that B.C. 900 the name Jehovah was commonly pronounced by the Israelites, and that from its being so generally used by the Hebrews, the heathen took it as the characteristic name of the Jewish national Deity. We thus obtain the two limits of the period between which the Tetragrammaton ceased to be pronounced, i.e. circa B.C. 880—350.

On an examination of the condition of the Jews during these five hundred years and the influences to which they were exposed, we shall have no difficulty in ascertaining the source of this mystery and the approximate time when the pronounced divine name became an unpronounceable one. We find that among the heathen religions of antiquity there was a reluctance to pronounce the names of certain deities. In the Vedas we are told that “the gods like concealment” (Ashiatic Researches, viii. 424). The Egyptians too would not utter the name of certain deities (Movers i. 549) and Herodotus considers it impious to communicate their names (iii. 132, 170). A deity whose name was not pronounced was designated ἀπήρης (Plutarch, Cesar ix; Macrob. i. 9). There can therefore hardly be any doubt that the Alexandrian Jews, who espoused so many Greek philosophical notions from their neighbours, were the first to introduce it into Judaism and into the Septuagint. After it became current in the Alexandrian synagogues it soon found its way into Palestine, where it became as firmly rooted as in Alexandria. The Septuagint therefore in avoiding the pronunciation of the Tetragrammaton, so far from acting upon an ancient Palestinian law, was really the means of transplanting the pious horror of uttering the name Jehovah into Judæa. 2

111. The linguistic importance of the Moabite Stone may easily be conceived, when it is borne in mind that this is the only pre-Maccabean original document written in a language almost identical with the Biblical Hebrew. With an inscription before us, the style of which is older than that of two-thirds of the entire Old Testament, and more pure than that of the one-third, which has unquestionably been retouched by later redactors, we may naturally ask, What, orthographically, are its bearings to the present Massoretically edited Scriptures? Are the roots and forms of its words the same as in the Biblical Hebrew? And how in point of syntax is the diction of the Moabite Stone related to that of the Hebrew Verity? In discussing these questions, we shall endeavour to be as elementary as possible, so that those who are tyros in this department may be able to follow the disquisition.

The question of the division of words, which has agitated the minds and exercised the ingenuity of many critics on the text of the Hebrew Scriptures will henceforth receive a different treatment, through the light thrown upon it by the Moabite Stone. It is well known that the ancients had no division of words, and that by far the greatest number of the Greek Inscriptions are written continuo serie. And though it is true that some of the most ancient, especially the Eubugian, Tables have one or two, and others even three points as dividers of words, still these are the exception. In the Phoenician, which up to the discovery of the Moabite Stone was the most closely allied to the Hebrew, the scriptio continuo was the rule, and only few of the epigraphic documents which have been discovered exhibit a division of words. 3 Hence it is maintained

1 When, however, יִהוָּה and יָהָּה are combined, the vowel signs of יִהוָָה are affixed to the Tetragrammaton. Comp. Kitto, CYpigraphia of Biblical Literature, s. v. קֶרֶּה-עָיֶה.


3 Comp. Schroeder, Die Phönizische Sprache, § 16, p. 76. “The perpendicular line is employed in the Himyaric inscriptions to separate single words, whence the double point (;) after each word in Ethiopic MSS. ; and possibly the Hebrew סֹפֹרֶה יָאָדָא (;) may have had a similar origin. The Persia or inscriptions present a parallel in their use of a slanting wedge.”—(Prof. Wright, North British Review, Oct. 1879.)
that "the sacred books of the Hebrews too could not have had a regular division of words." This conclusion from analogy has been supported by the following data: i. On no other hypothesis can the fact be explained, that all the most ancient versions exhibit, not in one book simply, but in all books, innumerable instances of a different division of words. Thus, for instance, in Ps. xlv. 5, "O God, command," the Septuagint has ὁ θεός μου ὁ στρατηγὸν μου, my God, the Commander, through a different division of the words, ἀνέβαιναν into ἀνέβαναν: for "at the sea" (Ps. cvi. 7), the Septuagint has ἀνεβαίνοντες, they went up, joining the two words (ἀνέβαιναν) into one (ἀνεβαίνοντες); for "I tell thee" (1 Chron. xvi. 10), the Septuagint has καὶ ἀνέβαινον σε, and I will increase thee, joining the two words of the text (ἀνέβαιναν) into one (ἀνεβαίνοντες). ii. The ancient practice of the Jews to write a certain number of consonants on one line, and not to allow the succeeding lines to contain one consonant more or less than the first, precludes the separation of words. iii. Among all nations of antiquity who wrote continuously, it can surely not be supposed that the Hebrews formed a solitary exception.

Now the Moabite Stone sets aside all these objections. In this lapidary document, which is the most ancient specimen of alphabetical writing as yet discovered, and whose language approximates to the Hebrew far more closely than the Phenician, not only are the words divided by points, but the text itself is divided into verses by vertical strokes. It is therefore only reasonable to assume that the Hebrews, who were closely allied to the Moabites, and whose language, in spite of all the changes to which it was subject in the course of time, is still almost identical with that of the Inscription, would make no exception to their mode of writing, but, like their kindred in race and speech, had the same system of punctuation. The Massoretic division of words is therefore, as a whole, in accordance with the faithfully preserved ancient system exhibited in the Synagogue Scrolls, which exclude the vowel points because of their modern origin, but include the verbal division because of its antiquity, as is now confirmed by the Moabite Stone. It was at a later period, about the time of the Septuagint translators, when the Jews began to evolve seventy different meanings from each utterance in the Scriptures, that the exegetical rule obtained in the Schools to rejoin and redivide every word, so as to make it say whatever was wanted. The Law, being deemed more sacred than the Prophets and the Hagiographa, was to some extent spared this process. Hence the very few redivisions of words in the Greek translation of the Pentateuch, and the large number in the other portions of the Hebrew Scriptures.

The next point upon which the Moabite Stone throws light is the scriptio plena and defectiva in the Massoretic text of the Hebrew Scriptures. Before the present system of vowel-points was developed, certain feeble consonants were employed to indicate the vowel sounds. Thus Aleph (א) and He (ה) represent A; the latter, in older compositions, also expresses O; Vau (ו) represents U and O, whilst Yod (י) represents I and E. As these vowel consonants, or matres lectionis, as they are technically called (forming the mnemonic sign רמך Ehevi), are sometimes omitted altogether, their presence and absence, especially in the case of Vau and Yod, are termed scriptio plena and scriptio defectiva. From the fact that the use of these matres lectionis depended in some measure upon the option of the writer, that the defective form is more frequent in the earlier books and the full form in the later books of the Hebrew Scriptures, and that a very large proportion of the Various Readings collected by Kennicott, De Rossi, &c., consists of plenes and defectives, some critics have concluded that these letters, whenever they indicate a vowel, did not at all exist in the primitive text of the Hebrew Bible, and that they were introduced at a later period by the Scribes and Massorites, as is the case in the cognate Phenician, where these vowel-letters were also introduced at a later period (Comp. Schröder, Die Phönizische Sprache, § 29.) The Moabite Stone enables us now to determine this question.

In the Moabite Stone, as in the Hebrew Scriptures, Aleph (א) and He (ה) are written out (scriptio plena) to express the A sound at the end of a word: e.g. לֹויִית Moleben (line 8), לֹויִית night (line 15), and לֹויִית Korcha (lines 3, 21, 24, 25).

1 For other instances, see Eichhorn, Einleitung in das Alte Testament, vol. i., p. 216, Leipzig, 1841.  
3 Comp. Kitto, Cyclopaedia of Biblical Literature, s. v. Miqra'ah.
Indeed, M. Ganneau maintains that the He (ה) in the first part of מֵדֶבָּה Medeba, and in נָבָא Nebo, expresses in both instances the A sound, and not O. Even when Aleph is quiescent in the middle of a word, it is still plene; e.g.:&nachvorn; this (line 3), whereas in Phoenician it is ה, without Aleph (Comp. Schröder, § 58); אַמָּה two hundred (line 20).

Very remarkable is the uniform use of He (ה) in the Moabite Stone to express the final O. Whether in מֵדֶבָּה Medeba, and נָבָא Nebo, it expresses A, as M. Ganneau asserts, or O as Schlotmann and Nöldeke maintain, it is perfectly certain that throughout the Inscriptio ה = O, invariably stands for ה = O, as the suffix third person singular masculine. Compare ה in him, Hebrew ה (line 7); ה his son, Hebrew נבָא (line 6); ה his house, Hebrew וּלְ (lines 7, 25); ה and he succeeded him, Hebrew וּלְ (line 6). Remnants of this orthography have survived in the Old Testament, in three proper names: the In ה his שִׁבְאוּת Shilo, the partial re-spelling of which, to conform it to the later mode of writing, is the cause of great confusion both in the MSS. and editions. This name, which occurs thirty-one times is, according to the Massorah on Gen. xlix. 10, written 8 times only with Vaw, thus following the more modern orthography (viz., Judg. xxi. 19; 1 Sam. i. 24; ii. 21; xiv. 3; Jerem. vii. 14; xxvi. 9; xlii. 5; Ps. lxxviii. 59); whilst in all the rest, that is in twenty-three instances, it is ה, retaining the more ancient spelling (viz., Gen. xlix. 19; Josh. xviii. 1, 9, 10; xxi. 51; xxi. 2; xxii. 9, 12; Judg. xviii. 31; xxi. 12, 21 twice; 1 Sam. i. 3, 9; ii. 14; iii. 21; iv. 3, 4, 12; 1 Kings ii. 27; xiv. 4; Jerem. xxvi. 6). Now 1 Sam. xiv. 3, which according to the Massorah is ה, the more modern form, is in the printed editions ה, according to the more ancient orthography; whereas in three instances, where the editions have ה, with Vaw (Judg. xxi. 21, 21; Jerem. vii. 12), the Massorah has the old spelling ה with ה He. The inconsistency in spelling, to which this partial attempt to modernise the ה into ה has given rise, may be seen in Jeremiah xxvi., where it is ה, the more ancient form, in verse 6, and ה, the more modern in verse 9; and still more glaringly in 1 Sam. iii. 21, where the two modes of spelling it occur in the same verse. And ה, it is preserved in the name ה, Solomon, which alone has escaped correction.

Even ה, as suffix third person masculine, has also survived in the Hebrew Scriptures by an oversight on the part of those redactors who introduced the more modern and uniform orthography: e.g., ה in it (Jerem. xvii. 24; Ezek. xiv. 4); ה his tent, which occurs four times (Gen. ix. 21; xii. 8; xiii. 3; xxxvi. 21); ה his beast (Exod. xxi. 4); ה his covering (Exod. xxi. 26); ה his drink offering (Lev. xxiii. 13); ה his garments (Gen. xlix. 11); ה his fowl (Gen. xlix. 11). It is interesting to see how the later redactors of the Scriptures, or the Massorites, who discovered these irregularities according to more modern orthography, but who felt that they no longer possessed the authority to introduce changes into the text, corrected all these instances in the margin of the Codex by what is called Keri (קריך), which is to be found in the glosses appended to all the modern printed editions of the Hebrew Bible. There is indeed no Massoretic remark ה his tent, in the editions. But this is one of the many instances which show the arbitrary manner in which modern editors acted, in the selection of the notes which they introduced into the margin, since the Massorah distinctly declares (ר"א בותר ו"ש הקסנט י"ע " it is four times written with He, but must be read with Vaw) and the MSS. of the Bible with the Massorah always indicate the correction in the margin.

In the Moabite Stone, moreover, as in the Hebrew Bible, Vaw (י) is used to express U and O. Thus in make ye (line 24), in Phoenician the Imperative plural is without Vaw. ה וַיָּמָמָה ditch (line 9), and ה HORONAIM, we have the scriptio plena of the U and O. It is true that it may be questioned whether the Vaw in these words is the scriptio plena indicating the vowels U and O. Indeed the fact that ה HORONAIM, which occurs four times in the Hebrew Bible, is defective (comp. Isa. xv. 5; Jerem. xlviii. 3, 5, 34), might at first seem to favour the view that it is to be pronounced ה (comp. וַיָּמָמָה Ezek. xlvii. 16, 18). But unless some other proof be forthcoming, we cannot accept the present Hebrew spelling as decisive against the orthography of the Moabite Stone, especially, as we shall presently see, when the scriptio plena is used in other words in this Inscription.

In the Moabite Stone, as in the Hebrew Bible, Yod (י) is used to represent I and E. That I at the end of a substantive, denoting the suffix first person singular, was always expressed by Yod, and could therefore not be a Massoretic
importation, we knew from etymological reasons, and from its frequent occurrence in Phoenician (Comp. Schröder, § 45). Hence יָבָא my father (lines 2, 3), יֹאֶבֶּת in my days (lines 6, 9, 33), and יֹאֵבָי my enemies (line 4), cannot be adduced as throwing light upon the use of the *scriptio plena*. What we do learn from this Inscription is, that in the Moabite dialect, as in Biblical Hebrew, the verbal suffix ‏ִּי‏ (the accusative) is invariably written plena (Comp. מִי he saved me, מִי he showed me, line 4); whereas in Phoenician it is uniformly written מִי defective (Comp. Schröder, § 46). The same is the case with the affirmative of the first person singular perfect; ‏תי‏, which is always defective (יִהְיֶהָ he was), is regularly plena in the Moabite Stone, just as in the Massoretic text. Thus יִבְיִנְּי I built (lines 21, 22, 23, 26, 27), יִנְּטַק I added (line 29), יִנְּטָא I dug (line 25), יִנְּטַק I reigned (line 2–3). יִנְּטַק I made (lines 25, 26). The same is the case with the conjunction יִפְּלִד for, because (lines 4, 5, 17, 27, 28), which is without יִפְּלִד in the Phoenician (Comp. Schröder, § 132).

When this vowel sound, however, occurs in the middle of the word, the יִפְּלִד is omitted, as in Phoenician. Thus יִפְּלִד, which occurs seven times, is defective of the יִפְּלִד in the middle; whilst in the Scriptures, where it occurs fourteen times (I Kings viii. 13, 27, 43, 44, 41; xi. 31; 2 Chron. vi. 2, 18, 33, 38; Neh. vi. 1; Eccles. ii. 4; Ezek. xxxvi. 36.), and four times with Vav conjunctive (I Sam. ii. 35; I Kings xi. 38; Jerem. xiii. 10; Ps. cxviii. 5), it is always with the first יִפְּלִד plene. The same is the case with יִפְּלִד I made, which occurs twice, both times with יִפְּלִד defective in the middle; whilst in the Hebrew Scriptures, where it occurs seventy-six times, and nineteen times with Vav conjunctive, it is written יִפְּלִד with יִפְּלִד plene in the middle, except once יִפְּלִד (2 Sam. vili. 9), which seems to show that in Hebrew, as in Moabite, the يִפְּלִד in the middle of words was sometimes defective, though not frequently. So also יִפְּלִד man, which occurs four times (lines 10, 13, 20), is defective, whilst in the Bible it is uniformly plene; and יִפְּלִד wall, which occurs four times (lines 11, 12, 24), is defective, whereas in the Hebrew Scriptures it is plene; except once (Isa. xii. 5) which again seems to be a remnant of the older mode of writing the يִפְּלִד in the middle of words defective. Moreover, the יִפְּלִד is uniformly defective in the plurals. Thus יִפְּלָד thousands (line 16), יִפְּלִד forty (line 8), יִפְּלֶדוּ days (line 5), יִפְּלֶדוּ forests (line 21), יִפְּלִד many (line 5), יִפְּלִד despoilers (line 4), יִפְּלִד thirty (line 2), just as in the Phoenician (Comp. Schröder, § 75). Still more striking is the absence of the יִפְּלִד in the five duals which occur in this Inscription, viz., יִפְּלִד Diblotaim (line 30), יִפְּלִד Horonaim (lines 31, 32), יִפְּלַטְו two hundred (line 23), יִפְּלַטְו noon (line 15), and יִפְּלַטְו Kirjathaim (line 10).

Still the I is expressed in the middle of words in יִפְּלַטְו well-pleasing (line 12), and in יִפְּלַטְו Dibon (line 2), where it is a patronymic, and 21, 28). The Greek spelling of the latter, viz., Δαυδων Δαβιδον, Δαυδις Δεβους, would seem to indicate that it was pronounced יִפְּלַטְו or יִפְּלַטְו with audible יִפְּלִד. But the notoriously uncertain and unreliable manner in which Hebrew words were reproduced in Greek characters is against its fixing the pronunciation of the original. Besides, the Bedouins themselves, who are the descendants of the Moabites, to the present day pronounce it דְּבֵּהוֹן.

The use of the *scriptio plena* and *scriptio defectiva* in the E sound, the second vowel represented by יִפְּלִד, also approximates very closely to that of the Massoretic Hebrew text. Thus at the end of the word, E is plene; compare יִפְּלַטְו before (lines 13, 18), which is written יִפְּלַטְו defective in Phoenician (comp. Schröder, § 29), and יִפְּלַטְו prisons of (line 29) in even the middle of the word, E is sometimes also plene, as in יִפְּלַטְו in his house (line 25), though in line 7 it is יִפְּלַטְו defective (as well as יִפְּלַטְו, lines 23, 27, 30); and in יִפְּלַטְו its gates (line 22), which is all the more remarkable since it is often omitted in Hebrew (comp. Gesenius, § 91; Ewald, § 259). In יִפְּלַטְו (line 22), however, the יִפְּלִד is omitted (comp. 2 Kings iii. 13). On the other hand, יִפְּלַטְו not (line 24), is defective, whilst in the Hebrew Scriptures it is uniformly plene. יִפְּלַטְו Mesha (line 1), is defective; and in the Old Testament, where this proper name occurs twice (2 Kings iii. 4; 1 Chron. ii. 42), it is both times plene.

The light, therefore, which the orthography of the Moabite Stone throws upon the orthography of the Massoretic text, is that the vowels were from the remotest antiquity represented in Hebrew by the consonants יִפְּלַטְו, which are now used in the Massoretic text, and whose feeble consonant sounds have a close affinity with the vowels which they express; that at the end of a word the vowel letter, or the *scriptio plena*, was always used to express the vowel wherever it is employed in the Massoretic text; and that in this respect the Moabite dialect fully harmonises with the Massoretic system, and entirely differs from the Phoenician; that the *scriptio plena* was used very sparingly in the middle of words both in the Moabite and in
Hebrew; that the latter extended the use of it in the course of time, when the language was more developed, and that in Hebrew, as in the Moabite, ה ה was originally and uniformly used to express O at the end of the word, and that this consonant was afterwards supplanted by ו.

In the forms of the different parts of speech, the Moabite Stone, too, approaches more closely to the Hebrew than the Phenician does.

Of the Personal or Separate Pronouns we have only two, but both of them are very instructive, viz., רמא first person singular, which is spelt in exactly the same way as in Phenician, and נד. This pronoun, which occurs twice (lines 6, 27), is used in the Inscription, as in the Pentateuch, for both the masculine and feminine. Whether it was epicene in the earlier periods of the Hebrew language, as Gesenius (Grammar, § 36, 2) and Ewald (Lehrbuch, § 184) assert, like ויהי which is feminine in twenty-one instances in the Pentateuch (Gen. xxiv. 14, 16, 28, 55, 57; xxxiv. 3, 12; Deut. xii. 15, 16, 20, 21, 23, 24, 25, 26, 27, 28, 29); or whether there was a slight variation in its pronunciation for the different genders, as Böttcher (Lehrbuch, § 860) maintains, this much is evident, that in the Moabite Stone, as in the archaic Hebrew, this Personal Pronoun is spelt exactly the same when used for the masculine and the feminine.* Only one instance of the Demonstrative Pronoun רמא this, fem. singular (line 3), occurs in the whole of the Inscription. But even this solitary instance shows how closely allied the Moabite is to the Hebrew, inasmuch as in Phenician it is ו (Comp. Schröder § 58). We have, moreover, also one instance of the Pronoun רמא (line 29), which is exactly as the Hebrew, whilst in Phenician it is ב, or simply ב (Comp. Schröder, § 65).

In the forms which mark the gender of Nouns, the feminine singular ending is simply the original ו as in Phenician (Comp. Schröder § 73), and not ו as in Hebrew; e.g. דבב pillar (line 3), Hebrew דבב (1 Kings xi. 7; Jerem. xlvi. 35; Ezek. xx. 29); דבב road (line 23), Hebrew הלא (Isa. xi. 16, xxix, 23, xl. 3), יאדו dawn (line 15). This primitive termination is still preserved in Biblical Hebrew, in proper names of — (a) Places, e.g. יאדו Elath (Deut. ii. 8, &c.); יאדו Boazath (Josh. xv. 39, &c.) (b) Persons masculine, e.g. יאדו Ahuzzeth (Gen. xxvi. 26); יאדו Goliath (1 Sam. xvii. 4, &c.); feminine, יאדו Boazath (Gen. xxxvi. 34, &c.); יאדו Mahalath (Gen. xxviii. 9, &c.), and other objects (Comp. Gesenius, §§ 80, 2; Böttcher, Lehrbuch, i. § 615). A very remarkable feature in so early a document is the form of the plural masculine י instead of י both in the Nouns and Numerals, e.g. י י days (line 5); י י forests (line 21); י י many (line 5); י י spoils (line 4), and the following Numerals; י י thousands (line 16); י י forty (line 8); and י י thirty (line 2), since it has hitherto been supposed that it is an Aramaic termination, which has crept into Hebrew at a later period of the language. (Comp. Ezek. iii. 12; Dan. xii. 13; Gesenius, § 87 a; Ewald § 177.) The same termination is to be found in the dual, of which we have four instances; viz., יכ י Dichathaim (line 30); יכ י Horonaim (lines 31, 32); יכ י two hundred (line 20); יכ י Kirjathaim (line 10). Remnants of this ancient ending we have in the Hebrew Scriptures, chiefly in proper names; e.g. יכ י Dothan (two wells) יכ י Dothaim (2 Kings vi. 12); יכ י Kartan (two cities) יכ י Kirjathaim (Josh. xxi. 22); Comp. Gesenius, §§ 88, 1; Ewald, § 180 c; Böttcher i. § 678 1). This form, too, which has hitherto been regarded as a later Aramaic development in the Old Testament, receives elucidation from the Moabite Stone. The Dual termination י in י י noun (line 15), if the present deciphering of the Stone be correct, forms a solitary exception in the diction of the Inscription. No special dual form has as yet been found in the Phenician inscriptions (Comp. Schröder, § 77.) In the nine nouns, both singular and plural, with Pronominal Suffixes, which occur in the Moabite Stone, we have examples of the first and second persons, both singular and plural, but not one instance of the singular and plural suffixes. They are as follows: Singular first person common י my father (line 2); third person masculine י י his land (lines 5, 6); י י his house (lines 7, 25); י י
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its poor (line 20); plural Nouns with suffix, first person singular יִצָּהַ לָהֵם my days (lines 9, 33); יִצָּה לָהֵם my enemies (line 4); third person singular feminine מִלְאַ לָהֵם her towers, מִלְאַ לָהֵם her gates (line 22). It will be seen from these forms that they are exactly as in Hebrew, whilst they are different in the Phoenician.

In the modifications of the verb containing the word-stem, we have no great variety of examples in the Moabite Stone. Students of Hebrew know that there are six ordinary conjugations, or verbal derivatives, formed from the first conjugation called Kal, which are respectively denominated Niphal, Piel, Pual, Hiphil, Hophal, and Hithpael, thus making in all seven; and that of the Kal which expresses the simple active verb (e.g. to love), the Niphal is the reflective (to love oneself); that the Piel is intensity and repetition (to love ardently or frequently), the passive thereof is the Pual (to be loved ardently or intensely); the causative is the Hiphil (to cause to love), the passive thereof is the Hophal (to be caused to love); and that the reflective is the Hithpael (to make oneself loved).* All these seven conjugations may be developed in any verb, either by varying its vowels, by doubling a letter, or by adding formative letters or syllables. Now in all the twenty-six verbs or word-stems, which occur in the Moabite Stone, we have two only of these seven conjugations represented, namely, the Kal, or the primitive verb, and the Hiphil. And even these two conjugations are by no means equally represented. Thus, one and twenty out of the entire twenty-six word-stems occur in one or more tenses of the Kal, whilst four only occur in the Hiphil; two verbs alone occurring both in the Kal and Hiphil, viz., יִצָּה לָהֵם (line 31, with 13): יִצָּה לָהֵם (line 7, with 4). The formation of this Hiphil, however, shows how closely the Moabite approximates to the Hebrew. Whilst in Phoenician the preformative is Yod (comp. Schröder, § 91), and in Aramaic and Arabic Aleph, and in the last-mentioned dialects only very rarely He, the Moabite יִצָּה (line 4) is exactly like the Hebrew. But whilst two only of the regular conjugations occur in the whole of the Inscription, we meet here in יִצָּה, and I fought, the imperfect, with Vav conversive (lines 11, 15); יִצָּה, in his fighting, the infinitive with the suffix (line 19); and in יִצָּה, fight, the imperative (line 32), the Hithpael, which does not occur in the Hebrew Scriptures, but which is the eighth conjugation in Arabic. In Hebrew and Aramaic, the Vav is regularly the formative, and is only then placed after the first radical when it is a sibilant. The appearance therefore, of this form in so early a document shows how anciently the different Semitic dialects merged into one another. Whether יִצָּה, he was angry (in line 5), exhibits the Tiphel or Tiphah, the fifth or six Arabic Conjugation, as Geiger and Schlottmann suggest, is not certain, since, as the former scholar rightly remarks, it may be an abbreviation of יִצָּה. יִצָּה, the Hithpael, which is the normal form in Hebrew in such a phrase. (Comp. Deut. i. 37; iv. 21; ix. 20.)

In the Particles, too, the Moabite is identical with the Hebrew, and differs from the Phoenician. i. ADVERBS. Thus, מַ, there, which occurs twice (lines 12, 30) in this short Inscription, and which is common in Hebrew, is supposed not as yet to have been found in the Phoenician Epigraphic documents (Comp. Nöldeke, Die Inschrift des Königs Mesu, p. 31, with Schröder, § 116); מַ, not (line 24), Hebrew יָּפָל is in Phoenician יָּפָל (Comp. Schröder § 116); בָּפָל, from of old (line 10), is the same in all these Semitic dialects. ii. PREPOSITIONS. יָּפָל, after (line 3); יָּפָל, until (line 15); יָּפָל, upon (lines 2, 14, 21, 29), are the same; but יָּפָל, before (lines 13, 18), is in Phoenician יָּפָל. Of Prefix Prepositions, בָּ in, יָּהָ to, and יָּהָ as, we have only בָּ in, at, on (lines 3, 4, 6, 7, 9, 10, 11, 13, 19, 20, 24 twice, 25, 26), and יָּהָ (lines 3, 12 twice, 17, 24, 25). יָּהָ does not occur. יָּהָ occurs in lines 5, 6, 7, 9, 10, 11 twice, 13 twice, 14, 29, 30. In ancient Phoenician it is always יָּהָ, with two exceptions (Comp. Schröder, § 123). Of Prepositions with Suffixes, we have יָּהָ to me (line 14); יָּהָ to him (line 10); יָּהָ to you (lines 24, 25); יָּהָ, in me, against me (line 19), יָּהָ; common gender (7, 8, 9 twice, 13, 15, 19, 31). iii. In CONJUNCTIONS, we have, besides the ordinary יָּ, and, which is of frequent occurrence, יָּ, for, because (lines 4 twice, 5, 17, 27 twice, 23. In Phoenician, it is יָּ (Comp. Schröder, § 132.)

The Syntax is exactly that of the Hebrew, and differs materially from the Phoenician. Thus the article, which is so seldom used in the Phoenician (Comp. Schröder, § 63), occurs no less than fifteen times in this short and mutilated Inscription, viz., lines 1, 3, 4, 9, 12, 15, 21, 22, 23, 24 twice, 25, 26, 29, 31, not including those instances in which it is dropped by

* The English renderings must not be taken as exact equivalents to the signification of these different conjugations in the Hebrew, but simply as approximate. They are the nearest illustrations we could find to convey the original. For a more minute and accurate treatment of this subject, we must refer to Gesenius' Grammatik, §§ 38–54.
contraction, in consequence of the prepositions ז and ה. In the numerals, where the Phoenician differs so essentially from the Hebrew (Comp. Schröder, § 85), the Moabitite entirely agrees with the Hebrew (Comp. lines 3, 8, 16, 20). The use of פָּוָא convertive, with the future or the imperfect, to express the preterite in a continued narration, which has hitherto been believed to be peculiar to the Hebrew Bible, is not only to be found throughout the Moabitite Stone but it is even employed with apocopated forms which do not exist in the Old Testament, e.g. פָּוָי and I built (line 9). When we add that the whole vocabulary of the Moabitite Stone is to be found in the Hebrew Scriptures, as will be seen at the end of this Essay; and that certain shades of meaning, attached to different words in this Inscription, are real acquisitions to Hebrew Lexicography, the importance of it to the language of the Old Testament cannot be overrated. It is not too much to say that every Hebrew grammarian and lexicographer will henceforth appeal to the language of the Moabitite Stone for the elucidation of certain forms and phrases, the exact date of which has hitherto been unknown.

IV. We now come to the Palæographical importance of the Moabitite Stone. In this respect, this Triumphal Tablet is perfectly peerless, inasmuch as we here obtain an alphabet which is more than a century and a half older than that in any other Epigraphic document containing the same species of writing; and it is three centuries older than the Sarcophagous of Eschmunazar, which has hitherto been considered the most ancient inscription of any considerable length. The characters of the Moabitite Stone are "Phoenician," as they are generally called, from the supposed fact that the Phoenicians invented them, or that they were peculiar to them. As it is from this alphabet that the Greek, the Roman, and all the other European alphabets are derived, we have before us the veritable prototype of modern writing, and the very characters which, before 700 B.C., were common, as Count de Vogüé has shown, to all the races of Western Asia, from Egypt to the foot of the Taurus, and from the Mediterranean to Nineveh, and which were used in Nineveh itself, in Phoenicia, Jerusalem, Samaria, the land of Moab, Cilicia, and Cyprus.

The first palæographical point on which the Moabitite Stone throws light is the number of letters contained in the ancient alphabet, from which the Greek characters were derived. Herodotus, who gives the first notice about the origin of the Greek alphabet, simply states, that the Phoenicians who came with Cadmus introduced among the Greeks many kinds of useful knowledge, and particularly letters; and hence this historian calls them Καδμία ἐμφάσα Cadmean characters (Herodotus, v. 58). Nothing is here said about their number. Pliny, however, who also records this story, distinctly declares that the alphabet brought by Cadmus from Phoenicia originally consisted of 16 letters, viz., A, B, Δ, E, I, K, A, M, N, O, Π, P, Σ, T and Τ; that Palamedes, at the time of the Trojan war, added four letters, viz., Θ, Ζ, Φ and Χ; and that Simonides, the lyric poet, afterwards added a like number, Z, Η, Ψ and Ω; but that according to Aristotle, there were originally eighteen letters, A, B, Δ, E, Ζ, I, K, A, M, N, O, Π, P, Σ, T, Τ, Φ, and that two letters, viz., Θ, Χ, were introduced by Epicharmus, and not by Palamedes (Pliny vii. 57). Hence Dr. Donaldson (The New Cretus, p. 170, etc., 3rd ed. London, 1859), and others, conclude "that the original Semitic alphabet contained only sixteen letters." The oldest evidence which could hitherto be adduced that it contained twenty-two letters, as at present, was derived from the alphabetical Psalms and Poems (viz., Pss. xxv. xxxiv., xxxvii., cxii., cxii., cxxix., cxxiv.; Prov. xxxi. 10—31; Lament. i.—iv.), As the initial letter of each verse, period, or stanza, in these poetical compositions, follows the order of the alphabet, thus forming an alphabetical acrostic; and as the alphabet thus exhibited contains the same number and order of characters, it has naturally and justly been urged that the ancient alphabet had twenty-two letters, as at present. To this, however, some palæographists have replied, that these artificial compositions are of a later or post-Babylonian date, or that they were acrostically recast at the time when the additional characters had already become generally used, in order to assist the memory (e. g. 400—450 B.C.), and that they can therefore not be adduced to prove the antiquity of all the twenty-two letters. Now in the Moabitite Stone we have an alphabet at least 900—1000 years before Christ. Indeed as the age of the Stone itself is about 900 B.C., and as no rational being can maintain that its characters were then invented for the first time for this public document, it is evident that they must have been used by the Moabites, and the other Semitic nations long before this period. We are therefore within bounds when we assign to them the date of 950—1000 B.C. Here then
we have not only five of the letters, viz., Ζ, Η, Θ, and Σ,1 which are said to have been added afterwards by Palamedes, Simonides, and Epicharmus; and the Ω Koppa of the ancient Greek alphabet, but all the twenty-two letters. As it is not even probable that the Greeks obtained their alphabet prior to 1000 B.C., the Moabite Stone proves to demonstration that the ancient Semitic alphabet contained twenty-two letters, and that they were altogether taken over by the Greeks.

Still more remarkable is the light which the Moabite Stone throws on the original forms of the Greek alphabet. On comparing the archaic Greek characters on the earliest Inscriptions with those on the Moabite Stone, it will at once be seen that we have actually before us the primary source from which they are derived, and that most of the Greek characters are not only similar to, but identical with, those on the Stone. Passing over these letters which are alike in the archaic Greek, the ordinary Phoenician, in the Inscription of Eshmunazar (circa 600 B.C.), in the alphabet of the Assyrian Tables and Gems (circa 650—750 B.C.), and of the Moabite Stone, we shall confine our attention to those only which are allied to the characters on the Stone.

The early Greek Delta is simply a triangle, which is usually its form on the Stone, whilst on the Inscription of Eshmunazar, both the left angle is rounded and a shaft descends at the right. In the Assyrian again, the head is open, and though the left angle is not rounded in some of the Phoenician Inscriptions, yet all without exception, have this right arm descending below the point of junction. This shaft, which must have been appended very soon after the Triumphal Stone was erected, as incipient traces of it seem already observable in some of the Daleths in the Stone itself, has been the cause of incalculable mischief, inasmuch as it has given rise to the deplorable similarity between Daleth ד and Resh ת. The original of the Daleth, therefore, being alone found in the Moabite Stone and the archaic Greek, proves, beyond doubt, that the latter was derived directly from the former.

The same is the case with the archaic form of the Greek bau (Baa pronounced Vau) which is Y or V, and the direct source of which we now see for the first time in the Moabite 𐤀, since neither in the Inscription of Eshmunazar nor in the Assyrian alphabet is the perpendicular line in the middle of the semi-circle.

What is however more important still, is the fact that the archaic Greek Xι, which consists of a perpendicular line crossed by three bars † and which Simonides is said to have invented (530 B.C.), has its absolute identity in the Moabite Samech. Even the Assyrian Samech, which approaches more closely to the Moabite, its evident prototype, is entirely put out of court at sight of the one on the Stone, whose very appearance proclaims its immediate paternity of the Greek Xι. Exactly the same is the case with the Greek Koppa Ω, the Latin Q. In the ordinary Phoenician alphabet no prototype could hitherto be found; and even in the Assyrian type, which resembles the Greek, the vertical line reaches the top of the circle Ω, whilst in the Moabite Stone it is absolutely identical.

But although the Moabite Stone gives us for the first time the identical shapes of the letters which were incorporated into the Greek alphabet, still we are not prepared to endorse the conclusion of Professor Rawlinson, that therefore the alphabet passed over to the Greeks about 900 B.C.2 For though it is perfectly true that the forms of the letters in question could not have been derived from the Phoenician or Assyrian of 750 B.C., which have hitherto become known, it is hazardous to assume that the forms found in the alphabets of 750 B.C. had universally supplanted those of 900 B.C. An inspection of the fœ-similes of the ancient Inscriptions will show that different districts developed different shapes, which obtained and maintained themselves simultaneously. Some epigraphic documents may still turn up, which will show that the peculiar forms which appear for the first time on the Moabite Stone (900 B.C.), have preserved their existence in some localities beyond the time of Homer and Hesiod (about 850—776 B.C.), and that they may have been introduced into Greece about the period of the first Olympiad, as is believed by Mr. Grote and many other scholars.

1 Though it is greatly to be deplored that the Tet has disappeared from the text, yet there can hardly be any doubt that it did originally occur on the Stone in the word Atarch, in line 11, of the Inscription. We are perplexed to understand what Professor Rawlinson means by his remark, that Tet is "not very common in Hebrew" (Contemporary Review, Ap. 1570, p. 105), seeing that it occurs 11,002 times in the Hebrew Scriptures (comp. Ginsburg: The Manuscripts Ha-Masoret of Levin, p. 273).

VI. LITERATURE ON THE MOABITE STONE.

From the first day in which the discovery of the Moabite Stone was announced by Count de Vogüé, all the leading Journals have teemed with notices of this extraordinary find. To give a detailed account of these multi-lingual and to a great extent ephemeral productions, even were it possible, would be of very questionable importance. In cataloguing, therefore, the literature of this remarkable Inscription, we shall restrict ourselves to those Essays from which we derived more or less benefit in the compilation of this Treatise.

It was on January 16, 1870, that M. Ganneau forwarded from Jerusalem to Count de Vogüé a short account of the Moabite Stone, which he claimed as his discovery, together with his first attempt to reconstruct the text, and a French translation. This de Vogüé published on the 5th of February, under the title, La Stèle de Mesa Roí de Moab, &c., Paris, 1870, with a short treatise of his own, and a fac-simile of the original, according to the then state of the reconstructed text. The indefatigable and erudite Mr. Grove at once called public attention to it in the Times, in a letter dated February 3; he published at the same time Deutsch's just estimate of it, which he had formed from the mutilated text and defective translation of M. Ganneau. On February 22, the Times published a Review of Count de Vogüé's Pamphlet, with the French version of the text. Hereupon appeared Deutsch's second letter in the Times, dated February 28, in which he pointed out some mistranslations of M. Ganneau, made some valuable suggestions as to the rendering of different words, adverted to the paleographical importance of the Inscription, and rightly urged that as the materials from which the text was to be restored were not then at the command of scholars, it was premature to handle the subject more systematically. M. Ganneau, misunderstanding the import of Deutsch's Letter, addressed himself to the Times, which printed his Letter March 22. Then followed another Letter from Deutsch, and one from Mr. Grove in the Times, March 23. The whole of this Correspondence, as well as two accounts of the discovery of the Moabite Stone, by Captain Warren, were published in the Palestine Exploration Society's Quarterly Journal, No. V.

In the March number of the Revue Archéologique, Count de Vogüé published a revised text of the Moabite Stone, forwarded to him by M. Ganneau, who continued his studies of the different materials he possessed. Several words, which defied his first attempts at deciphering, yielded to continued exertions, others were corrected, and the translation was improved. This improved edition is, moreover, followed by the first part of a Dissertation on the historical, paleographical, and linguistic bearing of the Inscription, to which the Editor subjoined several valuable notes; and is accompanied by a new fac-simile of the original.

In the mean time, M. Neubauer published a translation in German, with a few Notes in Frankel's Monatschrift for April. But as this translation is based upon M. Ganneau's first edition, and as the Notes are very meagre, it cannot be said that this scholar contributed much to the elucidation of the text. Almost simultaneously with M. Neubauer's version, a very elaborate Treatise appeared at Halle, from the masterly pen of Professor Schlottmann. Several of his conjectures have since been verified; and even those, which further deciphering have set aside, are very instructive, and display the ingenuity of the masterly translator of, and commentator on, the Inscription of Esrumnazar. It is greatly to be regretted that he worked from the first and very much mutilated text. His translation is given at the end of this Essay. At the end of March, M. Neubauer delivered a Lecture at the Taylor Institution, Oxford, embodying an English version of the Inscription. As an abstract only of this Lecture was published, this learned Orientalist had not contributed much to the elucidation of the text. His version will be found at the end of this Treatise.
The Palestine Exploration Society made a valuable contribution to the criticism of the text, April 3, by the publication of a photographic sheet of Captain Warren's tracings of the two large Fragments, giving the duplicate of Fragment B. By this aid every scholar is enabled to compare M. Ganneau's casts, and the deciphering of them, with the independent transcript from the different scribes of Captain Warren. The result of a collation of the two texts has already been given (See above, p. 15). At the same time, the learned Derenbourg published a French translation of the second edition of the text in the Revue Israélite, Paris, April 8. Though the Notes are very few, yet this erudite scholar has materially aided the understanding of some passages, both by his accurate verbal criticisms and his ingenious conjectures, which are duly noticed in their respective places. We have given his version at the end of this Essay.

Second to none of the contributions to the elucidation of the Moabite Stone, is the Treatise by Professor Nöldeke, Die Inschrift des Königs Moas, Kiel, 1870. Like all the productions of this consummate Orientalist, his Essay is characterised by thoroughness, and a deep insight into the different shades of meaning. He does not hazard many conjectures to fill up the lacuna; but among the few that he suggests is the Dibonite, in lines 1 and 2, which has since been confirmed by the Stone itself. In addition to the valuable geographical notes with which his Essay is enriched, he treats on the paleographical bearing of the Inscription. His translation is given at the end of this Treatise.

In a notice of M. Ganneau's second edition of the revised text, in the Academy, April 9, appears a criticism, by M. Neubauer, of Professor Schlootmann's Treatise. The exceptions which the critic takes to certain conjectures and interpretations, as well as his views of certain passages, are duly noticed in their respective places. On April 16, Professor Hung published a translation, with some notes, in the supplement to the Allgemeine Zeitung. It is a popular rendering of the Inscription, accompanied by some valuable notes. The translation is made from M. Ganneau's first edition, and is consequently defective, as may be seen at the end of this Essay. The Athenæum, of May 21, contains a letter from Professor Weir of Glasgow, from which we see that this scholar had also made the same conjecture about the Dibonite which Professor Nöldeke hazarded. Dr. Weir, moreover, makes some ingenious remarks on the forty years' subjugation of Moab by Omri, and his successors, which are noticed in the Commentary on line 8.

On June 1, M. Ganneau published, in the Revue Archéologique, the second part of his Commentary. Here, again, we see how this young savant laboriously and conscientiously prosecuted the study of the various materials in his possession. His efforts were rewarded by his obtaining several new and important readings. As he had, moreover, the valuable works of Schlootmann and Nöldeke, he derived from them a double advantage. He was enabled to test their conjectures, by seeing whether there were any traces of the letters in the scribes, or whether they exactly filled up the lacuna; whilst at the same time they aided him in deciphering partially faded words.

A very lucid and interesting review of the labours of Ganneau, Schlootmann, and Nöldeke appeared in the Theologisches Literaturblatt, Darmstadt, June 1, by Dr. Schröder. The reviewer, however, was not acquainted with M. Ganneau's last recension of the text.

But the most important contribution to the study of the Inscription is that published by Count de Vogüé, Paris, June, 1870. In this publication, the learned nobleman, to whom Semitic scholars are so largely indebted for his multifarious labours, gives us a reprint of M. Ganneau's revised translation, accompanied by the whole commentary, the last edition of the restored text, and a new fac-simile of the original.

It is greatly to be regretted that the erudite Geiger, who republished in the last number of the Zeitschrift der Deutschen morgenländischen Gesellschaft (vol. xxiv., parts i. and ii., pp. 212—226), M. Ganneau's second recension of the text, had not access to the last edition. Much of the value of Geiger's ingenious criticism is lost, through his not being in possession of the latest readings. The same number of the Oriental Journal brings us Schlootmann's revised text, according to M. Ganneau's second revision. And though his supplementary notes are very valuable, we have no doubt they would have been more so had he seen the third recension of the text.
The latest production on the Moabite Stone which we have seen, is that by Professor Rawlinson, in the August number of *The Contemporary Review*, pp. 97—112. It is almost entirely devoted to the palæographical importance of the Stone. However much we may differ from certain of his conclusions, no one can peruse the article without feeling that it is written by a master hand. That he should have underrated the historical value of the Stone, and entirely passed over the great light which it throws upon the language of the Scriptures, is really surprising.

Since the issue of the first edition of this Essay, several Treatises have appeared both in England and on the Continent. Of these the following have come to our knowledge, and been used in preparing this edition.

An interesting article by the Rev. William Hayes in the October number of the *Bibliotheca Sacra*, p. 625—646, with supplementary notes, p. 777, Andover, 1870. Mr. Hayes gives the Inscription in the ordinary Hebrew type with a translation and a running commentary. The translation will be found at the end of this Essay.

In the same month an article appeared in *Good Words* by Professor Weir of Glasgow. Though short and popular, it contains some valuable suggestions.

In the same month also appeared a very elaborate article on "the Moabite Inscription" in the *North British Review* from the pen, we believe, of Dr. Wright, late of the British Museum, now Professor of Arabic at Cambridge. The merits of this Treatise chiefly consist in the comparison which Dr. Wright institutes between the language of the Moabites and the cognate dialects, more especially the Arabic. Dr. Wright's version will be found at the end of the Essay.

A rather remarkable contribution to the literature of the Moabite Stone has been made by Professor Kaempf of Prague (Prague, 1870). Though we believe that Kaempf has been too fanciful, and has striven too much to elucidate the language of this early document by the late Rabbinic dialect, yet much is to be learned from the perusal of his Treatise.

Still more remarkable and fanciful is Hitzig's Essay on "the Inscription of Mesha" (Heidelberg, 1870). Like the work of Kaempf, Hitzig's Treatise was finished before M. Ganneau's last recension of the Moabite Stone reached him. The Professor had, however, time to notice it in the Appendix. But as he had already made up his mind upon certain matters with which the new readings did not harmonize, Hitzig, rather than give up his opinions, impugns and cavalierly rejects M. Ganneau's latest results. Both Kaempf's and Hitzig's translations are given at the end of this Essay.

Dr. Geiger, who, as we have seen, re-published in Parts i. and ii. of the *Zeitschrift der Deutschen morgenländischen Gesellschaft* (1870), M. Ganneau's second recension of the text with some ingenious criticisms, has since published in Part iii. of the same Journal, pp. 433—136, additional remarks upon M. Ganneau's third recension.

Professor Schloßmann too has made additional important contributions to the elucidation of the Moabite Stone in the same number of the Journal (p. 438—460), in consequence of the new readings yielded by M. Ganneau's last recension.

In Parts ii. and iii. of the *Jüdische Zeitschrift*, p. 104—118, (Breslau, 1870,) Geiger has re-published his Essay in a modified form, according to the last recension of the text.

The fourth Part of the *Zeitschrift der Deutschen morgenländischen Gesellschaft* brings the most important contribution to the History of the Discovery of the Moabite Stone by Dr. Petermann (pp. 640—644). As this is the first official report, we have given a literal translation of it in the chapter bearing upon this subject.

The same part of the Journal contains further contributions from Schloßmann to the interpretation of the Inscription (p. 645—680). This article is chiefly devoted to an elaborate disquisition on Ashtor-Chemosh, and to a searching examination of some of Hitzig's fanciful views of the Moabite Stone.

The first part of the second volume of Merx's *Archiv für wissenschaftliche Erforschung des Alten Testamentes* (pp. 96—104, Halle, 1871,) has an article by Dr. Himpehl on the Importance of the Inscription to the History of the Hebrew language and writing, which is well put together.

Two interesting articles on the Moabite Stone appeared in the *London Quarterly Review*, October, 1870, and in the *British and Foreign Evangelical Review*, February, 1871. The former gives, in a lucid and popular style, the results of the labours on the subject. The latter, which is signed by Professor Davidson, of Edinburgh, though
avowedly a Review of The Recovery of Jerusalem, a volume published by the Palestine Exploration Society, is chiefly devoted to the Inscription of Mesha. Dr. Davidson has not contributed anything to the elucidation of the text, which is all the more to be regretted, since the article is replete with Hebrew quotations. The only conjecture he hazarded to fill up a lacuna (line 7) is untenable.

In the very instructive volume, entitled The Recovery of Jerusalem, published by the Palestine Exploration Society, a chapter is devoted to the Moabite Stone. The Essay on the subject, according to the original design, was to have been contributed by Mr. Deutsch, but ill health prevented his writing it. This is all the more to be regretted, since he was not only the first who corrected some of M. Ganneau’s mistranslations, and called attention to the importance of this lapidary document, but is one of the very few scholars in England who could do justice to this unparalleled relic. It would be cruel to criticise the article in The Recovery of Jerusalem, as the writer, who modestly withholds his name, was evidently pressed into the service to fill up the gap occasioned by Mr. Deutsch’s illness. We should have thought that Mr. Morrison, the editor of the volume, would have requested M. Neubauer to write the article, seeing that he was the first man in England who attempted to give a consecutive version of the whole Inscription, and who has continually kept the British public informed of the different publications on the subject in the valuable Notices in the Academy.
Part I.

The first part, 1—21 a, records the wars of Mesha with Omri, King of Israel, and his successors. Having given his own name and that of his father, as well as the duration of his paternal reign (1—50), Mesha states that he erected this monument to his national God, Chemosh, as a token of gratitude for the deliverance from the forty years' oppression, by Omri, King of Israel, and his successor (3 b—9 a). Through the mercy of Chemosh, Mesha was enabled to fortify Baal-Mecon, and make from it a successful attack upon Kerithaim; to take Acharoth, which the tribe of Gad had occupied from time immemorial, and which was fortified by the King of Israel, to devote to destruction all its inhabitants as an offering to his God, and to repeople these places with loyal subjects from Siron and Mocharh (9 b—14 a). Chemosh then told him to assault Nebio, which he successfully effected, slaying about seven thousand men, and devoting the women to Ashtar-Cheños, and the vessels of Jehovah to Chemosh (14 b—18 a). Hereupon the King of Israel fortified Jahaz, from which he attacked Mesha, but Chemosh made him relinquish the battle, and retreat with the army to his own country (18 b—19), after which Mesha captured Jahaz, re-peopled the city, and annexed it to Dibon (26—21 a).

1 I Mesha am son of Chemoshgad King of Moab, the

King of Moab. The ancient land of Moab was divided by the Arnon into two almost equal parts, northern and southern. As this river, which is the present Wady-el-Mojeb, flows in a deep chasm, with perpendicular sides, so that it takes a traveller more than two hours to cross it at those points where it is passable, a hostile invasion on Moab beyond the Arnon was both very difficult to the invaders, and easily observable by the defenders. It was owing to this natural boundary and defence that the Amorite conquests extended only to it (Numb. xxii. 26, &c.). The Israelites afterwards took this part from the Amorites (Deut. iii. 8). And though they extended their conquests up to the Arnon, the Jews always retained the consciousness that the region north of the Arnon to beyond Heshbon was properly Moabitish country. That which was situate opposite Jericho was called 990 my the Dry Region of Moab, and that which was further in the country was denominated 990 my the Field of Moab (Numb. xxii. 20, &c.; Ruth i. 2, 6, &c.) Moses delivered his last address "in the land of Moab" (Deut. i. 15), where he also died (Deut. xxxiv.). Though the Northern part was allotted to the tribe of Reuben (Numb. xxxii. 37: Josh. xiii. 9, xiv. &c.), a part of the Gadites also dwelt in this region (Numb. xxxii. 34—36; 1 Chron. vi. 65; Numb. xxxiii. 4, &c., with Josh. xili. 17). The relations, however, between the Moabites and the Israelites after the conquest of Canaan were of a mixed character. In the time of the Judges, Eglon, king of the Moabites, with Ammon and Amalek, pressed forward beyond the Jordan into the territory of Benjamin, occupied Jericho, and enslaved Israel eighteen years (Judg. iii. 12—14). But at the expiration of this period the Moabite king was killed by Ehud, the Benjamite hero, and his army was slaughtered (Ibid. 15—30). This utter discomfiture seemed to have inspired the Moabites with a wholesome dread of the Israelites for some time, since it is only under the reign of Saul that they, with Ammon and Edom, are expressly called the enemies of the Jews (1 Sam. xiv. 47), having evidently again made successful incursions into the Jewish possessions. However, when David extended his dominion to the Euphrates, he re-conquered the Moabites as well as Ammon and Edom (2 Sam. vii. 2—12; 1 Chron. xviii. 2—11); but during Solomon's reign, or immediately after his death, Moab regained its independence (vide supra, p. 20, &c.).

The Dibonites. Dibon, the ruins of which are situate on the east side of Jordan, about an hour north of the Arnon, and are called Dibbân, has now derived fresh fame from the fact that this Triumphant Tablet was found in it. This city is counted to Reuben in the list of Joshua (xiii. 9); and in Numbers (xxxii. 34) it is said to have been built by Gad. In the constant struggles with the Moabites and Ammonites, in which Reuben and Gad took the greatest share, the fortunes of war no doubt alternately gave this and other places to Reuben and Gad, and vice versa. The fact that Dibon was the native place of Chemoshgad,
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2. Dibonite. My father reigned over Moab thirty years, and I reign ed after my father. And I erected this Stone to Chemosh at Korkha [a Stone of the founder of this dynasty, accounts for the erection of the Stone by Mesha in this place, which was the disputed border-land between Israel and Moab. Schottmann, indeed, will have it that the patronymic, the Dibonite, does not only describe Chemoshagad as being a native of Dibon, but is especially designed to convey the idea that he was originally prince of the district or province of Dibon. But though it is true, as we shall see hereafter (comp. infra, line 21), that Dibon, like Ar (comp. Numb. xxii. 28, xxii. 56; Isa. xv. 1, with Deut. ii. 9, 18, 29), denotes both a city and a district of which it was the principal town; yet we fail to see from Numb. xxii. 8, 14, and xxiii. 6, that Moab was divided into separate provinces, that these several districts were governed by distinct princes like the kingdom of Edom (comp. Gen. xxxvii.) and that Chemoshagad, from first being prince of the land of Dibon, was promoted to be king of the whole of Moab. As the final i is uniformly tense in this inscription, there can hardly be any doubt that the pronunciation of the pronoun is or τη. Schottmann's argument, that as its pronunciation with i exists even in ancient Phoenician (comp. Schröder, Phönische Sprache, § 41) it is but reasonable to assume its existence in the Moabite dialect, which approximates to the Hebrew still more closely, is based upon an erroneous division of the words in the only passage where it is supposed to be found. No. X. of the graffiti of Abidos, line 4, the solitary instance of in Phoenician appealed to, Levy shows to be read in Phänische Studien, and not in Phänische Studien (Phänische Studien, li. 32). As to the remark of the Midrash, מָצָה תֶּנֶס, the expression אֲנִי אוּלָא, which Professor Kaempf quotes in support of its being pronounced τη, we fail to see the force of the appeal. If the passage in question really means that this pronoun is not to be found either in Arabic or in Aramaic, that it is superfluous in Hebrew by the side of an, and that it has been introduced into Hebrew from the Coptic, it cannot surely be maintained that the Midrash insists that this spelling or pronunciation of it was imported from the Egyptian. The name Mesha is here defective, whilst in the Hebrew Scriptures, where it occurs twice, once as this Moabite king (2 Kings iii. 4) and once as the name of the eldest son of Caleb (1 Chron. ii. 42) it is plene. It is now almost certain that the second part of the name of Mesha's father is ; the Dalket is quite visible on the Stone and there are faint traces of the Gimel. Equally certain is it that the lacuna at the end of the line is now to be filled up with He and Dalil. The patronymic, of the Dibonite, exactly corresponds to שִּׁמְנִית, the Shimonite (Josh. xxii. 4) and many other proper names which by the addition of Yod at the end are made proper names (comp. Gesenius § 86, 5; Ewald § 164, 6). Both in the Bible (Gen. xxxvii. 31-39) and in the monuments of the ancient Phoenician patriarchies follow proper names (comp. Levy, Phänische Studien, part iv. pp. 25, 26; Schröder, Die Phönische Sprache, p. 235).

According to Hitigiz, is a detached nominative placed at the beginning, the lacuna after Chemosh is not to be filled up by Gad, as M. Ganneau declares, but by the repetition of Chemosh, who is the subject of the sentence. Neither is the last letter of this line to be Dalket but Taddi, thus yielding מַתְדָּא to Kings xxvii. 48), to which מַתְדָּא מַתְדָּא is second accusative, and the passage is to be rendered: I, Mesha, son of Chemosh, Chemosh made me King of Moab, thereby deriving his sovereignty from his god. As Hitigiz rejects M. Ganneau's decipherments and prefers his own conjectures all argument ceases. Professor Kaempf advocates a similar sense without impugning M. Ganneau's readings, by taking Chemosh with whatever adjunct as well as the phrase 'King of Moab' to be the Moabite deity, and the word son of to denote 'his follower and worshipper.' He refers to Numb. xxi. 29, where the Moabites are called 'the children of Chemosh,' and to the fact that the ancients called themselves the children of the deity which they worshiped. But to take 'son' and 'ruler' in a first line in a metaphorical sense, and 'father' and 'ruled' in the second line in a literal sense is to violate the primary laws of language.

3. My father, &c. From the fact that Mesha simply gives the years of his father's reign, and says that he immediately succeeded him, we may reasonably conclude that his grandfather was not a king, and that with Chemoshagad began a new Moabite dynasty. It must not, however, be concluded from this that Moab was an elective monarchy. The fact that Mesha succeeded his father upon the throne, and that he again was to have been succeeded by his eldest son, whom he sacrificed on the wall (2 Kings iii. 27), shows that the sovereignty was hereditary.

Thirty years, &c. With what corresponding years in the Biblical history, and with what Jewish kings, the commencement and end of these thirty years synchronize may be gathered from the following data. The expedition of the three allied kings of Israel, Judah, and Edom against Mesha took place most probably in the first year of Jehoram's reign, B.C. 896, which is to be inferred from the fact that Elisha was in the camp. As this invasion was undertaken because Mesha on his accession to the throne of Moab had revolted against Israel, and thus succeeded the forty years' vassalage, the thirty years' reign of his father Chemoshagad must have commenced B.C. 926, or synchronized with the fourth year of Omri's sole reign and the reigns of Ahab (Neh. xiii. 18-89) and Ahaziah (Neh. xiii. 89-96).

As to the linguistic features of this line they almost entirely agree with what we find in the Hebrew Scriptures. Thus the orthography approaches more nearly the Massoretically transmitted writing than the Phoenician. We read in this line , that he saved me, and he showed me, in lines 47; I build, in lines 21, 22, 26, 27; I made, in lines 23, 26; I, I day, line 25; I added, line 29, have the scriptio plena of the final i, or, as in the Hebrew, express the first person by the suffix Yod, though in the middle of words the Vav and Yod, when used in the Biblical Hebrew to express the o and i, are generally absent in this inscription, as will be seen in some of the above-quoted words, viz. he saved me, Hebrew , though this form of the pronominal does not occur in the Bible; I, I built, is written in the Bible with Yod in the middle (1 Kings viii. 13, 27, &c.); I made, Hebrew (Gen. vii. 4, viii. 21, &c.). A remarkable feature in such an early document is the form of the plural , in, instead of in, as in , thirty, in the line before us; , many, days, line 5; , forty, line 8; , armed, in line 28; since it has hitherto been supposed that it is an Aramaic termination which has crept into later Hebrew (e.g. Ezek. xii. 12: Dan. xii. 13: comp. Gesenius, § 87 a; Ewald § 177), is a contraction of , like , daughter, from ; , proper name, from , &c. This contracted form frequently occurs, as well as the full form, in Phoenician (comp. Schröder, Phönische Sprache, § 24). The construction , thirty years, like the syntax of the numerals throughout the inscription, is pure Hebrew. (Comp. §§ 77, forty years, line 8; and , two hundred men, line 20, which is the pure Hebrew מַהַּוְךָו מְמֵהַוְךָו , line 20). The number מַהַּוְךָו , seven thousand, line 16, Hebrew מַהַּוְךָו : Numb. iii. 22: 1 Kings xix. 18: Gesenius, § 120: Ewald, § 268).

And I erected this Stone. Having, in the customary way, mentioned the reign of his father, and his own succession to the throne, Mesha at once states that he erected this monument, which is to record and memorialize the remarkable events of his sovereignty. As a pious follower of the Moabite religion, he dedicates this Triumphant Tablet to the national god, Chemosh. The idea that hill-tops are nearer heaven, and that retiring to them is to withdraw from earthly distraction, and to be in the more immediate presence of the Divine Being, gave rise to the custom, which obtained among all nations from time immemorial, to worship the Deity on lofty spots, and then to erect altars and places of worship on mountains, elevations, and high places. The Persians, Greeks, Germans, &c., performed their religious rites on hill-tops (Herod. i. 131, vii. 43; Xen. Cyrop. vii. 4; Strab. xv. 732). Abraham and Jacob sacrificed upon mount Bethel (Gen. xii. 7, xiii. 3, 4, xviii. 16, and xxxv. 13, with Josh. xviii. 2: 1 Sam. xiii. 2). Isaac was to have been offered upon mount Moriah (Gen. xxii. 2). Moses was
4 [salvation, for he saved me from all despisers and let me see my desire upon all my enemies.

commanded to build an altar on mount Ebal (Deut. xxvii. 4); Joshua too built an altar on the same mountain (Josh. viii. 30); Samuel offered on high places (1 Sam. ix. 12—14); Christ "went up into a mountain apart to pray" (Matt. xiv. 23); whilst Peter, who had no mountain at hand, "went up upon the house-top to pray" (Acts x. 9). These sacred places were called הֶגֶּהַמֶּת (high places). And since no natural elevations existed, artificial mounds were thrown up, or simply high altars, stones, or pillars were erected, inscribed with records of victories, dedications, and thanksgivings. These artificial erections, and even the pillars without the mounts, were synchro-
dochally called הֶגֶּהַמֶּת. Hence the Septuagint rightly renders the word in question not only by τὰ ὕψα, τὰ Ὑψα Ἑβαλ, but also by συνάγων φυλακῶν, σταύρων, or στήλων, with inscriptions like that upon the Moabite Stone. The last mentioned fact accounts for the circumstance, that the spot where the Moabite Stone was found was not only not an elevation but a depression.

To Chemosh at Karcha. For a description of the Moabite national Deity, Chemosh, we must refer to the Commentary on line 17, and for Karcha, to the Commentary on line 21. The most remarkable feature of the grammatical construction in the diction of this Inscription is the use and effect of what the ancient grammarians call Vav consecutive, (יווענ נ), or Vav consecutive, as some modern grammarians call it, or as Ewald terms it, Vav consecutive (Gesen. § 49; Ewald § 231). This connection of the Vav consecutive with the Imperfect, or the apocopated Future, has hitherto been found only in the Hebrew, and now we find it throughout this Inscription. Thus, in the line before last, we have the פה här, which is the apocopated future with Vav consecutive of the full form הָניָה. But what is of additional importance is, that the full form actually exists, and, like several others, is used in later Hebrew (Ezek. xx. 14; Dan. viii. 27), whilst in this Inscription the shortened form of the earlier diction is used. The other apocopated Futures will be indicated in the notes on the respective lines wherein they occur. Equally remarkable is the use of the verb פָּרִי for doing, making; just as in Hebrew, whilst in Phoenician, and in all other Semitic dialects, פָּרִי is used, which in the Old Testament-only occurs in poetry. (Comp. Schröder, Phöniz. Sprache, § 6, p. 17). הָניָה has the archaic termination נ = atth, which, though common in Phoenician, has survived in Biblical Hebrew only in a few instances (vide supra, p. 27). The absence of the article in the pronoun הָניָה this after a substantive, with the article, i.e. הָניָה this pillar, instead of הָניָה this, also occurs in the Hebrew Scriptures, especially as in the case before us, in connection with the pronouns הָניָה and הָניָה. Thus הָניָה הָניָה in the same night (Gen. xix. 31, xx. 16, xxxii. 23; 1 Sam. xix. 10); הָניָה this generation (Ps. xii. 5, comp. Gesen. § 111, 2; Ewald, § 230 a). In Phoenician it is always absent. Whilst הָניָה this, is spelled in this Inscription exactly as in Hebrew, in Phoen-
ician it is הָניָה, which is the apocopated Future, which is the case of this line there is a lacuna of three letters, which is most probably to be filled up with ח or מ or נ and which, with the בָּדָה in the text, yields the word הָנָיו, and the Mem or the Yod, with the two letters at the beginning of the next line, yields הָנָיו or הָנָיו, i.e. the pillar of salvation, the stone of help (So Nöldeke, Schlottmann, Derenbourg, Wright, &c.). The absence of the article forms no difficulty in the Moabite diction, when it is borne in mind that it is nearly always absent in Phoenician (Comp. Schröder, Die Phönizische Sprache, § 63). Neubauer's conjecture, that הָנָיו is to be added to the 2, which, with הָנָיו before וָרָץ, would yield פָּרִי הָנָיו, on account of the assistance, requires more space than the sign H, and is therefore denied by the name of its name, which, according to the analogy of 1 Sam. vii. 12, is to be expected. Haug's German filling up [dasswieheiseseitichMejchaha, therefore I am called Meshah, i.e. the saved, would be in the original הָנָיו הָנָיו, which, to say the least, requires three times the space of the lacuna. The same objection applies to M. Ganneau's restoration, je m'appelle, 'I call myself.' In a private letter, Mr. Aldis Wright suggested to me הָנָיו הָנָיו in my name Meshah, or הָנָיו הָנָיו in the name of Meshah, and Professor Kaempf, of Prague, makes the same suggestion independently. The latter urges against הָנָיו הָנָיו that it requires a phrase like הָנָיו הָנָיו and I called it (Gen. xxxix. 20) or הָנָיו הָנָיו and I called it (Exod. xix. 15). He, however, would fill it up with פָּרִי הָנָיו in the place of victory, or פָּרִי הָנָיו in the town Lasha (Gen. x. 19), according to the nature of the place where the Stone has been discovered. If the Stone rested upon a basis, it would indicate that it was originally erected at Dibon. In that case, Professor Kämpef might fill it up with the first phrase. But if the Pillar was lying about without any sign that it was originally erected there, he would fill up the lacuna with הָנָיו הָנָיו in the town Lasha. Meshah, the Professor suggests, erected this Pillar at Lasha in gratitude for the renewed health which he found in the sanitary use of the hot springs in this place. Hence הָנָיו does not refer to Meshah's enemies but to his bodily infirmities in the sense of accidents. He afterwards removed this monument from Lasha to Dibon, either for safety or for some other reason. Accordingly הָנָיו is to be taken in the sense of הָנָיו הָנָיו. Against this, however, is to be urged, that the first phrase restricts the issue of the fact to a victory gained at Dibon, and that the second is too far-fetched, as well as contrary to the scope of the Inscription. Hitzig fills up the lacuna with פָּרִי הָנָיו for all the deliverance, and Mr. Hayes with פָּרִי הָנָיו and this house of salvation; Geiger simply translates it הָנָיו הָנָיו Meshah, without stating what he does either with the remaining letter בָּדָה or with the lacuna.

4 Because he saved me, &c. In giving his reason why he erected this Ebenezer, Meshah seems almost to use the very language which Samuel uttered, when he put up a similar pillar between Mipheh and Shen, in acknowledgment of the help vouchsafed to him by Jehovah in defeating the Philistines (1 Sam. vii. 12). Indeed, the verbal difference between, or rather the use of the two synonyms in, the two utterances, entirely arises from a play upon the words. Whilst the Hebrew Prophet only extends this play upon words to the stone and the deliverance, by using the same root in both cases; the Moabite King goes further, and extends it to his own name also, insomuch as he calls the stone Mesha = help, in allusion to his own name, which denotes deliverance, and then uses the verb from the same root. It was, therefore, the allusion to his own name which necessitated the use of the verb פָּרִי to deliver, instead of its equivalent פָּרִי. Through this allusion we obtain a new form of the root פָּרִי, since פָּרִי Hiph. pret. 3 per. sing., with suffix, 1 per. sing., does not occur in the Hebrew Scriptures. Professor Wright remarks that פָּרִי is a distinctly Hebrew form, a Hiphil with preformative ה, since the Phoenician prefix is Yod." It is, however, questionable whether this verb can be adduced as an illustration, since it would seem that even in Phoenician the preformative ה was characteristic of the Hiphil in verbs of roots פָּרִי, Yod. (Comp. Schröder, § 91). But there can be no doubt that פָּרִי in the second hemisphere of this line is a purely Hebrew form (Comp. 2 Kings v. 13; Amos viii. 4—7; viii. 1), and illustrates the affinity in question.

Though the parallelism shows most clearly that פָּרִי must denote robbers, despisers, yet this expression occasions a difficulty, since it does not exist in Hebrew either in the plural or in this sense. Professor Levy, in a letter to Professor Nöldeke, suggests the reading פָּרִי, which indeed denotes despisers, robbers. But as the letters פָּרִי כָּפָה, and כָּפָה, have no resemblance whatever to each other in this Inscription, such an arbitrary alteration cannot be admitted. Nöldeke himself thought of the reading פָּרִי Kings, as the difference between the Mem and Shin is very slight, but for the fact that it implies too much of self-glorification and boasting on the part of Meshah. Hitzig adopts this emendation, and Kaempf is favourable to it; but Ganneau, after repeated investigation of the Stone, declares it incompatible with the original. As the noun פָּרִי, however, denotes in Hebrew a bird of prey, from the fact that it thumbs itself upon (פָּרִי, to cast) its victim, and, moreover, as this name is supposed to have been given to the coromant (Lev. xi. 17; Deut. xiv. 17), from the habit of this bird to cast or plunge itself upon the fish it eats, we may easily presume that this appellative denoted other despisers who manifested the same characteristic of pouncing upon their victims. For a similar figure of an enemy represented as a bird of prey, see I
5 Now Omri, King of Israel, &c. As the Bible mentions only one Omri, King of Israel, whose reign extended from about B.C. 939 to about B.C. 918, there can hardly be any doubt that the enemy of the Moabites here mentioned is the same whose battles with that people are recorded in 2 Kings iii. 4—27. Now it is this part of the Inscription which is of the utmost interest to the Biblical scholar and the student of history, inasmuch as we learn a new fact not recorded in the Scriptures. The relations of the Israelites with the Moabites up to the death of David, have already been described. (Vide supra, p. 33.)

The peculiar point to which we must call attention is, that from the account of David's war with the Moabites (2 Sam. viii. 2; 1 Chron. xviii. 2), when two-thirds of the people perished, and the survivors were enslaved and utterly despoiled (2 Sam. viii. 11, 12; 1 Chron. xviii. 11; from the circumstance moreover that their name is not mentioned in the account of the campaign in which the Ammonites were subdued, and also from the fact that in the time of Ahab they paid the annual tribute of a hundred thousand rams and the same number of lambs, with their fleeces, it has hitherto been supposed that they were completely reduced to vassalage. Hence they were not only unable to aid their relatives, the Ammonites, against the Jews, but could not even free themselves from the enormous taxation which they had to pay, from the time of their subjugation by David up to the reign of Ahab. From this and the following three lines of the Inscription, however, we see that the Israelitish dominion over Moab ceased altogether, immediately after the death of Solomon, or rather during the lifetime of this Sovereign; and that it was Omri who reconquered the Moabites, and first exacted from them the excessive tribute mentioned in 2 Kings iii. 4. That the Moabites should have used the amorous propensities of Solomon in order to obtain their liberty from the Jewish yoke, is perfectly natural, and will easily be understood. But it was as natural for Omri, who, according to all information, was a mighty warrior and a powerful ruler (1 Kings xvi. 16—28), to subjugate them again, as is stated in this Inscription. The same indeed seems to be implied in the reference in the Book of Kings to the more extensive chronicle, "for the mighty deeds which Omri performed." (1 Kings xvi. 27.)

For Chemosh was angry, &c. The reason why Omri was successful in his attack upon the country, and why he continued to oppress the Moabites so many years, Mesha tells us, that Chemosh their national god was angry with his land for some sin not specified. This is almost the very language of the Bible (comp. 2 Kings xiii. 3; xvii. 20: xxi. 11—15, &c.). Indeed, if we did not know the nature of the Moabitic religion from other sources, and if the name of Jehovah was substituted for Chemosh, this Inscription would read like a chapter in the Book of Kings. It is through the anger of Chemosh that the enemy of his people is enabled to conquer (line 5). Through the favour of Chemosh the hostile armies are defeated (lines 8, 9). When victory is gained, the first fruits of the spoil are devoted to Chemosh as a thankoffering (lines 11—13). The battle is ordered by Chemosh (lines 14—32), to whom both the spoil of Israel and the sacred vessels of Israel's God are dedicated (lines 17, 18). Not unto the prowess of men, but unto Chemosh God himself, is victory ascribed (line 19). Hence, when Chemosh to whom the land belongs (lines 5, 6), grants deliverance to it from its enemies, Mesha, in pious gratitude, erects this Tablet to celebrate the mercies and victories vouchsafed to the people under his divine care. ψι is the third person singular Kal of ψι = ψι to humble, to afflict, the Vav as in Arabic being retained as a radical letter. If ψι = ψι, Omri, King of Israel, is taken as the nominative absolute, the Vav in ψι = ψι is the converive, but if it is taken as the accusative still dependent upon ψι the Vav, as is often the case, is to be taken in the sense of who (comp. Gen. xxii. 25: Isa. xiii. 14: Ps. lv. 20: Job xxxix. 12), or for (comp. Gen. xx. 3: Isa. iii. 7: xxxix. 1). The rendering of the whole sentence, accordingly, is and let us see my desire upon all my enemies and Omri, King of Israel, who oppressed Moab. Nöldeke points it ψι = ψι, takes the Vav as suffix third person, and explains it as the personal anticipative suffix, i.e., and he oppressed him—Moab." But this construction, though common in Aramaic, is contrary to the uniform diction and orthography of the Inscription. Hitzig points ψι = ψι contrasting it with ψι (1 Sam. xxi. 14). But we have no instance of Piel throughout the whole of the Inscription. The same objection is to be urged against Professor Kaempf, who points it ψι = ψι. As for the lacuna at the end of the last line, it is greatly to be regretted that M. Ganneau does not specify its exact dimensions. Still, as he rejects Nöldeke's insertion of ψι, he arose, before ψι as his concubine also bore, Gen. xxii. 24: also 1 Sam. xi. 11: 2 Sam. xix. 41: Gesenius, Lehgebäude, p. 732). Or we must take Omri as still dependent upon ψι, i.e. and in Omri. The vertical bar visible in the Inscription may be taken as a broken Vav. The Vav ψι as, in as frequently the case, denotes and especially, and particularly, comp. ψι and ψι, Jehovah and Jerusalem (Isa. xli. 1: ii. 17: Gesenius § 155 i. a; Ewald § 340). The preposition which stands in the first clause is not infrequently omitted in the second, as is the case in Isa. i. 1 and ii. 7, where ψι ψι ψι concerning Judah and Jerusalem stands for ψι ψι ψι concerning Jehovah and especially concerning Jerusalem, comp. also Isa. xlvi. 14: Heb. iii. 15: Job xii. 11. Hence ψι stands for ψι. For the plural termination ψι, instead of ψι, in ψι = ψι many days, see the Comment. on line 2. The form ψι he was angry, may either be an abbreviation of ψι, or as Geiger and Schottmüller suppose, be the Tiph'l or Tiph'al (comp. ψι, to sit with, Jerem. xii. 5: xvii. 15: Gesenius § 55 i. a; Ewald, § 122 a) thus corresponding to conjugation ν. or υ. in Arabic. Hitzig's redversion of ψι in ψι into ψι = ψι Sonach ergrimt Chamos, "hereupon Chemosh was angry," maintaining that ψι is here an inferential particle like ἀλλὰ in Syriac, to say the least is contrary to the uniform diction of the Inscription. The lacuna at the end of this line is easily filled up by the letter RKM, which with the two letters at the end of this line and the two at the beginning of the next, yield ρκμ, with his land. Derenbourg's rendering of this clause, Mais Kemosch écrivait contre lui et l'exterminait, "but Chemosh was angry with him and exterminated him," as well as that of Haug, da entbrannte der Zorn des Kamosch, "then waskindled the anger of Chemosh,—i.e. when the King of Israel oppressed Moab a long time,—cannot be made to harmonise with any emendation which takes cognizance of the four remaining letters, viz. ṣenn. Very remarkable is Hitzig's filling up of the lacuna at the end of this line, viz. ṣenn (i.e. OSM) and his son's filling up, he also said I will oppress Moab, he (i.e. Chemosh) said in my days, &c, in spite of the versicle divider after ψι at the beginning of this line and of M. Ganneau's declaration that there is only space for ψι = ψι and though this construction is most harsh and unnatural.

6. His son succeeded him, &c. Not only did the powerful Omri succeed in again subjugating Moab and holding it as vassal during his
6 [a]nd. His son succeeded him, and he also said, I will oppress Moab. In my days he said, [Let us go]
7 and I will see my desire on him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land

life-time, but when after his death his son Ahab came to the throne (circa B.C. 818) he too determined to continue his hold upon the country and to exact the heavy tribute. The reason why the phrase “and his son succeeded him” is used, and not simply “and his son also oppressed Moab,” is to show that there was no change in the dynasty, and that the next oppressor of Moab was unlike his predecessor in this respect, since the latter was the founder of a new dynasty. For the same reason, Mesha, when speaking of himself, uses a similar phrase, viz. “I reigned after my father.” Vide supra, line 2.

In my days he said, &c. This evidently refers to Ahab, Omri’s son, who is the immediate antecedent, and means that “the reconquest of Moab by Omri took place in my father’s days, but in my days his son Ahab declared he would continue the oppression.” The linguistic features in this line show that the composition of this Inscription belongs to a period when the forms, which we now regard as archaisms and abnormal were generally current and normal. Thus the suffix third person singular masculine, in three consecutive words, viz. יִשְׂרָאֵל his land, יִשְׂרָאֵל he succeeded him, and יִשְׂרָאֵל son is $ instead of v.

In the Hebrew Scriptures this termination has survived chiefly in the older fragments (cf. ibid. § 247, 4, by an oversight on the part of those redactors who introduced the more modern and uniform orthography. Thus יִשְׂרָאֵל his tent, instead of יִשְׂרָאֵל, which occurs four times (Gen. ix. 21: xii. 8; xiii. 3; xxiv. 21); יָשָׁר his beast (Exod. xxii. 4); יָשָׁר his covering (Exod. xxvii. 25); יָשָׁר his drink offering (Levit. xxii. 13); יָשָׁר his garment (Gen. xlix. 11); יָשָׁר his food (Gen. xlix. 11). But all these instances the Massorists correct in the margin of the text by what is called Keri (קֵרִי). That there is no Massoretic remark on יִשְׂרָאֵל his tent, in the present editions of the Hebrew text, only shows the arbitrariness with which the modern editors proceeded in appending the correction in one instance and omitting it in another, since the Massorah distinctly declares יִשְׂרָאֵל יִשְׂרָאֵל it is four times written יִשְׂרָאֵל, with He, but read יִשְׂרָאֵל with Vav. The lacuna of about three letters at the end of this line must be filled up by a verb which quotes the speech. This is evident from the verb רחָם he said, which immediately precedes it. The רחָם with which the next word begins, viz. וַיָּעַמסוּ and I shall see, shows that a verb is wanting. And as this is the resolution of the King of Israel to resuscitate Moab, and a summons to his army to this effect, the word to be supplied is either וַיָּעַמסוּ or קָשַׁם let us go. It is surprising that so erudite and ingenious a scholar as Geiger, who rightly recognises that יִשְׂרָאֵל here has the pregnant significance of to succeed to the throne, as in Arabic, should do such violence to the simple construction of this line. He maintains that the Alaph at the beginning of יִשְׂרָאֵל, is not the prefix of the first person, that the form is not the Future at all, but the Preterite Apelaph formed according to the Aramaic fashion; that it corresponds to the Hebrew Hiphil; and that it has the same meaning as the Piel רחָם. He moreover takes the simple רחָם in my days he said as רחָם יִשְׂרָאֵל in the days of Ammar—Omar assuming that the gutturals Alaph and Ayin, are interchanged in the Moabite dialect as in the other Aramaic dialects, or that the massorah committed an error in the Inscription.

Equally surprising are Professor Kaempf’s arbitrary proceedings with the text. He alters יִשְׂרָאֵל and he said into יִשְׂרָאֵל then he said, fills up the lacuna with קי וַיָּעַמסוּ which with קי in the text yields קי וַיָּעַמסוּ; points קי וַיָּעַמסוּ and translates “then he also said I will oppress Moab in the days of my sovereignty.” If it could really be established that the stroke exhibited after קי at the end of this line which might also be the remainder of a קי is positively the fragment of a mutilated רחָם we might be disposed to fill up the lacuna with קי וַיָּעַמסוּ (Genesius § 110, b). As יִשְׂרָאֵל is not preceded by the prefix b, it is in the construct state with יִשְׂרָאֵל, which is the abstract form, construction, as in Numb. xxiv. 20, 24. Accordingly, the literal translation of the clause is, I will destroy it with an everlasting destruction. An exactly parallel construction, but in the opposite sense, is to be found in Isa. xlv. 17, יִשְׂרָאֵל יָשָׁר יִשְׂרָאֵל he shall be saved by Jehovah with an everlasting salvation. But this very parallel is another proof of the antiquity of the style of this Inscription. Whilst in Isa. xlv. 17, the plural יָשָׁר is used which, as Knobel has pointed out, $ belongs to the latter mode of expression, and is only to be found again in xxvi. 4, 11, 9, as well as in the later Psalms, the books of Kings, Chronicles, Ecclesiastes and Daniel” (Comm. on Isa. xlv. 17), this Tablet has the old form in the singular. In confirmation of our rendering, viz. that it is Israel who exclaims Moab shall perish, and not vice versa, we may quote the very striking passage in Numb. xxii. 29, וַיָּעַמסוּ וַיָּעַמסוּ thou art perishing, O people of Chemosh, which might almost lead us to suppose that there is some relationship between the two passages. Schlotthmann, Haug, and Neubauer make Chemosh the subject of the verb רחָם, i.e. Chemosh said, and the latter supplies the lacuna with יִשְׂרָאֵל. But this construction deviates unnecessarily from the simple rules of the language, inasmuch as יִשְׂרָאֵל son is the immediate antecedent; and as the first יִשְׂרָאֵל is the predicate of יִשְׂרָאֵל, the laws of grammar demand that the second יִשְׂרָאֵל should also be referred to the same subject. Besides, this rendering breaks in upon the sense, for it abruptly introduces Chemosh in the middle of the description of the oppression of Moab by the King of Israel, and it necessitates the taking of the phrase יִשְׂרָאֵל here, in the opposite sense to that in which it is used two lines before. Derenburg’s translation, Tant que je vivrai je le tournement et je ferai du mal, &c., “as long as I live I will torment and do evil,” &c., is contrary to the use of יִשְׂרָאֵל in this Inscription (vide lines 9, 33). Still more inadmissible is Derenburg’s opinion that יִשְׂרָאֵל is the town Almon, and his rendering of the clause Israel avait détruit Almon, “and Israel had destroyed Almon.” Apart from the absence of the Nunn, which is perfectly unaccountable on the hypothesis that it is Almon, the insuperable objection to this is that wherever an active verb precedes the name of a town in this Inscription it is generally followed by רחָם, the sign of the accusative, (Comp. lines 6, 7, 9, 10, &c.). The lacuna of two letters at the end of this line, with the first letter of the next line, may be supplied with רחָם יִשְׂרָאֵל. This is fully corroborated by the last reading of the squeeze. Hitzig takes no notice of M. Ganneau’s declaration that the first letter of line 8 is יִשְׂרָאֵל but adheres to the Ayin, which was marked as doubtful, and fills up the lacuna at the end of this line with יִשְׂרָאֵל, which, with the letters of the next line, he makes into יִשְׂרָאֵל the hill.
8. Medeba, a Moabitite city, on the eastern side of the Jordan, is first mentioned in the ode which describes the conquest of that country by Sihon the Amorite (Num. xxii. 27—30). From the fact that it gave its name to a section of the high plain called ‘the Mishor of Medeba,’ and that Isaiah mentions it as one of the four chief cities (xxvi.), it is evident that it was a very important place. That it continued so we infer from the fact that, four hundred years later, the Amorites and their allies selected it as their strong battle-ground in the fight with Josha, David’s general, and that when they were totally defeated, the Amorites sought refuge in its strongholds (1 Chron. xix. 1—15). The ruins of Medeba still exist, and bear the old name, only that the first of the two words of which it is compounded has the Arabic form mād for the Hebrew me=water. They are situate about four miles south-east of Heshbon. (Comp. Kitto, *Cyclopaedia of Biblical Literature;* Smith, *Dictionary of the Bible, s. v.*) It will be seen that mād mē Medeba is written in two words with a disjunctive point after mē Me, thus showing that a double origin was assigned to it at that period, and that the mē water has a triple termination, viz., mē Mo in x. 19, Moab; mē Me, in x. 21, Medeba; and mē Mo in mē mē Medeba. M. Ganneau maintains that the He in mē of mē mē Medeba, as well as in mē Neba serves as a support to the vowel a, and that the Moabites must have pronounced it Medaba as their descendants the Bedouins do to the present day. Schlottmann however, will have it that to be Me would certainly have been written mē and that the pronunciation Māth can only be supported on the assumption of a termination in an audible Ht with Mappik, which is quite improbable. The division of the name into two words has parallels in the proper names mē yr Mesaḥah (Gen. xxxvi. 39; 1 Chron. i. 50), yīm mē Mejarosh (Josh. xix. 46), which are respectively written as two separate words in the Massoretic text. Hitzig, as usual, disputes this division of the name and assigns to it an indogermainic etymology, viz., Medēhmt=mīḏēhmt by Ptolomy, denoting in Sanscrit, place of sacrifice. He maintains that it obtained this name in the remotest antiquity when it was occupied by non-Semitic people.

And [the enemy] occupied it, &c. Owing to its situation and military importance, Omri first subjugated the town of Medeba, and fortified himself therein for strategical purposes; since from this fortified centre he could throw out his army in different directions, harass the neighbourhood, and spread consternation all around. Such a mode of warfare, of occupying and fortifying one town from which to operate upon different parts of the country, seems to have been a common military stratagem. Thus we find that Eglon, king of the Moabites, occupied only “the city of the palm trees,” or Jericho, concentrated therein his battalions, who sallied out from it in companies, overran the country, and by this means enslaved Israel eighteen years (Judg. iii. 13, 14).

FORTY YEARS. Great as is the difference of opinion respecting the words to be inserted in the lacuna in the middle of this line, yet the two portions of the sentence seem to limit our choice. The beginning of the sentence distinctly states, that with Omri commenced the forty years’ occupation of Medeba, and the word after the lacuna says that with his son and successor these forty years terminated. Hence, we are driven to obtain the forty years from Omri and his son alone, and in harmony with it must insert such words as shall fill up the lacuna. Schlottmann makes up the forty years as follows:—i. the four years of Omri’s undisputed reign, and of civil war with Tibni; ii. the twelve years of his sole and undisputed reign as King over Israel; iii. the twenty-two years of his son’s Abah’s reign; and iv. the two years of the reign of Abah, son of Ahab. But this erudite scholar admits that Omri was not likely to have engaged in a hostile expedition against, and to occupy, Moab immediately after his succession to the throne, and during the civil war. As Mesha’s revolt took place immediately after the death of Ahab, he maintains that we must regard the forty years as a round number. That round numbers are used in this Inscription, as in all other ancient documents, both sacred and secular, is evident from line 16, where Mesha declares that he killed seven thousand Jews, since no one will affirm that the number of slain amounted to exactly seven thousand. It would, therefore, easily be conceded that, if required, the forty years might be taken as a round number; that any figure between thirty-five and thirty-nine may constitute it, and that less than thirty, or even thirty-five, cannot reasonably be admitted. Schlottmann’s calculations, however, fall far too short of this definition. For we have not only to deduct from it the first item, i.e. the four years of civil war, but also four years of the second item, i.e. from the sole reign of Omri; since he assumes, after Ewald, that the twelve years of Omri’s reign are exclusive of his joint reign with Tibni, which is contrary to 1 Kings xvi. 15—29, with 1 Kings xxii. 41, and against the common chronology. Moreover, as it is hardly likely that even Omri would organize and despatch an invading army immediately after the termination of a protracted and terrible civil war, we shall have to allow some time for the recruiting of the decimated warriors, which brings us to the third year of his sole reign, or to the seventh of the twelve years of his entire reign. To obtain from this period the forty years’ occupation of Medeba, as stated in this Inscription, we shall have to advance into the reign of Jehoram, viz., i.e. the five years out of Omri’s reign; ii. the twenty years of his son Ahab’s reign; iii. the two years of his grandson Ahabiah’s reign, and iv., the twelve years of his second grandson Jehoram’s reign (7 + 2 + 2 + 12 = 41). Hence the occupation of Medeba, by Omri and his house, as is argued by Dr. Weir, and was argued formerly by us, coincides with the duration of the dynasty of Omri, which, calculated from the close of the war with Tibni, extended according to the received chronology, exactly forty years B.C. 894—B.C. 854.

Accordingly the Stone must have been erected in the beginning of Jehu’s reign, and the lacuna must be filled up with the words mē Me, ‘[the] year of his son’s forty years.” But against this is to be urged that i. This calculation includes the reigns of both Omri’s grandsons, Ahabiah and Jehoram whereas the word ṭays of, which precedes ṭas his son, limits the forty years to Omri and Ahab his son. Dr. Weir feels the inconvenience of this word so much that he proposes to alter it into ṭas of, ii. It postpones the liberation of Moab to the commencement of Jehu’s reign, and thus separates Mesha’s victories celebrated on this Triumphal Stone from the victory recorded in the Bible. All the difficulty, however, disappears, if we take the Biblical narrative as the point for our calculations backwards. As the expedition of the three allied kings against Mesha, and Mesha’s victories over them took place in the first year of Jehoram’s reign circa B.C. 896, when the independence of Moab was secured; accordingly, its resubjugation by Omri must have been effected circa B.C. 896, when he was still Baasha’s general, just as Joab, the Captain of David’s hosts, conquered Ammon for his sovereign. The lacuna therefore is best filled up with mē ṭas, ṭas, ‘the year of his son’s forty years.” Professor Davidson’s suggestion that the easiest supplement would be ṭas ṭas ṭas, “and Omri dwelt in it all his days and all the days of his son” is somewhat extraordinary, inasmuch as it makes Omri occupy Medeba in the days of his son, when Omri was dead and had been succeeded by his son. The lacuna of three or four letters at the end of the line, is most probably to be filled up with ṭas, and ṭas was gracious. Nöldeke supplies ṭas, which, with the two letters of the next line yield qəḏə, and he restored ker. Schlottmann suggests ṭas, and he looked favourably, whilst Hitzig, who erroneously makes the line to have a Tn id at the end, gives ṭas and he oppressed. The sense remains the same, though we believe that ṭas ṭas ṭas, Chemosh was pleased with it, is better suited to the antithetical ṭas ṭas ṭas Chemosh was angry with it, in line 5. Haug’s rendering of the lacuna [aber gross wort] Kamosch in meinen Tagen, “but Chemosh became great in my days,” for which the Hebrew is ṭas, is not only indefinite, but is against ṭas therein. Equally unsatisfactory is Neubauer’s filling up with ṭas, and he dwelt.

9. In my days, &c. Mesha uses this phrase twice to define the period of the oppression during his reign. In line 6 he tells us that the accession of Ahab to the throne of Israel, and the determination
10 Kirjathaim. For the men of Gad dwelled in the land [Ataroth] from of old, and the King of Israel fortified the wall, for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and of the Jewish king to continue his iron grasp upon Moab took place in his days, whilst here he triumphantly states that it was in his days also that the grinding yoke ceased. Mesha does not ascribe the deliverance of Moab to his military strategem, or to the prowess of his army, not to the goodness and mercy of Chemosh, but to the suppression of the land to his anger. Without the permission of their God, the people could neither be subdued nor liberated. 

And I built Baal Meon, &c. Having taken Medeba, he marched forward to Baal Meon, about two hours' distance. Its ruins are situate about two miles south-east of Heshbon; they are called Maenin, and have given their appellation to the Wadi Zarba Mainin (Comp. Seezen, Reisen, i. 402). As Baal Meon is one of the towns which the Reubenites built (Num. xxxii. 36), it must have been partially destroyed by the Israelites, who retired into the strongholds of Kirjathaim after Mesha took Medeba. Hence Mesha rebuilt it and fortified it. The reason for his fortifying Baal Meon is not only to be found in the fact that it is half way between Nebos and Kirjathaim, the two hostile places which were next to be attacked, thus forming a centre of operation, but in the condition of Kirjathaim, the next place of attack. As Mesha had to besiege it, and as the issue of the assault was doubtful, he had to prepare and strengthen a place for retreat, that he might have it to fall back upon in case of defeat. This precaution, however, was not necessary, for Kirjathaim was evacuated and destroyed by the Jewish garrison on the approach of Mesha with his army, as is evident from the context. Mesha, who had not as yet engaged his opponents in conflict, was therefore obliged to rebuild and fortify it to prepare himself for the issue of the war. The lacuna of two letters at the end of this line is to be filled up with ג, which, with the two remaining letters, yields פ, and I build, as is evident from the corresponding clause. For פ and פ the apocopated futures with Vav conversive, see line 3. נ is a diphthong, from פ, to sing, to dig, with Aleph prostheticum, is according to the analogy of נ (2 Kings, iv. 2). Though this form of the noun with prosthetic Aleph does not occur in the Hebrew Scriptures, yet the feminine נ, a pit, a ditch, does occur in Jerem. xviii. 22. 22. Schlottmann suggests that it may signify a huge cistern or tank to hold the water in case of siege, as נ in Job. ix. 31. Dr. Wright remarks that its vocalization may perhaps be פ, according to the analogy of נ נ or נ, like פ נ נ.

10. And I built Kirjathaim, &c. From Baal Meon, Mesha proceeded to Kirjathaim, which is about two hours from the former place, and about four hours south-west of Medeba, and which, as Dietrich has shown, is the present ruin Kurayyat, under the south side of Jebo Attardus. (Comp. Merx, Archiv fur Wissenschaftliche Erforschung des Alten Testamentes, part iii. pp. 337—342.) This place, which the Reubenites took possession of, rebuilt, and re-named (Num. xxxii. 37, 38), like Baal Meon, Mesha had to restore, for the Jewish garrison destroyed it before retiring.

And the King of Israel, &c. As the simple occupation of the place, by the men of Gad, would not necessarily call forth a siege, Mesha farther explains that the King of Israel had fortified it. Though the name of the King of Israel is not given, the context hardly leaves any doubt that it was Ahab. Mesha was a contemporary of Ahab, and as it was this monarch who on his accession to the throne determined to tighten his hold on Moab (Comp. line 6), he would naturally effect this by fortifying and garrisoning additional Moabite cities (Comp. 1 Kings, xxii. 39). Besides the inscription records the events chronologically, and this is the first instance in which we are told that Mesha attacked the Jewish army; thus marking the revolt under Ahab which Jehovah's expedition was designed to suppress. If we have the dual form ו, for the Hebrew ו, so also in ו, line 20; ו, line 30; and ו, lines 31 and 32. The same is the case in the plural, comp. line 2. For the exception to this usage see ו, line 15. The phrase ו, man of Gad, has its exact parallel in the Hebrew Scriptures, where the singular ו, man, is frequently used in a collective sense before the names of Tribes. Com. ו, the men of Ephraim (Judg. viii. 1); ו, the men of Judah (Jerem. iv. 3; xi. 2). There can hardly be any doubt now that the lacuna after פ, in the land, is to be filled up with פ, Aroth. This is not only evident from the second clause, where this very name is now to be found, but from the fact that פ has still survived. Hitzig, however, questions whether the Vav belongs to this place, and says that if it does he would fill up the lacuna with פ, פ, ק, י, (Comp. i. 6. 2, with Prov. xiv. 2; Is. xxvi. 10, with xxv. 10). The filling up of the two missing letters at the end of the line is easy: the first is ק, and yields, with the ב, the word ק, King; the second is י, which, with the words at the beginning of the next line, yields י, Israel.

11. And I assaulted, &c. Having stated the circumstances which necessitated the siege, Mesha goes on to say that he did not only successfully capture the wall, but that he killed all the warriors who defended it. The most remarkable and interesting linguistic feature of this Inscription is the conjugation Hipkbeil, in פ, here, and line 15, פ, in line 19, and פ, line 32, with פ, or with the פ inserted after the first radical. This transposition occurs in Hebrew and Aramaic only when the first radical of the verb is a sibilant (כ, ק, פ). Comp. פ, to take heed, for פ, to be baptized, for פ, Gesenius § 54, 2), whilst in Arabic it constitutes the feature of the eighth conjugation. Remnants of a similar transposition, however, are to be seen in פ (Joel i. 6; Prov. xxx. 14, Job xxix. 17), and פ (Ps. viii. 17). The lacuna at the end of this line is to be filled up with פ, which, together with the remaining פ, yields פ, the warriors of. Ganneau, however, supplies פ, the people of, which is too general a term and does not suit the context. The suggestions of Nöldeke and Hayes פ, פ, Schlottmann פ, פ, Wright פ, פ, Hitzig פ, ק, Kaempfl פ, פ, &c., are now set aside by Ganneau's remark that what he at first took to be פ, seems more like פ.
13 fered] it before Chemosh in Kirjath; and I placed therein the men of Siran and the men of Siran, which, with the remaining half word, yield nevam and I offered it, the very word used in line 18, in exactly the same phrase. As the inhabitants were destroyed, the only thing left to be offered to the god was the spoil. Hence the remaining hiatus is to be filled up with נבר על כל השם. Hitzig supplies also נברי נברי ובריו “and I removed from it (the small cattle and oxen) to offer them, &c.” Hayes, “and I brought back thence the (Altar of Jehovah and put it, &c.” Kaezmp, also הברי נברי ובריו ובריו ובריו, and returned thence (after I collected the spoil this I placed) before, &c.

13. And I placed therein, &c. Having destroyed the ancient inhabitants, or “the men of God, who dwelled in Ataroth from time of yore,” as they are described in this Inscription, Meshal re-peopled the place with “the men of Siran.” The replacing of the original inhabitants of a conquered place by new and loyal subjects was commonly resorted to in ancient warfare (Comp. 2 Kings xvii. 26). For מַשְׁמֵר, which is here used twice in a collective sense, i.e., men, see line 10. כִּי קְרָיָה is simply an abbreviated form of כִּי קְרָיָה, analogous to the Greek and Latin כִּי קְרָיָה and כִּי קְרָיָה used by Eusebius and Jerome. As for כִּי סְרִיאָה, we have scarcely any doubt that it is כִּי סְרִיאָה, the Beth and Rosh beinggo like each other in this Inscription, nothing is more likely than an interchange of these letters. Accordingly it is the city כִּי סְרִיאָה (Numb. xxxiiii. 3), also called כִּי סְרִיאָה, which was taken and occupied by the tribe of Reuben (Josh. xiii. 19), and was famous for the excellence of its grapes (Isa. vii. 8; Jer. xlviii. 32). It must have been near Baal Meon, Kirjathaim, and the very places which Meshal took, since it is grouped with these places in the catalogue of the Moabite cities (Numb. xxxiiii. 37, 38). Indeed Jericho, in whose days it still existed, shows that it was only fifty or sixty paces distant from Heshbon (Comment, in Isaiah, lib. v). Derenburg, who also takes כִּי סְרִיאָה, as identical with כִּי סְרִיאָה, and כִּי סְרִיאָה, comes to this conclusion from the fact that the so-called Jerusalem Targum translates כִּי סְרִיאָה by כִּי סְרִיאָה (Numb. xxxiiii. 38). But against this is to be urged that, i. This Targum does not give duplicate proper names by which one and the same place was known, but simply converts them into Chaldee appellations, as is evident from the fact of its rendering כִּי אַתּוּר in these very passages (Numb. xxxiiii. 3, 34, 35), by כִּי אַתּוּר the crown distributed. ii. Even if it could be shown that כִּי סְרִיאָה was the name of Sibmah after Christ, when this Chaldee Paraphrase was compiled, it would be most hazardous to transfer it to 900 years before Christ, and claim for it a place in the Moabite vocabulary: and iii. The reading כִּי סְרִיאָה in the Targum is far too doubtful to found any argument upon it. Hitzig however thinks it most probable that כִּי is identical with כִּי (1 Chron. v. 16) כִּי and that etymologically it is equivalent to כִּי just as ה and ה. Accordingly Shawn does not denote a town, but a plain, a district, a division of Misor or the plain el Kura. Dean Stanley has suggested this long ago that “Sharon may be a synonym for the Misor—a word probably derived from the same root, describing a region with some of the same characteristics and attributed to the plains pasted east of the Jordan (Sinait and Palestine, App. § 7: Smith, Dictionary of the Bible, s.v. Shawn). The identification of כִּי סְרִיאָה, or כִּי סְרִיאָה, with Sibmah, Sibmah, we thought with Derenburg would render it almost certain that the lacuna at the end of this line, apart from כִּי, with which כִּי yields כִּי men, is to be filled up with כִּי אַתּוּר, which, with the following word at the beginning of the next line, is the אַתּוּר-שְׁכַכִּית, the Reubenite city, mentioned together with Kirjathaim, and the very Sibmah (Josh. xiii. 19) here described, and which must, therefore, have been in close proximity to these Moabite cities. Or, if the lacuna is too small to admit of כִּי which though not expressly stated is implied in Ganneau’s rendering “et les hommes de Maharash，“thus making כִּי the last word in the line, the filling up of the gap should be the simple כִּי. In that case כִּי would be an anacoluthon from כִּי כִּי. But Ganneau’s latest remark seems to forbid this explanation. He says: ‘I have long hesitated as to the identity of the first letter of this word which might be Mem or Shin; but I now possess the very piece of basalt which contains the word, and doubt is no longer possible,’ i.e. that it is כִּי. In the face of this positive declaration we must either take the Moabite כִּי as the equivalent of the Hebrew כִּי Sheriff (כִּי Sheriff) to be the equivalent of the Hebrew כִּי Sheriff (כִּי Sheriff) and still regard it as the Reubenite city in question, or wait with the exposition of the text till further investigation of the fragments has thrown clearer light; for Ganneau’s suggestion that it may be the Maharash (Mazarb) mentioned by Josephus (Comp. Antig. xiii. 8, § 3: Bell. Jud. vii. 6, § 2) is too far fetched and it is too distantly removed from the group of cities here described to be adopted. Nor is Hitzig’s filling up of the lacuna by כִּי כִּי כִּי כִּי כִּי כִּי כִּי the men of the high mountains more natural.

14. And Chemosh said, &c. Though the battle resulted in utter destruction to the army and population of Ataroth, yet the victory must have been obtained at a very great cost. For instead of being able to avail himself of the prestige of the conquest, and at once lead the victorious army against Nebo, which was next on the plan for attack, Meshal remained inactive. And it was only by a direct summons from the national god, Chemosh, that he was roused, and inspired for action. This will appear still more evident, when it is borne in mind that, in marching upon Nebo, Meshal had not to pass through a sterile or hostile territory, but simply to retrace his steps into his own fortified and Garrisoned places. He had to go through Baal Meon, which was two hours’ distance from Kirjathaim, and was occupied by his own soldiers, and thence to Nebo, which was again only two hours’ march from Baal Meon, as Nebo was lying almost midway between Baal Meon and Medeba, both of which were in his possession. The oracle from Chemosh summoning him to advance upon Nebo, simply means that the exhausted soldiers were recruited, and that they were in a condition to resume operations. For כִּי Nebo, with ה, instead of כִּי, see line 6. The construction כִּי to take against one, to take over one, in the sense of taking it from, does not occur in the Hebrew Scriptures, though we have a similar phrase in English, “to take it over their heads.” It is, as Schlottmann remarks, constr. proem: כִּי take it fighting against Israel. As the lacuna at the end of this line, according to M. Ganneau’s positive statement, will only admit of one, or at most of two letters, it precludes Hitzig’s insertion of כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי and I marched on it, going. This, therefore, seems to leave no alternative but to supply it, as M. Ganneau does, with כִּי which yields כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי but which it must be confessed does not suit the imperative כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי.
16 it, and slew in all seven thousand. 

17 en [and ma]jedens, for [I] devoted [them] to Ashtar-Chemosh; and I took from it men, but I did not kill] the wom-
vansishes, through what we believe a more natural explanation of the phase. (Comp. Commentary in loco.)

As Ganneau now declares that he can decipher נֵזָר and נֵזֵּר among the missing words of lines 16 and 17, and that the נ of נֵזָר begins line 17, we see that about eleven or twelve letters, or three or four words are still wanting in line 16. Now in the next line Mesha tells us that he devoted the women to Ashtar Chemosh: they were consequently not included in the seven thousand slain ones. The statement, therefore, that the maidens as received a different treatment from the men shows that the missing antithetical clause negates the action in the case of the females, which it affirms in the case of the males. Hence the lacuna, or the second hemistic, is to be filled up by the repetition of the verb with the negative which forms the positive in the first hemistic. Hitzig supplies נֵזָר נֵזֵּר נֵזָר נֵזֵּר, but from its spoil we kept our hand back, and laid it up in heaps, whilst Kaempf fills it up with פָּזִי וּנְּפֵנָה נֵזָר נֵזֵּר both men and women infant and sucking. This but is precluded by the newly-deciphered words. The plural נֵזָר does not occur in the Hebrew Scriptures, but the singular נֵזָר a mistress, occurs nine times, with prexes and suffixes, (Comp. Gen. xvi. 4, 8, 9; 2 Kings iii. 5; Isa. xxiv. 2; xlvii. 5, 7; Ps. cxlxxii. 2; Prov. xxx. 23.) It will be seen that fully one-third of the instances occur in the oldest composition of the Scriptures. Neither does the plural נֵזָר maideens, occur in the Bible; but the dual נֵזָר occurs only once, and that in a very old portion of the Scriptures (Judg. v. 30).

17. To Ashtar-Chemosh, &c. Professor Schlottmann rightly remarks that we have in this broken line one of the most important contributions to the Canaanite theology or mythology, which at the same time throws light upon the mythology of the Greeks and Romans; since Ashtar, the masculine companion to the feminine Ashartar, appears here for the first time in the religions of Canaan. Eminent scholars, who have devoted themselves to the investigation of the ancient cults, have shown to demonstration that the most primitive idea of God was that he consisted of a dual nature, masculine and feminine joined in one, and the co-natural contact of this androgynous Deity gave birth to the creation. (Comp. Lajard, Le Culte de Venus; Vogüé, Mélanges d’archéolog. orient. Paris, 1865.) Hence the name Ashtor, or Ashtar, נֵזָר = generative power, which, according to the analogy of נֵזָר, with נ inserted (Zech. iv. 12) is from נֵזָר tied together, joined, coupled, co-natural contact, whilst Ashartar נֵזָר is the feminine half, or companion, the productive power. Among the Phoenicians, Ashtar, or the masculine of this androgynous, is called Baal (בַּע) = the Lord, whilst Asharte or Tanath (תָּנהַת) is described as "the Name of Baal," or "the Face of Baal." In harmony with this fusion of the two natures in one, Ashtate is called, in a Phoenician Inscription, "the King," the Sun God, (Schlottmann, Die Inschrift Eschnammassar, p. 143) whilst, on the contrary, Baal is called Goddess (גדר) in the Septuagint (Hos. ii. 8; Zeph. i. 4), and in the New Testament (Rom. xi. 4). As the subduing and conquering power (= נֵזָר from נֵזָר to subdue, to tread down, to destroy) he was Chemosh, i.e., the conqueror of the Moabites, the Balaam (בַּע) i.e., the Lord, כַּּנִּי of the Phoenicians and Tyrians, the Moloch (מֹלֶךְ) i.e., the King of the Ammonites. In this grim form he could only be appeased by human sacrifice, and especially with infants (2 Kings iii. 27; Amos ii. 1; with Jerem. xxxix. 35). Hence the interchange of the names when the tutelar deities of these nations are spoken of, Chemosh being described as the God of the Ammonites (Judg. xi. 24); and Baal-Peror as the God of the Moabites (Numb. xxv. 1; Josh. xxii. 17). Hence also the identification of them by Jerome, who remarks, in his commentary on Isaiah, cap. xxv. In Nebu erat Chamos idolus concutentar, quod alio nomine Baal-Phegor appellatur. As Chemosh = Ares he is represented upon coins standing upon a cippus with burning torches, holding a sword in the right and a lance and shield in the left hand (Lajard, Le Culte de Venus, Table v. 9, with Eckles, Doctr. num. Vet. ii. 394). As the generative and
productive power, he was Ashtar-Ashartar (יָשָׁר עַשְׂר), or Baal-Poor (יָשָׁר בֹּא), and was worshiped with all the phallic mysteries (Num. xxvi. 1; Josh. xxii. 17). Hence the architecture of the temples dedicated to this androgyny, the decorations, the towers, the altars, the pillars, the sacred utensils, the vestments of the priests, and the attire of the worshippers were not only in harmony with, but symbolical of, this phallic worship, especially at certain seasons of the year and on particular occasions. At the licentious worship of this androgyny, the men wore women's garments, whilst the women appeared in male attire with weapons. (Comp. Deut. xxii. 5, with Maimonides, More Nebuchim iii. 37, p. 289, ed. Munk, Paris, 1866.) The importance of this Ashtar-Chemosh to classical antiquities arises from the fact, that we have here, upon Canaanite soil, as Schlottmann rightly remarks, the original of the Aphrodite mentioned by Aristophanes, the name of the bearded Venus Amathusia 'eadem mas et femina.' The different features under which Ashtar-Chemosh was represented and worshipped will explain the different treatment of the vanquished places recorded in line 12 and here. There, after the first battle, and in the expectation soon being engaged in another fight, the first fruits were offered to Chemosh, as the God of war; hence every thing was destroyed, men, women, children, and the spoil. Here he is recognised, after the second fight, and worshipped, as the Ashtar, to let the army indulge in the orgies by way of reward and stimulus; hence the women and the spoil are saved, and dedicated to the temple. For a similar practice see Num. xxxi. 17, 18, 35, 40. The lacuna of about four or five letters after מָאוֹת is most probably to be filled up with מַעַת תָּמִית which yields the reading we have given. Ganneau's suggestion, that מִית is to be regarded as the infinitive Hiphil, וַיֶּכֶס מָאוֹת, and that the lacuna after it should be filled up with מָאוֹת or מָאָשׂ תָּמִית, the women, is both unidiomatic, and unnecessary, since the simple pronoun is quite sufficient. The suggestions, מִית מַעַת או מִית מַעַת, I devoted the city or I devoted it (Schlottmann, Wright); מַעַת מָאָשׂ תָּמִית, I devoted the spoil (Hitzig); מַעַת מַעַת, I devoted the whole (Kaeppel), are both against the newly-deciphered words, and against the context. The lacuna of one letter at the end of this line Ganneau at first rightly filled up with תָּמִית; but his misunderstanding of the newly-deciphered verb מָאוֹת in line 18 made him afterwards substitute erroneously the letters תָּמִית, which, with the ב in the text, he made out מַעַת, the tents of.

18. The vessels of Jehovah, &c. If the name Ashtar-Chemosh in the preceding line is an important contribution to classical antiquity, by giving us the protoplast of the Greek Aphrodite, and the bearded Venus Amathusia, the mention of "the vessels of Jehovah" at Nebo is of still greater importance to Biblical archaeology. For we have here, for the first time positive information that the transjordanic tribes, who were too far removed from the central place of worship in the metropolis of Palestine, must have had a sanctuary, with an organised ritual, as is indisputably implied in these "vessels of Jehovah." Jewish tradition, indeed, has always maintained that the Israelites had places of worship and study from time immemorial. (Comp. Acts xv. 21; Philo, ii. 167, 630; Josephus, cont. Apion, ii. 18; Jerusalem Megilla, iv. 1; Babylon Babba Kama 82 a, the Chaldee Paraphrases of the so-called Onkelos; Jonathan b. Uziel, and Jerusalem Targum on Gen. xxxiv. 6a, 63; xxxv. 27; Kitto, Cyclopaedia of Biblical Literature, n. a. SYNAGOGUE.) But these allusions were regarded as simply traditional. Here, however, we have a fact which will materially influence the future historic treatment of the Jewish pre-exile mode of worship.

And the King of Israel, &c. From a close examination of the context it will be seen that the bloodless taking of Medeba, Baal Meon, and Kirjathjearim, and the sanguinary conquest of Aptaroth, extended over a considerable period. Moreover, from the way in which the King of Israel is here introduced, as well as from the structure of the sentence, it is evident that a suspension of hostilities took place after the capture of Nebo by Medeba, and that, instead of resuming the offensive and marching upon Jahaz, the king of Israel appears on the scene of battle, fortiifies himself at Jahaz, and begins the conflict. But though this is the first contemporary Jewish sovereign whom Medeba encounters in the conflict, he simply introduces him as king of Israel, in accordance with the phrases king of Moab, king of Jericho, king of Ai, king of Syria (Josh. viii. 11; 2 Kings ii. 8), without giving his name. As this, however, is the last engagement which Medeba had with his antagonists in the north of the Arnon, and terminates the forty years' subjugation of Moab which commenced with Omri, there can hardly be any doubt that this king of Israel is Jehoram, whose conflict with Medeba is recorded in 2 Kings iii. 4—27. Finding that Moab, which had been subjugated by his grandfather Omri, and which yielded an important revenue to the Jewish treasury, had revolted under Medeba, and driven the invaders from several of the cities, Jehoram was determined to resubjugate them, and for this purpose he attempted at first to quell the revolt in the north itself.

The verb וְזָהָה, which in the Hebrew Scriptures is used to denote to drag, to draw along (2 Sam. xvii. 13; Jerem. xvi. 3), has here, and in lines 12—13, the technical signification of to bring an offering, to offer. In 2 Samuel, we not only have the full form of the suffix pronoun as in וְאֶרֶץ (Deut. xxxiii. 35); but the suffix is separated from the verb. There is no parallel for it in the Hebrew Scriptures, but Geiger calls attention to the fact that the object suffix וְאֶרֶץ, and וְאֶנָּה, are separate in Biblical Chaldee, though they have an exclusively accusative sense. The lacuna of two letters at the end of the line is easily supplied from the context, וְאֶנָּה is wanted at the end of 12, and the second is וְאֶרֶץ, the first of the two letters forming the sign of the accusative after the active verb.

19. Jahaz, &c. To effect the reconquest of the Moabite territory, the king of Israel occupied and fortified Jahaz, thus making it the centre of operation, from which to sally out against the rebels, just as Omri made Medeba his fortified centre (comp. line 8). Jahaz, Jahaza, Jahazah or Jahahah, as it is alternately called in the Authorised Version, is the place where the Israelites gained the victory over Sihon, which secured them the whole pastoral country between the Arnon and the Jabbok—the Belka of the modern Arabs (Num. xxxi. 23; Deut. xi. 32; Judg. xi. 20). According to Eusebius, Jahaz still existed in his days and was situated between Medeba and Dihon. Being an old city, in the possession of the Reubenites (Josh. xiii. 18), the inscription does not say that the king of Israel took it, but simply that he fortified it. וְלֹא וו to build, here, as in line 9, and frequently in the Hebrew Scriptures, denotes to rebuild, to fortify (comp. Gen. vii. 20; Num. xxxiii. 34; 2 Chron. xvi. 6, with 2 Chron. xi. 5—10; and 1 Kings xvii. 17).

And he occupied it when fighting against me. Several striking features occur in this account which make it almost certain that the battle at Jahaz was the first attempt of Jehoram to resubjugate Moab from the north, and which not only convinced him of his inability to effect it on the Reubenite and Gadiite territory, but of his incapacity to do it single handed. This is, therefore, to be regarded as the northern beginning of the expedition against Medeba on the part of Jehoram alone, which ended in the southern invasion by the three allied armies recorded in 2 Kings iii. 4—27. We notice that, i., The King of Israel is here described as being personally present at Jahaz, of which course presupposes that he had come with an army into the Moabite territory; ii., Whilst in the case of Aptaroth (line 11), and Nebo (line 15), Medeba distinctly says that he fought against them (וְזָהָה), here he as distinctly declares that the King of Israel attacked him (וְלֹא וו); iii., In the other battles, Medeba plainly says that he captured the places and destroyed the inhabitants: here he simply says that Chemosh drove the hostile army away; which unquestionably means that, for some reason not explained by Medeba, the King of Israel withdrew with the army into his own territory; and iv., Medeba does not say that he slew any soldiers, which he would certainly have said had the Moabites been the conquerors in a battle. These considerations, therefore, justify us in taking the account here given as the first attempt of Jehoram to quell the revolt of Medeba. After successfully occupying and fortifying Jahaz, Jehoram was soon convinced that the Moabites who had hitherto carried everything before them were too strong for him. The King of Israel, therefore, retired with his army into his own country, and immediately organised the allied invasion of an entirely different part
20 I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it, of Moab. For the form כַּפִּים, see line 11. In this verb, and in נַפְתָּה, we have נ for ר; suffix third person, as is usual in this Inscription (comp. סָפָר, line 6). The lacuna at the end of the line is easily supplied from the context. The letters מ are wanting, which, with כ, yield ובו before ו, and the פָּשַׁם conversative, which belongs to the word beginning the next line.

20. And I took from Moab, &c. If any other evidence were required to show that there was no serious battle fought at Jahaz between the king of Israel and Mesha, we have it here. Surely two hundred men, even the chief or best of Moab, could not have taken a fortified place like Jahaz against the King at the head of the hostile army. It is, therefore, evident, that after Jehoram had retired from Jahaz, and returned home, he must have left only those behind who were either Moabites or favourable to them. These, Mesha, of course, would not stay. But the town and fortifications he repeople, garrisoned them with but two hundred homeless people from Moab. For מַעֵּה = מַעַה, two hundred, see line 10.

The transplating of large masses of population into newly acquired districts or fortified places was frequently resorted to in ancient days (comp. Othn. 20 Josephus, Antiq. xii. 3, § 4). Derenbourg, Neubauer, Nöldeke, Wright, &c., point it כַּפִּים by every chief of his or every one of these two hundred military men was either a chief in the sense of a leader, a captain, or a chief of a family (comp. Exod. vi. 14, 25; Numb. vii. 2; xxxii. 28). This was also the meaning I attached to the phrase. Ganneau, Schlottmann, Hayes, &c., take it to denote the total number, or all told. But against this is the urging that 200 military chiefs represen an enormous army, and that if so large a host had been led by them against Jahaz the chiefs alone would not have been specified and the army totally ignored. Again, if כַּפִּים be taken as chiefs of families, it cannot surely be supposed as Hitig and Kaempf rightly remark that so large a number of distinguished representatives of families would be torn from their possessions and houses, and be massed together in a city which had been deserted by the garrison, or that these first-class citizens would quietly submit to it. With Kaempf and Hitig therefore I take it as כַּפִּים, poor homeless. These were the proper being to colonise a deserted city (comp. 2 Kings xxv. 12) could only be from כַּפִּים to lift up, to carry, to place, and hence be pointed כַּפִּים with the suffix referring to כַּפִּים collectively (so Ganneau, Neubauer, Nöldeke, Hayes, Wright, Kaempf, Hitig, &c.), or it may be from כַּפִּים to rage, to roar, to clamour in war, to fight (Hos. x. 14; Amos ii. 2), and hence be pointed כַּפִּים (so Derenbourg, Schlottmann, Schröder, &c.). The meaning of כַּפִּים however leaves no alternative but to adopt the first sense.

21. To annex it to Dibon. That Dibon in this line and line 28 denotes a district which obtained its name from the town it surrounded, is evident from the fact that Jahaz is here described as being annexed to Dibon, and that in line 28 it is said “all Dibon was loyal.” Such statements cannot be made about a town. Districts or provinces were often named after their central principal towns. Thus Ar is both the name of a city and district (comp. Numb. xxii. 28; xxi. 35; Isa. xiv. 1: "in the north of the Bani Israel, and of all the cities in the north of the Bani Israel,” Deut. ii. 9, 18, 29). It is now certain that the word at the beginning of this line is כַּפִּים, infinitive of כַּפִּים to add, to join, to annex. The emendation of Kaempf כַּפִּים, to break the yoke of Dibon, i.e., the yoke resting upon Dibon, and Hitig כַּפִּים, to let and I took it to watch against Dibon, are therefore precluded.

PART II.

The Second Part, 21 b—31 a, celebrates the public works undertaken by Mesha, after his deliverance from the Jewish invaders. The sudden withdrawal of a foreign army enabled him to devote himself to the restoration of those cities which the enemy destroyed during the protracted war. Chief among these is the restoration of Korcha, with its parks, fortifications, gates, towers, palace, prison, and water-works (21 b—26 a); then come the rebuilding of Aroer, the construction of the road across the Arnon, the rebuilding of Beth Bamoth and Beer which he could now effect, as Dibon, whose former inhabitants destroyed them, was now loyal (26 b—28 a); his addition of a new city to his dominions, and his rebuilding Beth Gamul, Beth Diblahain, and Beth-Baal-Meon, which he colonised with faithful Moabites (28 b—31 a).

21. I built Korcha, the wall of the forest, and the wall gates, towers, &c. It is to be added that Professor Nöldeke translates it "die Bacche,” the name of a part, or district of Dibon; Professor Haug, market place; M. Derenbourg, cité-salle, &c. By כַּפִּים the wall of the forests, is to be understood the solid fence around the plantations in Korcha, thus enclosing the parks, in contrast to the כַּפִּים the wall of the hill upon which most probably stood the royal residence.

Hitig takes כַּפִּים as כַּפִּים construct of כַּפִּים castle, supplies כַּפִּים, and translates I built the square with a fort of the woods and a fort of the forests, referring to 2 Chron. xxxvii. 4: Isa. xix. 9, as a proof that castles and towers were built in woods and forests. But apart from the unnatural construction which this translation involves with regard to "the gates and towers" which follow, the word כַּפִּים is never used in this sense in Hebrew, in spite of Hitig’s reference to his commentary on Amos iv. 2, and the present decipherment of the text precludes his conjectural filling up.

22. And I built the gates, &c. Gateways in fenced cities were also fortified and closed with strong doors (comp. Neh. ii. 8, iii. 3, 6, &c.; Judg. xvi. 2, 3; 1 Sam. xxviii. 7; 2 Sam. xvii. 24, 33; 2 Chron. xiv. 7; 1 Mac. iii. 35, 36). Towers were placed at regular intervals on the walls (2 Chron. xxxii. 5; Jerem. xxxi. 38). Watchmen were kept therein day and night in the time of war, and the inhabitants of villages
22 of the city, and I built the gates thereof, and I built the towers thereof, and I
23 built the palace, and I made the prisons for the criminals within the]
24 wall. And there was no cistern in the wall in Korcha, and I said to all the people, Make for yourselves
25 every man a cistern in his house. And I dug the ditch for Korcha with the chosen men of
resorted to them in times of danger. In נַגֵּר its gates, we have the Yod as the sign of the plural, which we should not expect in the Moabite, since it is often omitted in Hebrew (comp. Gesenius § 911; Ewald § 539) whilst in מַעְטָר its towers, where the Tav indicates the plural, the Yod is otherwise. Indeed, it may also be pointed נַעְטָר (comp. Ruth ii. 13), which is more in harmony and in euphony with its companion noun. Owing to the forced translation which he gives of the preceding line, Hitzig is obliged to refer the singular suffix pronoun both in נַעְטָר and נַגֵּר to the two forts.

23. I built the palace, &c. He not only enclosed the parks, and circumscribed Korcha, but built therein the royal residence. Korcha, therefore, was that to Dibon, which Zions was to Jerusalem. Ganneau takes נָעְטָר as a proper name, i.e. Beth Molech, which, at first sight may be identified with Kiffer el Molek, mentioned by Soctren (i. 394 last journey) and would seem to be supported by the absence of the article before נָעְטָר. But the recurrence of Korcha in the next line, shows beyond doubt, that the buildings in this place are still described. The context, therefore, absolutely demands that we take נָעְטָר as an apppellative, denoting the house of the King, the royal residence. Indeed נָעְטָר without the article, denoting the royal residence, also occurs in the Hebrew Scriptures, comp. 1 Kings xvi. 18; xvii. 18; 2 Kings xi. 20.

Geiger indeed escapes this objection by rendering מַעְטָר Temple of Molech. But against this is to be urged that if a temple had been meant it would certainly have been נַעְטָר Temple of Chemosh, and not מַעְטָר since the national God of the Moabites occurs no less than ten times in this Inscription and is always called Chemosh.

And I made the prisons, &c. Almost as soon as the Jews became a monarchy, and built palaces for their kings, the prison appears as an appendage to the palace, or constituted a special part of it (1 Kings xxii. 7). Hence the place of detention is distinctly described as being in the king's house (Jerem. xxxii. 2, xxxvii. 21; Neh. iii. 25), the very phrase here used for the palace. We know that in Babylon, too, the prison formed part of the palace (2 Kings xxv. 27). This will account for the prison being here associated with the palace.

The lacuna in מַעְטָר has occasioned great difficulty. First of all, Ganneau as usual does not give the precise dimensions of the hiatus. Then he tells us that the middle of the word has disappeared, and intimates that it may have been caused by an ancient breakage or flaw in the stone. Again in the first text he gave it מָעְטָר whilst in the present recension he gives it מַעְטָר so that it may be questioned whether the Yod is actually on the stone. The difficulty has been increased by the fact that מַעְטָר receptacles of (from מַעְטָר to enclose, to shut up), which immediately precedes the mutilated word, may either mean an enclosure or receptacle for water, i.e. reservoir, or for criminals, i.e. prison. Now though no less than seven suggestions have been hazarded, as to the probable reading, they are in reality only four. We may classify them as follows: 1. Neubauer suggested מָעְטָר and translated מָעְטָר שָׁעָדִית. Virtually Schlottmann's filling up of this lacuna in all his three different variations amounts to the same. Thus he first had מָעְטָר then מַעְטָר and now מָעְטָר שָׁעָדִית, and he renders the whole phrase Hemmungen (Sperren) der Einlassung für das Wasser. To the same effect is Hayes מָעְטָר שָׁעָדִית reservoirs for the outpourings of the waters; and Kaempf מָעְטָר שָׁעָדִית reservoirs for the streams of water. ii. Ganneau, Dersenburg, &c., read מַעְטָר, i.e., the prisons for the men, and regard the missing letters with the remaining מַעְטָר, as describing the locality or crime of the individuals for whom these prisons were made. iii. Geiger fills it up with מַעְטָר שָׁעָדִית, points מַעְטָר, takes מַעְטָר, as the plural of מַעְטָר, according to the analogy of מַעְטָר, מַעְטָר, מַעְטָר, and translates it vessels of fire (worship) for there were none; and iv. Littmann fills it up with מַעְטָר שָׁעָדִית the delinquents, criminals (Comp. Gen. xli. 21; Ezra x. 19). The last conjecture is the most feasible, not only because it is the most simple and is not exposed to the objections which the other emendations more or less incur, but suits the context best, and accords with the sense of מַעְטָר in the Hebrew Scriptures which always denotes prison (Comp. 2 Kings xxv. 29; Jerem. lii. 33; with 1 Kings xxii. 27; 2 Kings xvii. 4, xxvii. 27; 2 Chron. xviii. 26; Isa. xlii. 7-22; Jerem. xxvii. 15) but never reservoir. The lacuna of three letters at the end of this line is easily filled up. The letters supplied in the text are generally admitted to be the missing ones.

24. And there was no cistern, &c. As empty cisterns were frequently converted into prisons, so that the same word (וָיֶשָּׁב) denotes both cistern and prison (Gen. xxxxxvii. 20, with xi. 15; Exod. xii. 29, the Inscription naturally proceeds from prisons to cisterns. Even in the ordinary eastern cities of Palestine, Syria, &c., it was absolutely necessary to construct reservoirs and cisterns in order to collect water, which can only be obtained during the rainy season of the year. In fortified places which were subject to protracted sieges, such receptacles for water were among the very first things thought of; and great care was taken, by the ruler or commander, that a sufficient number of them should be constructed, since the health and life of the garrison depended mainly upon the supply of water (2 Chron. xxxiii. 3; 4; Joseph, Antiq. xii. 8, § 2; Bel. Jud. v. 9, § 4). A very interesting and instructive chapter on Phoenician and Roman cisterns will be found in M. Daun's new work, entitled Recherches sur l'origine et l'emplacement des Empoiria Pheniciens, &c., p. 59, &c., Paris, 1859. Mesha, however, not only took care that there should be public cisterns in Korca, but, indeed, that every private house should have such a tank. In Jerusalem too every private house had its separate cistern (Isa xxxxi. 16), and even to the present day, Robinson tells us, "almost every private house of any size is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built" (Palestine i. 324). The phrase מַעְטָר מַעְטָר מַעְטָר מַעְטָר and there was no cistern within the walls in Korca, which is thought to necessitate the rendering of מַעְטָר by cistern, describes an ancient practice of making cisterns in the wall itself for supplying water to the soldiers who defended the walls and the towers. In the Haram wall, which is probably as old as the Moabite Stone "there appears to have been a basin to collect the water... It is probable that the troops defending this portion of the wall came down the staircase into this passage to obtain water" (Recovery of Jerusalem, p. 105, &c.). In Wilson's notes on the Ordnance Survey of Jerusalem, p. 47, there is an account of the cisterns in the towers. Speaking of the Tower of David he says, "above the solid masonry there is a plinth course, and over this the superstructure which contains several chambers and a cistern; the cistern rests on solid masonry, and is supplied entirely by rainfall." This was communicated to me by W. Morrison, Esq., M.P., who has manifested such indefatigable zeal in the exploration of Palestine. For Josephus' account of the numerous cisterns in the walls and towers of Jerusalem, we must refer to The Wars, iv. 4 § 3, 4. The lacuna of one letter at the beginning of this line is to be filled up with the article which is absolutely required before מַעְטָר wall. For מַעְטָר the future with Vav converutive, see line 3, and for the termination מַעְטָר third person masculine, see line 6.

25. And I dug the ditch, &c. To make the fortification as safe as possible, Mesha made a ditch around it, which was considered an essential part of the work. "The ditch was sometimes fortified by a sort of tenaille in the ditch itself, or a ravelin on its edge" (Smith's Dictionary of the Bible, s. v. FENECED CITIES). As the making of these ditches was a most menial labour, Mesha employed the Jewish captives in it. In so doing, Mesha takes a malicious pride in stating that the very choice of Israel's soldiers were engaged upon this degrading work. It is somewhat remarkable that the words מָעְטָר should occasion such difficulty, when the simple meaning I dug the
ditch (Deutsch, Neubauer, Derenburg, Nöldke, Hayes, Schröder, &c.), is indicated by the context and is in accordance with the Biblical usage of these words. Thus ἡγήσαι, I dig; the preterite of ἡγήσομαι occurs in Gen. i. 5, whilst ἡγάσσεσαι, a pit, a ditch, is to be found in Zeph. ii. 9; and Schlottmann himself rightly points out the analogous phrase ἡγάζομαι, which is also used in the structure of fortifications, but which we cannot find. Yet this erudite scholar translates it, and I decreed a law for Korach against (prostrating with) Israel. He takes the phrase in question to denote to enact a decree, fills up the hiatus with ἡγήσατο brotherhood of, taking the Beth in the sense of against, and assumes that Meshah thereby abrogated an existing league between the remaining Jewish population and the Moabites similar to that which now exists between Christians and Mohammedans in Kerek. Hitzig again takes it to denote I have ordered the clearing of the wood, deriving it from ἡγήσαι to cut, and the noun ἡγησασθαι the object of the cutting down, and says that it was by this felling of the wood that Meshah made the ἡγήσατο. For the termination -σαι, suffix, third person masculine, see line 6. The lacuna of four letters at the end of this line is to be filled up with ἔκπληκτος, which, with ἐκ, yields ἐπικλῆσαι, which, with the ὑμῖν to be supplied at the beginning of the next line, yields ἐπικλῆσαι, comp. ἐκκλῆσαι chosen men of Israel, i.e., as applied to the pick of the army, 1 Sam. xxvi. 2; also Judg. xx. 24. The filling up of the lacuna with ἐκκλῆσαι or ἐπικλῆσαι (Neuhauser, Wright, &c.) is virtually the same. Beside the mark and far-fetched are ἐπικλῆσαι in the road to Israel (Hayes), ἐπικλῆσαι in the land of Israel (Hitzig), ἐπικλῆσαι after I expelled Israel (Kaempff). 26. I built Aser, &c. From this long description of the building of Korcha Meshah passes on to specify his other works, and the next on the list is Aser. As there are several places in Palestine bearing this name, the Bible distinguishes the Aser he here mentioned by the adjective in the book of the Arnon, which was allotted to the tribe of Reuben and Gad (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9—16, &c.). Burrkhardt found the ruins, with the name Ardar on the old Roman road upon the very edge of the precipitous north bank of the Wady el Moch, the Arnon, which quite agrees with the site assigned to it in this Inscription. The lacuna of one letter before γη is to be filled up with γη, which yields the name ἡγήσατο Aser. And I made the road, &c. Whilst the merits of all the other structures erected by Meshah, and celebrated in this Inscription, cannot now be ascertained, we can fully appreciate the gigantic labour and the great skill required for the construction of a road across a country the Arnon. Burrkhardt tells that directly opposite the ruins of Ardar= Aser, situated on the north end of the ravine, there are ruins called Mekedel el Haj; and that the width across between these two ruins is about two hours. The descent on the south side to the water occupied Irby one hour and a half, as it is extremely steep. Traces of a paved Roman road are still to be seen on each side of the ravine, and to this day one arch of a bridge, thirty-one feet six inches in span, has survived. (Smith's Dictionary of the Bible, s. v., AROER.) A comparison of the two descriptions will hardly leave any doubt that this old Roman road and old bridge are on the basis of the ancient road and bridge constructed by Meshah, and will at the same time show what an enormous undertaking the making of a road across two such extremely steep and widely separated walls of the river must have been in the days of this Moabite King. That the γη in ἡγήσατο denotes ever, and not in the valley at the river, is evident from the fact, as Nöldke remarks, that it would scarcely be possible to make such a road, and from all we know would be quite useless, since the higher parts are far more conveniently passable. 27. I built Beth-Bamoth, &c. Beth Bamoth is most probably identical with the place mentioned in Num. xxxi. 19; Isa. vii. 22. Under the shorter form of Bamoth, and Bamoth-Baal in Num. xxii. 4; Josh. xiii. 17. From the catalogue of the Moabite cities, in Josh. xiii. 17, where it is allotted to Reuben, it would appear that Bamoth was not far from Dibon and Beth Baal Meon. In the Authorised Version, Bamoth in Isa. xx. 2, Bamoth-Baal in Num. xxii. 41, are both translated "the high places" and "the high places of Baal." Beth Bezer was a city of the Reubenites, set apart by Moses as one of the three cities of refuge, and was allotted to the Merarites (Deut. iv. 43; Josh. xx. 8; xxi. 36; 1 Chron. vi. 78). From the fact that it is described as Bezer, in the wilderness, it is concluded that it could not be far from Jahaz. The three letters at the end of this line it is difficult to fill up, though the parallelism distinctly shows that a verb denoting the destruction, or abandonment, is here wanted, since the second clause is plainly a reason for the rebuilding of Bezer, just as the first gives the reason for the building of Bamoth. Schlottmann, who takes the last remaining letter to be ι, supplies ηι, makes it ἤιοι, and filling up the lacuna at the beginning of the next line with ἤιοι (Hayes) translates it for it was conquered (bezwungen) by the men of Dibon. This, indeed, yields the sense required, and the only objection to it is that it destroys the evident parallelism, and the symmetry of the sense, inasmuch as we expect in this clause a verb in the singular, followed by τοι, just as in Dibon. An alternative suggestion is that after 1 or 2, Dibon enlarges the lacuna at the end of this, and at the beginning of the next line, with ἥιοι ἢ ιοι γιγαντίας it for it was deserted; and the chiefs of Dibon were fifty, &c. This, indeed, preserves the roundness of the sentence in line 27, but deprives the next sentence of all meaning. Kaempff's reading ἦιοι ιοι I was assisted by the men of, is exposed to the objection that it is both against the parallelism, and makes Meshah say that he could only effect the rebuilding of Bezer by the armed intervention of the Dibonites; whereas the tenor of the whole, on the contrary, is to show that there was no more any rebellion. Wright's suggestion τοι τοι, which I left behind in the men of, &c., gives no reason why Bezer was rebuilt, and is therefore against the evident parallelism of the two clauses. The same objection is to be urged against Hitzig's reading τοι τοι τοιαύτη τοι, the men of Dibon hindered me. We, therefore, deem it more in harmony with the structure of the sentence to fill up the lacuna with τοι τοι, which yields the requisite sense ἦιοι γιγαντίας it for it was cut down. 28. By the armed men, &c. The destruction of both Beth Bamoth and Bezer was effected by a number of armed men who were resident in Dibon. This devastation was evidently committed after the armies of Jehoram had been withdrawn from the places. It was then that a number of Gadite soldiers, before quitting Dibon finally, and retiring with the royal troops, determined that nothing but ruins should fall into the hands of Meshah. Meshah says that he could rebuild these ruined places with perfect safety, since all Dibon was now freed of the foreign invaders who occupied and oppressed the land for forty years, and that he had none but loyal subjects in it. The lacuna at the beginning of the line is best filled up with τοι, which with its ι yields ιοι by the men, the instruments of this destruction. For the phrase τοι τοι τοι, denoting the plural, see line 10. τοι may either be the numeral fifty, following here the noun, as in τοι τοι τοι δυο, the brethren of Joseph, ten in number, as in Gen. xiii. 3, and in 1 Kings xi. 19 (Nöldke, Derenburg, Schlottmann, Geiger, Wright, &c.), or it may be ἤιοι armed; the Kaf particle-plural of ιοι a military expression, which occurs four times in the Old Testament (Exod. xiii. 18; Josh. i. 14; iv. 12; Judg. vii. 11). So Ganneau, Hlau, Kaempff, Hitzig, &c. For the plural termination τοι, see line 2. ἤιοι obedience, the abstract used for the collective of the concrete, obedient, subject, is also used in Isa. xi. 14. ἤιοι ἤτοι τοι καὶ τοῖς παιδίσκοις τῶν ἄνδρων were obedient to them, i.e., subject. (Comp. Genesis, § 107 3, 4; Ewald, § 179, c. Hitzig's assertion that ἤτοι is a contractions of ἤτοι, just as τοι is a contraction of τοί (1 Sam. iv. 19), from ποι. from the Arabic ποι to be frightened, to struggle, to resist, and the translation of ἤτοι τοι by for all Dibon was in rebellion will not find great favour. The filling up of the lacuna at the end of this line, will be discussed in the Commentary on the next line.
29. From Bikran, &c. In attempting to fill up the lacuna at the end of the preceding line three facts must be borne in mind. i. That three or four letters only are missing. ii. That according to Ganneau’s statement the beginning of this is complete; and, iii. That line 29 commences with וְ. This is corroborated by the fragment of the stone itself, which is in Captain Warren’s possession. This being the case, all the fillings up hitherto proposed, viz., וְסֶפֶר הָבָרָא וּנְעַל, and I assumed fortresses in the towns, (Neubauer, Wright, Kaempf, &c.); וְשֵׁפֶר וּנְעַל וַיִּקְרָא I filled with inhabitants Bikran, (Schlottmann); וְהֵרָא וּנְעַל I reigned over Bikran, (Derenbourg); וְשֵׁפֶר וּנְעַל וַיִּגְלָא I saved from my enemies Bikran, (Ginsburg); וְשֵׁפֶר וּנְעַל וַיִּשֶּׁלֶךְ וַיִּשְׁלָל I settled down opposite Baer to look at the horn, (Hitzigs), these conjectures, one and all, must now be relinquished. As the two remaining letters are the fragment of a verb, first person singular preterite, which is evident from the fact that שֵׁפֶר is invariably followed by it in all the twelve instances in which it occurs, except line 4, where the nature of the sentence precludes it; and, moreover, as there are only seven verbs in the Hebrew language which begin with וְ our choice is restricted. The seven verbs are as follows:—1. וְּאָמַר וֹלָל; 2. וְּאָמַר וֹלָל; 3. וְּאָמַר וֹלָל; 4. וְּאָמַר וֹלָל; 5. וְּאָמַר וֹלָל; 6. וְּאָמַר וֹלָל; 7. וְּאָמַר וֹלָל. We are, therefore, driven to make a preterite first person masculine of one of these, and obtain the best sense we can with the words at the beginning of the next line, which are dependent upon this active verb. Of these seven verbs only three can be pressed into its service, viz., Nos. 1, 3, and 5. The other four yield no sense here. Now, with preterite first person singular from these roots, only two constructions seem possible, either וְּאָמַר וֹלָל וַיִּגְלָא I saved a hundred oxen, which I added to the land, or וְּאָמַר וֹלָל וַיִּגְלָא I reigned from Bikran, which I annexed to the land. No one, it is to be presumed, will adopt the former. The latter yields good sense, and is in harmony with the context. As Mesha stated in the preceding sentence that all Dibon was now loyal, the invaders having all been expelled, he adds still further, that his sway now extended as far as Bikran, which he had wrested from the enemy, and annexed to his dominions. וְּאָמַר וֹלָל is the name of a city, and according to the sense corresponds to בָּרָא, which is taken to be identical with בָּרָא בִּשְׂמוֹ אָשֶׂר, 8, see Henderson’s Commentary on Isaiah, on this passage. Names of cities denoting animals are very common in countries occupied by nomadic tribes. The lacuna at the end of this line should evidently be filled up with וְּאָמַר, with which, the two letters in the text, yields וְּאָמַר I built.

30. Beth-Gamul, &c. The lacuna at the beginning of this line is most probably to be filled up with וְּאָמַר, Beth-Gamul, since there cannot be a shadow of a doubt, from the verb which precedes it, and from the וְּאָמַר conjunctive which follows it, that a proper name is missing, and since this place is grouped together with Beth-Diblahaim, and Beth-Baal-Meon, and I placed there the pueblo land.
PART III.

The Third Part, 31–34, records his successful wars against the Horonaim, or the Edomites, which he undertook by the express command of Chemosh.

31. And as to Horonaim [the men of Edom] dwelt therein [on the descent from of old]

32. And Chemosh said to me, Go down, make war against Horonaim, and take it. And I assaulted it

33. And I took it, &c. As the command to attack Horonaim came direct from Chemosh, there can hardly be any doubt that the battle was successful to Mesha, or it would not be recorded on the Stone which celebrates his victories and achievements. Hence the missing word at the beginning of this line must probably be לבר and I took it, which is supported by line 11. We have seen that throughout the Inscription Mesha describes every success as having been effected by the direct interposition of his God Chemosh. It is therefore must probable that the He is the remainder of the verb לבר and he restored it, which expresses Mesha's feelings and language under such circumstances. If the space would allow it, we should prefer filling it up with לבר for he had mercy on it (comp. lines 8-9). As this line which corresponds to line two must originally have had about eight words, or about twenty-eight letters, and as moreover the filling up at the beginning and the remaining words and letters consist of five words and a half, making a sum total of twenty-two
33 [And I took it for] Chemosh [restored it] in my days. Wherefore I made...

34 year... and I... letters, all that this line will now admit is the completion of the half word and the insertion of a bi-literal expression. We therefore insert א after ב, and with Kaempf supply Tav, Yod, after the Ayin and Shin, thus making it ית. Accordingly the words are לֶהֵכַלּוֹ וַיֶּפֶן and for this reason I made. The fact that this is the finishing up of the Inscription favours this filling up, since it is to be expected that Mesha would give the date of the monument.

34. This line, which corresponds to line one, and must therefore have consisted of about six or seven words and twenty-one letters, has only six letters. As has already been indicated, the missing and mutilated words most probably gave the date when Mesha erected this Triumphant Pillar. The word ית, therefore, may be taken to denote year, as in line eight. It may be that Mesha erected this Stone in the thirteenth year of his sovereignty, which was the period of his father's dominion, in acknowledgment of his gratitude to Chemosh, who not only delivered him from all his enemies, but permitted him to reach the years of his father's reign. All this, however, is simply speculation, and I must confess my inability to fill up almost an entire line. Kaempf and Hitzig, of all the expounders of this Inscription, are the only two scholars who had the courage to supply the missing line. To understand their emendation, we shall have to give their respective readings of the last three lines. Kaempf reads them as follows:

32. And Chemosh said to me, Go down, make war against the Hauranites, and attack Beth-Baal-Meon; and I went down and made war.

33. And I attacked it, and Chemosh restored it in my days. And, therefore I made this High Place to Chemosh, upon the barren mount.

34. And now ye people of Chemosh be strong and valiant!

Whereas Hitzig supplies it as follows:

32. And Chemosh said to me, Go down, make war against Horonaim, and I went down and took it.

33. And as to the men of Dibon, Chemosh was angry with them in my days, and also about their tribute, which they exacted, and he...

34. Said [to me, Go take Dibon, and I fought against it since I exercised power] and took it.

Of course, any one that can write Hebrew might with equal authority supply lines 33 and 34, according to what he believes to be wanting. We, however, question the wisdom of doing it, inasmuch as it shakes the faith of ordinary people in higher criticisms. It is to be hoped that some of the pieces of the Stone may still be procured, and that the last lines will utter a more certain voice.
PROFESSOR HAU.  

1. Ich bin Mosche, der Sohn des Kamosch [nachab], König von Moab.  
3. nach meinem Vater. Und ich machte diese Höhe (Höhlung) für Kamosch auf dem Marktplan. [Deutsch ohne ich Sinhala (der Gerichte).]  
4. weil ich von allen Gefahren errettet hatte und mich triumphieren lassen über alle meine Hassen.  
5. den König von Israel. Als er Moab unterdrückte lange Zeit, da erobrte die Zorn des Kamosch.  
6. Und es folgte ihm nach sein Sohn, und auch er sprach: Ich will Moab unterdrücken. In meinen Tagen sprach er (Kamosch).  
7. das ich mich seiner und seines Hauses freuten sollte. Und Israel war vor mir gänzlich vernichtet; da nahm Omn mit.  
11. Israel.  
12. Stadt zum Wohlgafen für Kamosch und Moab.  
13. vor Kamosch zu Kirjoth, und ich führte die Häupter darin gelangen weg.  
15. Ich ging in Nacht und stritt mit ihm vom Anbruch der Morgensonne bis zum Mittag, und ich  
16. und ich tödte alle 7000.  
22. Und ich baute ihre Thore, und ich baute ihnen ihren  
23. ich baute Beth-Meholach. Und ich sonderte die Menschen ab (schloss sie in der Stadt ein).  
24. und im Innern der Stadt war kein Brunnen auf dem Marktplan; und ich sagte zu allem Volk: Machet  
25. ein jeder einen Brunnen in seinem Haus. Und ich hob niedrig was niedergezogen war (an Bäumen) für den Marktplan (nahm ihn herauszunehmen).  
30. ich war König und Beth-Dibathaim und Beth-Baal Moan, und ich errichtete dort.  
31. das Land, und Horonaim, wo wohnte  
32. Es sprach zu mir Kamosch: streite wider Horonaim.  
33. Kamosch in meinen Tagen...
M. GANNEAU.

1. Mes, fils de Chamosog, roi de Moab, le

2. Dibombe. Mon père a régné sur Moab trente

3. ans, et moi j’erre.

4. a. que, son père dans ce royaume. J’ai construit ce

5. lieu-là ou l’homme de Kremoch, dans la citadelle.

6. De Moab, et Omri avait prise possession de

7. Moab. Dès mes jours, je dis:

8. Je le... et je me viserai et sa maison,

9. Israel fut ruiné pour toujours. Omri s’était empris

10. de la terre et de l’eau.

11. Mecha. Et il y demeure... [Atach] son fils,

12. pendant quarte ans.

13. et Chamos l’a fait péris de mon temps. Alors

14. Qidasha. Et les hommes de God demeuraen

15. dans le pays d’Ataroth depuis longtemps,

16. et le roi d’Israel avait construit pour lui la ville

17. d’Ataroth. J’attaque la ville et je la prise, et je tue tout

18. le peuple de la ville,

19. en espalade à Chamos et à Moab, et l’emportée de

20. et je le trainai... le front de Chamos,

21. d’Ataroth, et j’y transportais les hommes de Saron (ou de

22. et les hommes qui... avec les hommes de

23. et les femmes des filles, car à Astar

24. Chamos appartenait la consécration des femmes, et

25. x. de Jezechou et je le trainai à terre devant la face

26. et le roi d’Israel avait bâti

27. Yahab et y résidait lors de sa guerre contre moi.

28. toi, je monte à Yahab, et je la prise

29. pour l’amener à Dibombe. C’est moi qui ai con-

30. qui construit Qidasha, le mur des fortés et le mur de la colline.

31. j’ai bâti ses portes, et j’ai bâti ses tours.

32. J’ai bâti le palais du roi, et j’ai construit les

33. les places... dans le milieu

34. le de la ville. Et il n’y avait pas de puits dans l’intérieur

35. de la ville, dans Qidasha ; et je fis à tout le

36. de la ville ; et je fis à tout le

37. vau chacun un puits dans sa maison,” et j’ai

38. les citernes (en les fossés) pour Qidasha, pour

39. d’Israel. C’est moi qui ai construit

40. qui a fait la route d’Aron.

41. C’est moi qui a construit Beth-Ramoth, qui

42. était détruite. C’est moi qui ai construit Boser, qui

43. Dibombe, des chefs militaires, car tout Dibombe

44. et j’ai reparti

45. avec les villes que j’ai ajoutées à la terre

46. (de Moab) et c’est moi qui ai construit

47. Beth-Diblathaim, et Beth-Baal-Moam et j’ai

48. à la terre.

49. Et Horonaim, il y résida avec...

50. Et Chamos me dit : ‘Descends et combats

51. Chamos, dans mes jours...”

52. l’année...”

M. DERENBOURG.

1. Moi, Mescha, fils de Kremoch (nadjah), roi de

2. Moab (fils) de

3. Ibni. Mon père régna sur Moab pendant trente

4. ans, et j’erre.

5. à mon père dans ce royaume. J’ai construit ce

6. lieu-là ou l’homme de Kremoch, dans la citadelle.

7. De Moab, et Omri avait prise possession de

8. Moab ; il y résida... [Atach] son fils,

9. pendant quarte ans. Mais

10. Kremoch redevenit favorable à Moab, pendant


12. Qidasha. Et les hommes de God semaient

13. le de la tribu de Gad (baptisait) dans le pays ; [ce vinrent] d’Aloum, et le roi d’Israel

14. leur bâtis [la forteresse]. J’attaquai Qir et la prise. Je tue tous ceux qui habitaient

15. Qir, pour plaire à Kremoch et à Moab. Je rençois

16. à la, devant Kremoch à Qriot. J’y restai

17. avec les hommes de Saron et avec les hommes de

18. Kremoch se soumit.

19. Aqaru. Kremoch me dit : Va prendre Neba sur

20. Israels.

21. J’attaque la ville et j’élimine la ville depuis

22. du jour jusqu’à midi. Je [prit] la

23. et je tue tout le habitant, sept fils...

24. car je les consensait à Ascher Kremoch... J’y pris les


26. le roi d’Israel [avance]

27. jusqu’à Iaatzar et s’était établi en me combattant.

28. Kremoch la chasse de [Iaatzar],

29. et je pris de Moab deux cents hommes, tous

30. je tombai une cité les mois de Yarim et le mois de

31. Hou [tâb]. J’en construis les portes et j’en construis les tours... vers l’Arnon.

32. je construis le palais. Et je construis les prisons

33. pour les hommes... dans l’intérieur de

34. la ville. Il n’y avait pas de citernes dans l’inté-

35. de la ville, dans la citadelle ; je dis donc à tout le

36. citadelle. Vous êtes

37. chacun une cité dans sa maison. Je cruserai

38. encore le fossé pour la citadelle dans... d’


41. [Et les chefs] de Dibombe étaient au nombre de cinquante, car tout Dibombe est soumis. Je règne

42. je bâtis Beth-Diblathaim, et Beth-Baal-Moam, et je transporte là... du

43. pays. A Havreand était établi B... et

44. Or, Kremoch me dit : Va, fais la guerre à Hav-

45. Kremoch, en mes jours...”

PROFESSOR SCHLOTTMANN.

1. Je Mess, Sohn des Kamasog, König von Moab

2. benite, Mein Vater herrschte über Moab 30

3. Jahr und ich brach,

4. ich zum meinem Vater. Und ich machte diese

5. Höhen des Kammes, eine Höhe der Er-

6. rechten, denn er erreichte mich von allen

7. einen Teil, und ihm meine Lust sehen an allen

8. König von Israel der bedrückte Moab viele

9. im Bau von Moabs Sohn, sein Feind.

10. den König von Israel, der bedrückte Moab viele

11. CORPORATION, und ich machte auch der;

12. in meinen Tagen sprach Kamos.

13. So will ich dem Moab und seinem Tempel ansehe

14. und Israel geht unter in ewigem Untergang.

15. unbeschreibliche sich Omri des Landes

16. Mecha. (Und es sah Israel darinnen in seinen

17. Tagen und in seinen schönen Tagen vierzig Jahre.

18. Kamos Moab gnädig an in meinen Tagen. Und

19. baute Baal Moab und machte daran den Graben.

20. die Kirjatthaim: und die Männer von Gad

21. in dem Bau von Ataroth seit uralters und

22. baute sich der König von

23. in der Stadt war, zum Wohlegefallen dem Kamos,


25. Offenbarheite Jehova’s und wollte sie vor


27. darinnen wohnen die Männer von Shiria und

28. Männern von Zorath Schulta

29. charatt. Und es sprach zu mir Kamos: ‘Gehet

30. Zusammennahmen mit mir Israel!’ Und ich ging

31. bin während der Nacht und kam mit mir vor

32. Morgenrot bei bis zum Mittag, und ich nahm ein

33. Stadt und ich erwog alle darinnen, sehenen

34. Stürme für...”

35. denn dem Astar Kamos (gebore) der Barmherst.

36. und ich nahm von dort

37. alle Offenbarheite Jehova’s und wollte die-

38. selbst vor dem Angesicht des Kamos. Und es baute der

39. Jahaz und aus darinnen, indem er wider mich

40. vor ihm die Kamos vor meinem Angen

41. ich nahm aus Moab zweihundert Mann, die

42. es hinzufügend zu Dibombe. Ich baute Korkas, die

43. nach dem Thiele zu), und ich baute seine Thor.

44. baute das Königshaus; und ich machte Behalt-

45. Stadt, und Cisteronen waren nicht inmitten

46. Stadt, und in Korkas; und ich sprach zu allem Volk: ‘Macht euch)

47. ein jeder eine Cisterone in seinem Haus?’ Und

48. ich verhängte das Verb für Korkas gegen [die Ge-

49. Israels. Ich baute Amorier und ich machte die

50. Ich baute Beth-Barnoth, indem er war zerstört.

51. Ich baute Beth-Barnoth, denn es war zerstört.

52. dazu, seinem Ende, dessen er baute. Ich baute

53. als daselbst Männer von Dibombe, ihrer fünftig, denn

54. Dibombe war unterthänig; und ich fällte

55. [mit Bewohnern] Birkan, welches ich hinein

56. und ich baute. Ich baute

57. und den Tempel von Diblathaim und den

58. und Moab, und brach dorthein den Kalk.

59. das Land. Und Horonaim es wohnte
darin

60. Es sprach zu mir Kamos: ‘Ziehe hinab!”

61. Kremoch und [namen es ein].

62. Kamos in meinen Tagen...”

63. “...”

64. “...”
1. Ich, Mesha, Sohn des Kamos—Astor, König von Moab, aus.
4. denn er rüttelte mich von allen Königreichen und Königreichen, über alle meine setzen, und mich mein Laut schauen an allen meinen Feinden. Aufstehst [drei Sohn ist].
5. der König von Israel, und unterrichtete Moab viele Zeiten, denn Kamos starb seinen.
6. Aber ich sah meine Lust an ihm und seinem Hause, und auch Israel geht zu Grunde auf immer mehr.
7. Es nahm Omri Restes von der Stadt.
8. Meshecha und sss darin bis an seinen Sterb.
11. von Israel Kiri. Ich aber kämpfte gegen Kir.
12. volkemenge Kamos in meinem Tag; und so schrieb ich Baal-Moon und errichtete in einem höhen.
17. ich sah die Stadt. Und ich sah die Stadt. Und ich sah die Leute von Kir und der Stadt.
18. die Geräte Jah ... und legte sie hin vor Kamos. Der König von Israel aber baute.
20. Ich nächtlich nahm von Moab zwanzig Manner, langen Hauptsleute, und führte sie nach Jahas, um zu zerbrechen.
21. das Joch Dibons (das auf D. lastete). Ich baute auch Kirche, die Mauern an der Landeburg und die Mauern.
22. der Festungswwerk; ich baute auch ihre Thore und ich baute ihre Thürme.
23. ich baute eine Kirche (Königspalast oder Mo.
24. und ich baute die Schlesen der Wasser.
25. der Stadt. Denn nicht war eine Citterne inner.
30. die Männer Dibons gewappnet ab, denn ganz Dibon war widerspenstig; und ich riß sie vom Baer.
32. von Altar her; und Chamos sprach zu mir; sich hinauf, streite wider Horacine. Und ich sag hinauf und nahm sie ein. Und die.
33. Männer Dibons.—es sündete wider sie Chamos in meinen Tagen, auch wegen Tribut [welchen sie erpreßten, und er]
34. sprach zu mir: (Ich) minen Dibon ein; und ich stritt wider sie, indem ich Machalt, und nahm sie ein.
MR. HAYES.

"1. I am Meshah, son of Chemosh-gad, King of Moab, the Duke."

2. "Bonite. My father reigned over Moab thirty years and I reign."

3. "I succeeded my father. And I made this high place to Chemosh in Karhah [this house of Salem]."

4. "Vation because he has saved me from all the attacks and because he has caused me to look on all my enemies."}

5. "I, I was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his land.

6. "And his son succeeded him, and he also said, 'I will afflict Moab.' In my days he spoke thus.

7. "And I looked upon it on his house, and Israel kept continually despairing. And Omri kept possession of the land of Chemosh.

8. "Chemosh restored it in many days. And I built Balaam and I made it in it. And I [restored it]"


10. "And the King of Israel built Kiriathaim and the men of Gad dwelt in it."

11. "Then I took it and I [restored it] I, and I slew all of it seven thousands.

12. "And to Ahaskel Chemosh had [I] devoted them and I took from thence the vessels of Chemosh and I presented them before Chemosh. And the King of Israel built it.

13. "Jahaz and dwell it in while he was fighting against me. And Chemosh drove him from before me and I took it.

14. "I took from Moab 200 men, all old; and I attacked [I] Jahaz and took it,

15. "I joined it to Dibon. I built Karhah, the wall of the forests and the wall of the city.


17. "I made a royal palace and I made reservoirs for a collection of the waters in the midst of the city.

18. "And there was no eunom in the midst of the city in Karhah; and I said to all the people, 'Make a city.'

19. "And I took the rock on which was the temple of Chemosh and I built upon it the temple of Chemosh and I raised it up there.

20. "And there dwell in Horonaim—Chemosh said to me, 'Go fight against Horonaim.' And I—

21. "Chemosh in my days . . . .

22. " year . . . ."

23. " year . . . ."

24. " year . . . ."

PROFESSOR WRIGHT.

1. "I am Meshah, son of Chemosh-gad, King of Moab, the Duke."

2. "Bonite, my father reigned over Moab thirty years and I reign.

3. "I succeeded my father. And I made this high place for Chemosh in Kiriathaim, a high-place of Chemosh.

4. "Vation because he has saved me from all the attacks and because he has caused me to look on all my enemies.

5. "I, I was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his land.

6. "And his son succeeded him, and he also said, 'I will afflict Moab.' In my days he spoke thus.

7. "I looked upon it on his house, and Israel kept continually despairing. And Omri kept possession of the land of Chemosh.

8. "Chemosh restored it in many days. And I built Balaam and I made it in it. And I [restored it]"


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19. "And I took the rock on which was the temple of Chemosh and I built upon it the temple of Chemosh and I raised it up there.

20. "And there dwell in Horonaim—Chemosh said to me, 'Go fight against Horonaim.' And I—

21. "Chemosh in my days . . . .

22. " year . . . ."

23. " year . . . ."

24. " year . . . ."

DR. GINSBURG.

1. "I am Meshah, son of Chemosh-gad, King of Moab, the Duke."

2. "Bonite, my father reigned over Moab thirty years and I reign.

3. "I succeeded my father. And I made this high place for Chemosh in Kiriathaim, a high-place of Chemosh.

4. "Vation because he has saved me from all the attacks and because he has caused me to look on all my enemies.

5. "I, I was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his land.

6. "And his son succeeded him, and he also said, 'I will afflict Moab.' In my days he spoke thus.

7. "I looked upon it on his house, and Israel kept continually despairing. And Omri kept possession of the land of Chemosh.

8. "Chemosh restored it in many days. And I built Balaam and I made it in it. And I [restored it]"


10. "And the King of Israel built Kiriathaim and the men of Gad dwelt in it."

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12. "And to Ahaskel Chemosh had [I] devoted them and I took from thence the vessels of Chemosh and I presented them before Chemosh. And the King of Israel built it.

13. "Jahaz and dwell it in while he was fighting against me. And Chemosh drove him from before me and I took it.

14. "I took from Moab 200 men, all old; and I attacked [I] Jahaz and took it,

15. "I joined it to Dibon. I built Karhah, the wall of the forests and the wall of the city.


17. "I made a royal palace and I made reservoirs for a collection of the waters in the midst of the city.

18. "And there was no eunom in the midst of the city in Karhah; and I said to all the people, 'Make a city.'

19. "And I took the rock on which was the temple of Chemosh and I built upon it the temple of Chemosh and I raised it up there.

20. "And there dwell in Horonaim—Chemosh said to me, 'Go fight against Horonaim.' And I—

21. "Chemosh in my days . . . .

22. " year . . . ."

23. " year . . . ."

24. " year . . . ."
Vocabulary.

Notes: The asterisk indicates that the word or form in question does not occur in the Hebrew Scriptures. p. n. denotes proper names. All words in which even one letter is missing have been excluded from the Vocabulary.

**N**

ק, at the beginning of a word, prefixed as a prophetic aleph.

See ק, line 9.

יָ, father, יָה, my father, lines 3, 3; frequently in the Hebrew Scriptures.

יָ, to wander about, to be lost; Hiph. יָה, I shall destroy, line 7. In the Hebrew Scriptures; Jer. xlvii. 8, where, however, it has paragogic ה.

יָ, annihilation, destruction, line 7; Comp. Numb. xxiv. 20, 24.

יָ, to seize, to take. Imperative, יָה, take, line 14; frequently in Hebrew; יָה, and I took her, lines 11, 20. This ק may, in Hebrew, future, first person singular, with suffix, third person feminine; and יָ, does not occur in the Hebrew Scriptures.

יָ, preposition after, line 3, common in Hebrew.

יָ, thousand. Plural, יָ, line 16; frequently in Hebrew.

יָ, to say; Kal, יָת, he said, line 6; frequently in Hebrew. יָת, and he said, third person singular, imperfect with יָ, conversive, lines 6, 14; frequently in Hebrew.

יָ, and I said, first person singular, imperfect with יָ, conversive, line 24; frequently in Hebrew.

יָ, negative, not, line 24; Hebrew יָ, always plene.

יָ, personal pronoun יָ, lines 1, 21, 26, 27, 29, יָ, and י, lines 2, 22 (twice), 23, 25, 26, 28, 29; frequently in Hebrew, where, however, it has the termination י.

יָ, to be angry. יָה, line 5, an uncertain form, which does not occur in the Hebrew Scriptures, see Commentary, on line 8.

יָ, the cardinal number four, plural יָ, forty, line 8; frequently in Hebrew.

יָ, the river Arnon. יָ, over the Arnon, line 26; Comp. Numb. xxi. 13, 26, &c.

יָ, land, territory, lines 7-8.

יָ, in the land, line 10.

יָ, the land, lines 29, 31; frequently in Hebrew.

יָ, collective men, lines 13, 20, 25.

יָ, and the men, line 10.

יָ, the men, line 23; Comp. Job xxxvii. 26; Hos. xi. 4; in Hebrew it is always יָ. plene.

יָ, *a ditch, line 9; from יָ, to sink deep. In Hebrew this form does not occur, though we have יָ, a depth, a depth, a pit; Jer. ii. 6, 8vii. 21.

יָ, relative pronoun יָ, who, which, line 29; frequently in Hebrew.

יָ, sign of the accusative, lines 5, 6, 7, 9, 10, 11 (twice), 12, 13, 14, 29, 30. יָ, line 13, common in Hebrew.

יָ, inseparable preposition יָ, lines 3, 4, 6, 7, 9, 10, 11, 13, 20, 24, 25, 26, common in Hebrew.

יָ, in me, line 19; frequently in Hebrew.

יָ, in him, lines 7, 9.

יָ, in her, lines 8, 9 (twice), 13, 15, 19, 31.

יָ, house, construct יָ, line 23; in Hebrew it is יָ, plene.

יָ, in his house, plene, line 25. יָ, and in his house, defective, line 7.

יָ, altar, pillar, יָ, the pillar, line 3; in Hebrew it is יָ.

יָ, son, line 1.

יָ, his son, lines 6, 8.

יָ, to build, to rebuild, to repair, יָ, I built, rebuilt, lines 21, 22 (twice), 23, 26, 27 (twice). יָ, and he rebuilt, line 10, frequently in the Bible. יָ, and I built, line 9. This imperfect first person, with יָ, conversive, does not occur in the Hebrew Scriptures.

יָ, name of place, בָּדָ, line 9; Comp. Numb. xxxii. 38; 1 Chron. v. 8.

יָ, *name of place, בָּדָ, line 27. In Hebrew it is יָ; Comp. Jer. xviii. 24.

יָ, *p. n., בָּדָ, line 29; not in the Hebrew Scriptures.

יָ, cistern, line 22. יָ, and cistern. In Hebrew, יָ, plene.

יָ, line 23. יָ, רָ, and יָ, Beth-Bamoth, line 27; not in the Hebrew Scriptures.

יָ, יָ, p. n., Beth-Ba'al-Moon, line 30; Comp. Josh. xiii. 17.

יָ, יָ, p. n., Beth-Diblathaim, line 30; Comp. Jer. xlivii. 22.

יָ, p. n., Gad, line 10; frequently in Hebrew.

יָ, conjunctive, also, line 6, the ordinary Hebrew expression.

יָ, to drive away, to expel. יָ, and he expelled him, line 19. This third person singular imperfect ק, with יָ, conversive and suffix third person masculine, does not occur in the Hebrew Bible.

יָ, p. n., דִּבְדָ, lines 21, 28 (twice); Comp. Numb. xxxii. 34; xxxiii. 45, &c.

יָ, יָ, the Dibonite, line 1-2; not in the Hebrew Scriptures.

יָ, the article, lines 1, 3, 4, 9, 12, 15, 21, 22, 23, 24 (twice), 25, 26, 29, 31.

יָ, pronoun, he, line 6; including in itself the verb to be, thus making a complete preposition with the predicate, line 27; Comp. Gen. xxxv. 21. In Hebrew it is always plene.

יָ, to kill. יָ, and I killed, line 11, 16. Though this future does not occur in the Hebrew Bible with יָ, conversive, yet without the יָ, it is to be found twice, Comp. Amos ii. 3; ix. 9.

יָ, to tear to pieces, to destroy. יָ, destroyed, line 27. This participle passive does not occur in the Hebrew Scriptures.

יָ, conjunctive copulative, and, lines 2, 4, 7 (twice), 10, 12, 13, 18, 22 (twice), 23, 24 (twice), 25, 26, 28, 29, 30 (twice), 31. יָ, prefixed to the future, and imparting to it when preceded by a preterite the sense of the imperfect, lines 5, 6 (twice), 7 (twice), 8, 9 (twice), 10, 11 (thrice), 12, 13, 14, 15, 17, 18, 19 (twice), 20 (twice), 30.

יָ, demonstrative pronoun, feminine, this, line 3; frequently in Hebrew.
VOCABULARY

η, to take. ἔφυγον, and I took, lines 17, 20; frequently in Hebrew.

ν, preposition prefixed, lines 4, 12, 15, 17, 20; frequently in Hebrew.

π, p. n., Moab, line 1, 2, 5, 6. ἐκ τῆς, and to Moab, line 12. ἑκ τῆς, from Moab, line 20; frequently in Hebrew.

τ, a hundred, dual πάντα, two hundred, line 20; frequently in Hebrew.

ὑ, a tower. * ἡ γυνή her towers, line 22; not in Hebrew, with suffix third person feminine.

κ, p. n., Medeba, line 8; in the Hebrew Scriptures, מִדֵּבָה; Numb. xxii. 30; Isa. xv. 2.

ἵνα, meaning uncertain; see Commentary on line 14.

κ, a ditch. ὁ ἄρπας the ditch, line 25; not in Hebrew Scriptures.

ἐν, to reign, line 2; frequently in Hebrew. * ἐλπίζω, I reigned, lines 2-3; not in Hebrew.

ἄ, king, lines 1, 5, 23. ἱππος, and the king, line 18; frequently in Hebrew.

ἄ, road. * ἄ προς the road, line 26; in the Hebrew Scriptures it is הפּוּת, Comp. 2 Sam. xx. 12, 13; Isa. xxii. 10.

ἀποστασία, obedience, concrete, subject, line 28; not in Hebrew, except with suffix.

σ, p. n., Messiah, line 1; Comp. 2 Kings iii. 4. 1 Chron. ii. 42, where however it is plene.

κ, p. n., Nebo, line 14; Comp. Numb. xxxii. 3, 38; xxxiii. 47; 1 Chron. v. 8.

ἐπέβαλεν, to carry, to lead, to place. * ἐπέβαλεν, and I placed, line 30; the form occurs frequently in Hebrew, but not in this sense. * ἐπέβαλεν, line 20; not in the Bible.

στίς, to cast down, to place, to offer. * ἐπέβαλεν, and I offered, line 18; not in Hebrew, either in this sense or in this form.

ἐπί, preposition unto, till, line 15; frequently in Hebrew.

ἐπὶ, p. n., Ateroth, line 11; Comp. Numb. xxxii. 3, 34.

ἐπί, preposition upon, over, against, lines 2, 14, 21, 29; frequently in Hebrew.

ἐπί, everlasting, time of old, line 7. ἡ ἀρχή from time of old, line 10; frequently in Hebrew.

ἐπί, people. ἐπί, the people, line 24; frequently in Hebrew.

ἐπί, p. n., Omri, line 7; Comp. 1 Kings xvi. 16.

ἐπί, to afflict, to oppress. * ἐπί, and he oppressed, line 5. * ἐπί, I shall oppress, line 6; not in the Hebrew Scriptures.

ἐπί, hill. ὁ ἄρπας, the hill, line 22; Comp. 2 Kings v. 24.

ἐπί, p. n., Arvad, line 26; Comp. Deut. ii. 36; iii. 12; iv. 48, &c.

ἐπί, to do, to make. ἐπί, I made, lines 23, 26. Imperative, ἐπί, make ye, line 24. ἐπί, and I made, lines 3, 9. All these forms are in the Hebrew Bible.

ἐπί, p. n., Ashker-Chemos, line 17; not in the Hebrew Bible.

ἐπί, front. ἐπί, before, lines 13, 18; frequently in Hebrew.

ἐπί, light, dual. ἐπί, noon, line 15; Comp. Isa. xvi. 3; Jer. xx. 16; Ps. xxi. 6.
VOCABULARY.

רָעָן, wall. *רָעָן, the wall, lines 12, 24. רָעָן, in the wall, line 11; frequently in the Hebrew Bible.

רֵעָה, the inner part; preposition, רֵעָה, in the midst of, line 24; Comp. Gen. xlv. 6.

*רֵעֲד, to Korcha, line 25; not in the Hebrew Scripture.

רֵעֲד, p. n., Kirjathaim, line 10; Comp. Numb. xxxii. 37; Josh. xiii. 19.

רַעְעָה, to see. רַעְעָה, and I shall see, line 7; frequently in Hebrew.
*רַעְעָה, he let me see, line 4. This Preterite Hiphil, with the suffix first person, does not occur in Hebrew.
רַל, many. Plural, רַל, line 5; frequently in Hebrew.
רַל, *well pleasing, line 12; not in Hebrew.
רַל, break. *רַל, from the break of, line 15; not in the Hebrew Bible.
רַל, poor. *רַל, its poor, line 20. Though this participle is frequently used in the Hebrew Scriptures, it never occurs with any pronomininal suffix.

רַעְנָא, to take away, to remove. *רַעְנָא, and I removed, line 12; not in Hebrew.

רַעְנָא, cardinal number, seven, line 16.
רַעְנָא, morning. *רַעְנָא, the dawn, line 15. This form does not occur in the Hebrew Scriptures.
רַעְנָא, despoiler. Plural, *רַעְנָא, the despoilers, line 4. This word does not occur in this sense in the Hebrew Bible, nor is the plural to be found.
רַעְנָא, cardinal number three. Plural, רַעְנָא, thirty, line 2; frequently in Hebrew.
רַעְנָא, there, line 30. רַעְנָא, from there, lines 12, 17; frequently in the Hebrew Scriptures.
רַעְנָא, enemy. Plural with suffix, first person, רַעְנָא, my enemies, line 4; Comp. Ps. xlii. 8.
רַעְנָא, a gate. Plural with suffix, third person, רַעְנָא, its gates, line 22; in Hebrew twice. Comp. Lament. i. 4, ii. 9.
רַעְנָא, *year, lines 2, 8, 34; not in the Hebrew Bible.