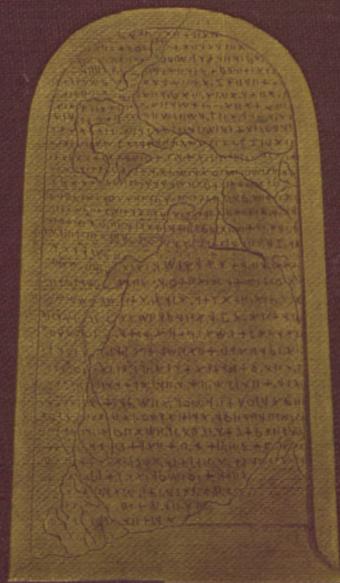
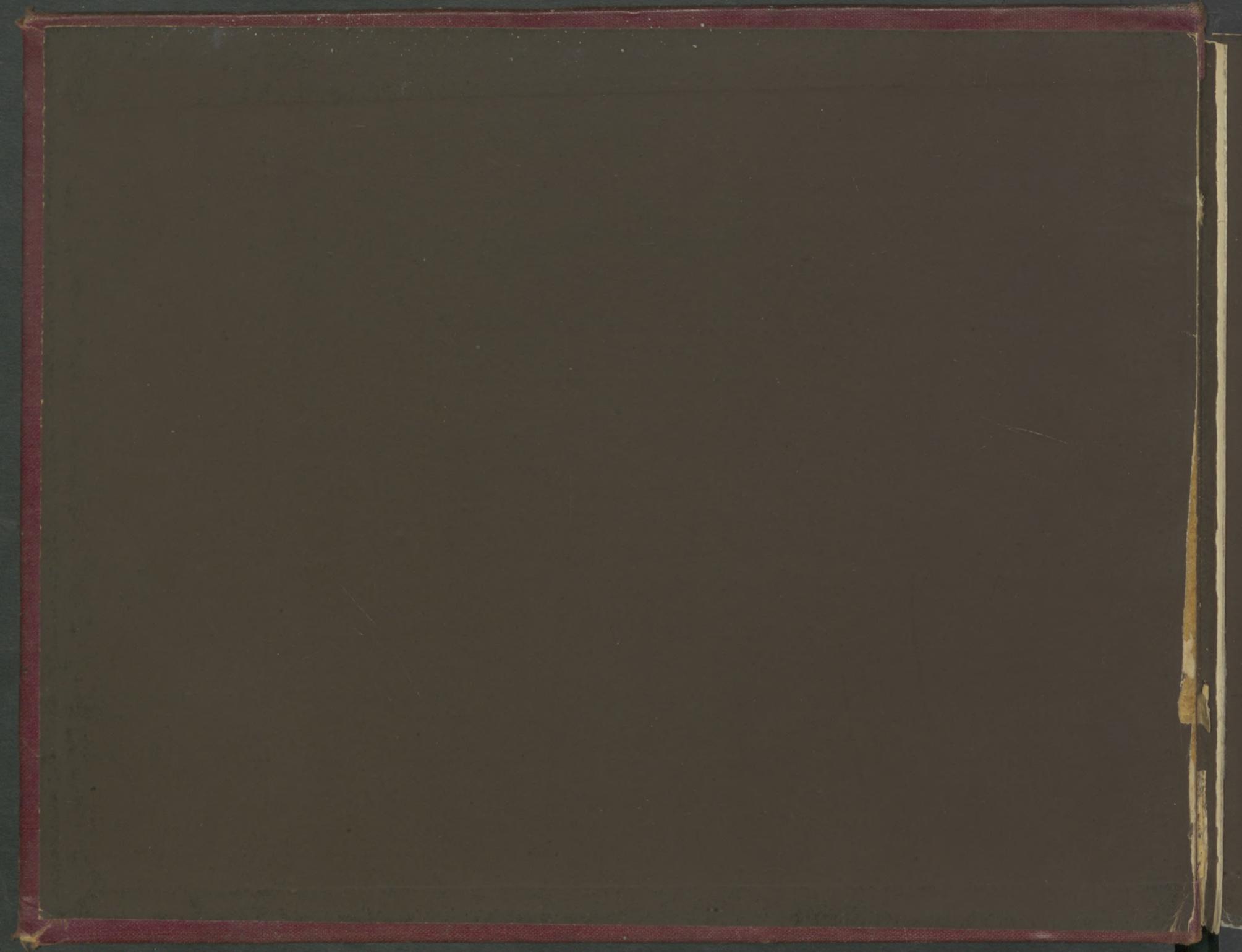


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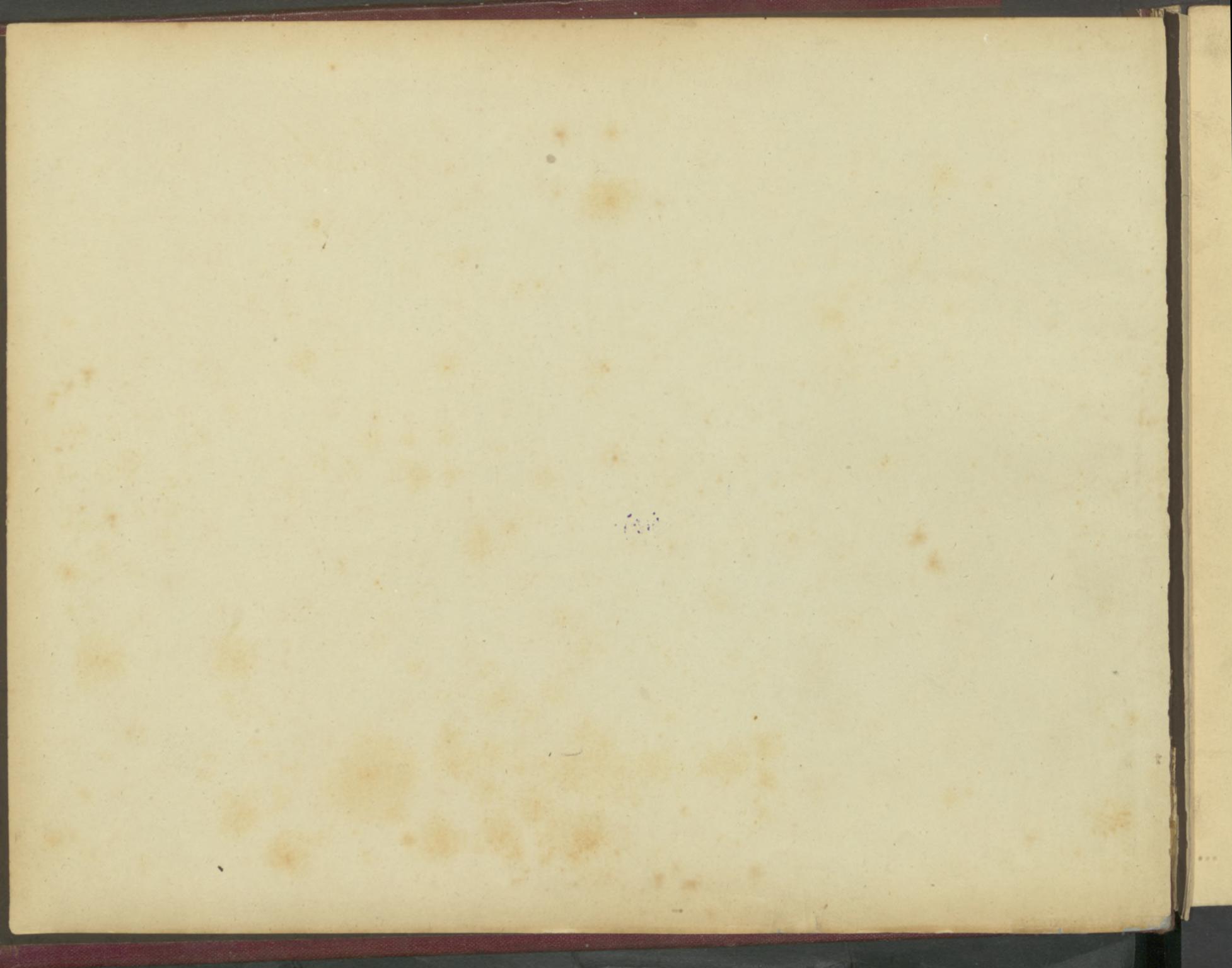
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THE MOABITE STONE









Szkole Polskiej w Paryżu -
15. Rue Lamandé, Batignolles
ofiaruje
Dr. D. Wielobyski -
Edinburgh - 9. Listopada - 1880 -



THE LAST OF THE ANAKIMS IN THE LAND OF MOAB,

An Authentic Document found in 1868 at Dibban (the Ancient Irbid).

פְּסָקֵי הַיָּמִים הַלְלוּ לַיהוָה

(The whole contents of the Fragment of Genesis, &c. &c. — Author.)

The Messrs. Jones Transcribers for the MSS. have faithfully taken a Photograph taken expressly for this Work from the Original Sheet, as it is at present in the Museum of Louvre, in Paris.

Translated into Hebrew and English languages, and in a work of respect and great value.

Dedicated to

DR. DIONYSIUS WIELOBYCKI, of Edinburgh,

BY HIS CORRESPONDENTS AND OTHER FRIENDS.

Capt. RENCZYNSKI, Kt. of the Golden Cross, Virtuti Militari,

Author of several Works in English and Continental Languages;
Member of the Literary and Historical Association in London, Paris, and Dijon.

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Szkole Polskiej w Paryżu
15. Rue Lamartine, Baignolles
oficynie
Dr. D. Wielobyci
Edinburgh - 9 Lutopala 1880



THE LAST OF THE ANAKIMS
IN THE LAND OF MOAB,

An Authentic Document found in 1868 at Dhiban (the Ancient Dibon).

כֹּל-כֶּלֶח עַי-אֲבִן עִם נְמוֹשׁ

(THE WHOLE WEALTH OF THE PEOPLE OF CHEMOSH IN ONE STONE.—AUTHOR.)

The MOABITE STONE INSCRIPTION for the fifth time Deciphered from a Photograph taken expressly for this Work from the Original Stone, as it is at present in the Museum of Louvre, in Paris.

Translated into Hebrew and English Languages, and as a mark of respect and great esteem,

Dedicated to

Dr. DIONYSIUS WIELOBYCKI, of Edinburgh,

BY HIS COUNTRYMAN AND TRUE FRIEND,

Capt. RENCZYNSKI, Kt. of the Golden Cross, Virtuti Militari,

Author of several Works in English and Continental Languages;
Member of the Literary and Historical Association in London, Paris, and Dijon.

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To DR. DIONYSIUS WIELOBYCKI, OF EDINBURGH.

ILLUSTRIOUS SIR,

Your birthright entitles me to express here the word *Illustrious* in addition to *Sir*, for it was since the time of Boleslaus (surnamed the wry-faced) king of Poland, 1,109 A.D., all our historians, and the heraldry both of Poland and Lithuania, repeat the name of *Wielobycki* as illustrious, and most strictly connect it with the Republic of Poland up to the present time of persecution, and cruel murder and tyranny, by the merciless hands of despots; and when the flood of enemies overwhelmed thy native land, and you could stand no longer single-handed against armed thousands, you chose out a voluntary expatriation rather than handing over thy sword to the merciless foe, or meekly submitting thyself to the shameful yoke of a foreign invader. Since then you have adopted the glorious land of Scotland as a naturalised citizen of Edinburgh, in which you prosecute the honourable career of a medical profession, with honour to thyself, with great benefit to thy adopted country, and with everlasting glory to thy native land.

Permit me now, in appreciating your moral excellence, your great virtue as a Christian, your boundless charity to the call of misfortune—you who dried up the bitter tears of many an orphan, many a poor widow having found her consolation in thy kindly and benevolent gifts of substantial nature; many a child owing to you the preservation of his father and mother; many a parent their beloved child; to a husband his dear wife; and to a wife her dearly-loved husband—to say that it seems to me all mankind should be indebted to you for your ever-ready attendance to the unprovided sick. God has preserved you for the sake of humanity, and many fervent prayers for your welfare are sent to Him.

In this moment—my work of nine years' toil and labour being complete—the mystery, which for ten long years baffled all the learned men of England, France, and Germany, is solved. The heavy load of dust of three thousand years' accumulation has been removed, and the great

secret of mystery is set at ease. No more speculation remains for anyone. The stone was deaf and dumb: to all entreaties of countless numbers of visitors it gave no answer. Now, by the help of Divine Providence, which has not deserted me, I have forced it to speak, both in the Hebrew and English languages at the same time. You will hear it, and every visitor to this book will understand it. It utters the words of great Biblical importance; it confirms the purity of Holy Writ; and its unalloyed testimony, as a living eye-witness of all the events that had passed in its time, will put the vicious scoffers and slanderers to confusion and shame.

Every minister of the Gospel ought to be acquainted with its testimony, and every good and pious Christian must read it to convince himself he was not wrong in adopting the Divine truth in preference to confusion and the blasphemous speculation of infidels.

In conclusion to what is said above, I must add that, as it seems to me, the great prophecy of St. Matthew, chap. iii., v. 9, has come to its fulfilment, where He uttered these sacred words, "I say unto you, that God is able of these stones to raise up children unto Abraham." Now, the stone cannot bear a living flesh, but He meant that sooner or later there would be a man who, by the help of God's inspiration, should decipher the incomprehensible symbols and hieroglyphics of the Rosetta Stone tri-lingual inscriptions, and the writings on the Moabite Stone, which were unintelligible to anyone at the time. His prophecy was correct, for we can read them in this volume dedicated to your name.

Accept now, *Illustrious Sir*, this marvellous work of truth, as a mark of respect and unchanged esteem, from the hands of thy sincere friend and thy fellow-countryman, who feels intensely the great calamity and misfortune of our native land, in defence of which we stood, unflinching one single step, fought to the last against the savage invader with countless numbers of armed slaves. You bear the expatriation with fortitude and resignation to the will of God: "and I find my consolation in presenting to-day this great work to you."

RENCZYNSKI.

Londonderry, North of Ireland,
29th August, 1879.

MY CHRISTIAN REMARKS.

If you, kind reader, or I were to follow the modern style of the most exalted German authors, who are in the habit of invoking pagan deities, nymphs and muses, to aid them to do something for them when tired with much speaking about nothing, it would be to revive in our Christian days the remnant of heathenism, so contrary to the Scripture and the sacred writing of the holy book of Christian revelation, into which mythology, with its lore ever so pretty as it was, never once got admittance. It ceased to exist, never to rise again.

Why, then, to invoke stone blocks, the handwork of man, which have neither ears to hear, nor eyes to see, nor hearts to feel, nor lips to speak to us? It would be defying the power of God, who alone can do wonders. Why, then, to invoke the chiselled block to our aid, which, when knocked down from its superb pedestal, cannot get up of itself to avenge the insult done to it, or to regain its former exalted position where it stood? How, then, could it inspire the heart of a living man with a sentiment, and his head with wisdom, when it was itself without life, without feeling, and without power of acting even so much as to retain the dust, which time did accumulate over its gilded raiment, which one sudden violent blast of wind or a heavy shower can remove in spite of itself.

Why to invoke them, then? Ah! it was a period of abberation of the romantic school without Christian faith, and with no confidence in Almighty God, who with one single touch of His finger can annihilate them to nothing with kingdoms entire, with kings and queens, princes and princesses, barons and lords; all of them might be turned into a heap of mud in which no man's eye could ever discover from what particular clay they were made of.

Away then with deities; with nymphs and muses! and the chiefs of Olympus, of Parnassus, and Helicons ever so bright. They all were the offspring of man's exalted imagination or fancy, with no soul in them to animate the fictitious bits of clay; without power to feel even the touch of the hand which gave them an outward appearance of a man, or an animal without understanding. Away with them! Let me implore the never-failing aid from the Almighty Ruler, whose divine ear is never shut even to the faintest cry of an orphan child! He will hear me also with my humble petition to Him. He alone can inspire with confidence and fortitude in our endeavours, and crown us with success in accomplishing the pious works of our hands!

Trusting in Him we can do all: without Him we must fall. How, then, could those who prayed to nymphs and muses expect to be inspired with wisdom, when they had not even so much in them as to scare away screech-owls, bats, and other nocturnal birds when taking rest on their sanctified heads!

A milestone set to mark the miles can do more, for it shows to the weary traveller the great distance he got over, and the distance he has to perform ere he gets his rest.

Blessed be the name of God! Every believer in Him will ever be comforted, his mind strengthened, and his heart inspired to work or to bear the greatest calamity of this world.

“With Thee, O God, we cannot go astray:
Without Thee we fall.”

RENCZYNSKI.

PREFATORY NOTE.

This Volume before you, my kind and unprejudiced reader, is the result of nine years' toil and labour. Now, when it came to its full growth and perfection, the author bethought himself to request you for your candid and impartial opinion whether the attempt be worth the venture or not. He must say, however, that this work was gone over from end to end many times anew within these nine years, with a little improvement here and there; and now, when he can go no farther, he offers it for your perusal. A simpleton may perhaps exclaim, how so? "A work with a couple dozens of pages should have taken a space of nine years," when he is sure he could have done double that amount in less than seven hours; "it must be a stupid head, no doubt of it."

Do not go so quick, my boy, a sober man would say;* the whole number of Doctors, Savants, and Philosophers of England, France, and Germany were working the same number of years, and came to no result at all! They made their attempts to unravel the mystery, but eventuated in a failure. They could view the outside of those mystic symbols and hieroglyphics, and the inscriptions; and admire their symmetry and beautifully engraven letters; but what was insheled in its bosom no one could tell, neither could anyone say more than one or two young philosophers did say, "I guess, I am sure of it." They were twelve or thirteen in number—an apostolic number it seems—but they were not inspired with the same Divine power which animated those first founders of our Christian religion. "We do not impute any blame upon them; no! they did their

* "Newton wrote his Chronology fifteen times over before he was satisfied with it." Gibson wrote out his Memoirs nine times.

best; but we said this only, by the way of illustration, that the work was not so easy as our friend the Simplex was qualified for."

One word about the subject.

Some of my readers undoubtedly remember well the events of 1870. Ere the hubbub of war on the Continent sprang up, there was a very nice little bit of news running its course through all the papers about a new discovery made out in the Holy Land, which came straight from Jerusalem into the farthest corner of Ireland, and put almost all the men of science into a feverish excitement to know what was it like? In due time they all knew it, and the author of this present work among the rest. It was a stone wholly covered with an unknown inscription on the upper side of it. That stone was named by the finder suitably to the circumstance, "The Moabite Stone," and ever since it goes under that name.

It was in August, 1868, that a missionary from the British Bible Society in London, Mr. Klein (a Frenchman by nation, but German by blood), was sent to the East. When travelling from Jerusalem to the land of Moab, there he was kindly received by an Arab Chief encamped not far from Dhiban, the ancient Dibon, in the neighbourhood of the Sea of Lot (the Latin of which is Lacus Asphaltites, called also Salt Sea; the Arab name EL-ABARIM), about 1,312 feet below the Mediterranean. Was pointed out by the Arab chief to this priceless gem of antiquity, now smashed into thirty-eight or thirty-nine pieces. The Arabs, who not being able to obtain one thousand Napoleons in gold for the stone; broke it into so many fragments, expecting that in disjointed bits they should force the Franks to pay them for every fragment separately so much

gold as they would like to have. This was the cause of its destruction in 1870.

Captain Warren, R.E. to the Palestine Exploration Fund, who was in Jerusalem at that time, sent a man to procure as much of the stone as he possibly could. The messenger succeeded in obtaining good impressions of two larger fragments. (See the Plate 3, No. 2 A, January 2, and the other No. 4 B, February 12, 1870, and a few small pieces.) M. Clermont Ganneau, the French Vice-Consul, got an imperfect one of the entire stone, which was not sent home at the time when the author of this work was engaged with his second deciphering in 1872-1874. And yet it is to that imperfect impression we are indebted for all that we have. The first photographs of Captain Warren's tracings from the two squeezes were sent by him to the Committee of the Palestine Exploration Fund, Pall Mall, East; from whence the *Illustrated London News*, May 14, 1870, gave us the first impression of Captain Warren's two photographs; from which the author of this present work made his first deciphering and his translation into five languages. The English translation alone appeared in the *Londonderry Guardian*, July 7th, 1870, and in the *Evening Standard*, London, Saturday, July 9th, 1870, and in some other provincial papers in Ireland. The second deciphering (nearly complete) he translated into the Hebrew and English languages, and published in 1875, and, by special permission, dedicated it to his Excellency the Lord Lieutenant of Ireland (illustrated with two photographic plates, one with fifteen alphabets of so many ancient and modern languages, and the other with a photographic portrait of the author, and four large lithographic plates, executed by the hand of the author.) To this work were added two

articles by J. Darling, Esq., Editor *Londonderry Sentinel*, author of "Creation's Testimony to its God," "The Round Towers of Ireland," "Eloquence," &c.; and an original poem by Miss Alessie Bond, authoress of "The Triumph of Faith," "The Cairns of Iona and other Poems," "Leaves," &c.; and completed with a glorious poem in favour of the Moabite Stone, by Mr. Adam (a Scotia's bard in Derry.) This second work was published by "London: Simpkin, Marshal, & Co.; Edinburgh: John Menzies & Co.; Dublin: Hodges, Foster, & Co.; and Londonderry: James Hempton." There was no one with open critic. The two articles of J. Darling, Esq., and the poems of Miss Alessie Bond and W. Adam, Esq., like so many guardian angels protecting a righteous man from harm, guarded this work from venomous fangs of vicious men, who could do nothing openly, so they let their venom flow in darkness to undermine the work of Divine Inspiration, but they met with penal retribution from the hand of God. Their own venom was too potent for them; they could not stand; and yet the work is as bright as the morning rays of the glorious sun—no malevolence could harm it. No! it vindicates the truth of the Holy Writ, from which vipers' fangs must fall off harmless. As to the Rosetta Stone, it is a work quite independent of this volume—deciphered from the Egyptian Hieroglyphics and the Cadmean Greek into modern Greek and English languages—now ready for printer's hand. This Rosetta Stone was found in Rosetta on the Nile, where glorious Nelson fought his victorious battle. In commemoration of that battle the stone got his present name of Rosetta Stone, of which Mons. Boussard, a French engineer, made this unrivalled acquisition in Egypt, the time of Napoleon I., 1798, and by the British in 1799.

PREFACE

TO THIS NOW DECIPHERED WORK OF THE MOABITE STONE INSCRIPTION.

Three thousand seven hundred and ninety-seven years, with as many springs, summers, autumns, and winters, have gone by since the (Gen. ch. xiii., v. 1) time when Abram and Lot went up out of Egypt and brought their very numerous flocks and herds up to between Beth-el and Hai. Lot, Abram's nephew, had flocks, and herds, and tents, and servants as numerous as those of his uncle Abram; "and that the land was not able to bear them," so they could not dwell together, for the substance was great. This caused a great strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanites and Perizzites dwelt then in the land.

To maintain the harmony of good fellowship between uncle and nephew, Abram advised Lot to part from him. And they went: Lot to the plain of Jordan, which was well watered, ere the Lord destroyed Sodom and Gomorrah; *Abram dwelt in the land of Canaan.* Soon after, Lot pitched his tent toward Sodom, and Abram removed his, and came to dwell in the plain of Mamre, which is in Hebron, and built an altar unto the Lord.

Abram was seventy-five years old when he, for want of water and great famine, left the land where he dwelt before his coming up into Egypt. Here, from fear, he made Sarai, his wife, to pass for his sister, on which statement she was commended by the princes of Pharaoh to be taken into Pharaoh's house; but, on discovering that she was Abram's wife, then Pharaoh entreated Abram well for her sake, and he had sheep and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels; and when Abram explained the great fear he had for his life on account of Sarai's great beauty, from the moment he entered Egypt, he advised his wife to state she was his sister. Then Pharaoh said, "Now, therefore, behold

thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that he had."

(Gen. ch. xiii., v. 1.) Thus Abram went up out of Egypt, he and his wife, and all that he had, and Lot, his brother's son, with him into the south. And Abram was very rich in cattle, and silver, and in gold. Now Sarai, Abram's wife, bore him no children. She advised him an Egyptian, whose name was Hagar. Hagar was Sarai's maid, and Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy true name shall be Abraham (which, in the Slavic or Semetic dialect, means father to horns.)* For a father of many nations have I made thee. (This was said 1897 years B.C.) (Gen. ch. xvii.) And I will give unto thee the land wherein thou art a stranger, all the land of Canaan. And God said unto Abram, As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah† shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Abraham's age at that time was one hundred years, and that of Sarah was ninety; and Abraham said that it was quite contrary to man's nature to have a child born unto him. And God said, Sarah, thy wife, shall bear thee a son, and

* Ab, Aba, Abas, a father; Raham, to the horns; for Rah, a horn, sing. numb.; Raham, pl., to horns.

† Sarah in Hebrew is שרה a princess; שׂר means a prince.

thou shall call his name Isaac (1897 B.C.) As for Ishmael, I have blessed him; twelve princes shall he beget; and I will make him a great nation. Abraham was ninety years old and nine when Ishmael, his son by Hagar, was thirteen years old.

(Gen. xviii.) And the Lord appeared unto *Abraham in the plains of Mamre*; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts: after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou has said.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent! And Sarah heard it in the tent door, which was behind him. (V. 20.) And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.

(Gen. ch. xix.) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we shall abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and

said unto him, Where are the men which came in to thee this night? bring them out unto us that we may know them. And Lot went out at the door unto them, and shut the door after him. And the men said unto Lot, Whatsoever thou hast in the city bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful *unto him*; and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh! not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither (is it not a little one?) and my soul shall live. And the angel said unto him, Haste thee, escape thither. The name of the city was called *Zoar*.

The sun was risen upon the earth when Lot entered into *Zoar*. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew these cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind them, and she became a pillar of salt.

And Abraham got up early in the morning to the place

where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace (1897 years B.C.)

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters. Both the daughters of Lot were with child.

And the first-born bare a son, and called his name Moab.* The same is the father of the Moabites unto this day. And the younger she also bare a son, and called his name Ben-ammi.†

* The word Moab is composed of two Hebrew words מִן means of or from, and בָּא father. Putting the two words together we get the name of מִן בָּא Moab from a father.—*Author*.

† The name of Ben-ammi is derived from two Hebrew words בֶּן, a son, and the word אִמִּי foster; nurse, or foster-father. These words when joined together will give the name בֶּן אִמִּי, the son of a foster-father. This will show that the two daughters of Lot were not his daughters in flesh, but in name only. He (Lot) must have been married to a widow who had two daughters, and naturally enough he was their father, as a matter of courtesy of course, but not as a matter of blood, and we have to our support the Hebrew word אִמִּי, which means foster-father, or a nurse.

Should we take this event of Lot's escaping from Sodom to Zoar as a Philosopher would take, Lot must be clear of any such gross imputation as is set on him, whom God protected from destruction. We see his fault, but we never suspect that there might have been some defect or defects caused by time in the Manuscript of Moses' Pentateuch. For from the time when Moses in his 119th year completed it in the land of Moab, it was 1451 years B.C., and from that time to the time of its translation by seventy-two men sent by Eleazar to King Ptolemy Philadelphus, King of Egypt, in 277 B.C., the lapse of time was only 1,274 B.C., a trifling thing as some people might suppose. An accident or great age might have damaged a letter. The translators of course filled up the vacancy with a wrong letter. Instead of Aleph א, they took Hain פ, which has on some occasions nearly the same sound as א, but not exactly of the same meaning.

And a translation from such a heavy language as Hebrew into Greek, or Latin from the Greek, even by seventy individuals, could not be given as a perfection. To my support I shall quote here an extract from Charles Jarvis' work, who lived from 1547 to 1616, page 492, in which he says in his translation from the Spanish, (from the Spanish tongue). . . . "I cannot but think that translation from one language into another, unless it be from the noblest of all languages, Greek and Latin, is like presenting the back of a piece of tapestry, where, though the figures are seen, they are obscured by innumerable knots and ends of thread, very different from the smooth and agreeable texture of the proper face of the work." Now, my own comparison is, that every translation resembles the picture of a tree, in which even the most skillful artist can take no more but the most prominent branches which the eye can perceive, leaving out thousands of minor things unnoticed, and yet they are the principal ornament of the tree.

The same is the father of the children of Ammon unto this day.

Now, Ammon, or Ammi, or Aemim, were of the giant race of Canaan, which are called אֲנָקִים, the Anakims, the first inhabitants of Canaan, who were giants. (Deut. ch. ii., v. 9.) Joshua spake thus: "And the Lord said unto me, distress not the Moabites, neither contend with them in the battle; for I will not give thee of their land for a possession: because I have given Ar unto the children of Lot for a possession." (V. 10.) "The Emims dwelt therein in times past,‡ a people great and many, and tall as the Anakims, but the Moabites call them

We do not know for certain what kind of letters Moses made use of in writing his Pentateuch. [N.B.—Since this was written we have got a roll of the Pentateuch at Shechem, said to have been written by Eleazar, son of Aaron.] (See the plate, page 65, of this volume.) Not the present Hebrew, it is certain, we can vouch. The Moabic inscription stands in contradiction to such hypothesis. Dr. Beke's symbols found in 1873, on Mount Sinai, written upon four pieces of undressed stones (the only positive marks of Joshua's presence there)—[See the Plate, and read the Hebrew of to-day under each word of Joshua's writing, which is of great Biblical importance, for he speaks there of the passage of Jordan and the relaps of six tribes into idolatry]—but neither of them resemble the present Hebrew—[The author has been careful to write under each symbol of Joshua's writing the present Hebrew, which explains the meaning, otherwise it would be lost for ever]—and now the last of all we have just before us a photographic representation of Pentateuch in a work which is coming out in numbers, entitled, "The Life of Christ," by F. W. Farrar, D.D., Canon of Westminster.

See No. 6, page 171, on which there is a photographic fac-simile of a "Roll of the Pentateuch at Shechem, said to have been written by Eleazar, the third son of Aaron," from which roll I take the liberty of transcribing some of the letters as a proof that Moses knew nothing of the present Hebrew, for not one of the letters resemble the writing in the Bible of our present days.

Aaron was high priest, on whom the high priesthood was bestowed by Moses, and he had four sons—Nadab, Abihu, Eleazar, and Ithamar. Now, this is the supposed work of Eleazar, who lived in the time of Moses, and yet his writing does not resemble the present Bible. He, for certain, must have transcribed the five books in the same way as the Pentateuch of Moses was written. Now, Josephus speaks in his Antiquities of the Jews (Book III., chap. viii., v. 6), "And when Moses had sprinkled Aaron's vestments, himself, and his sons with the blood of the beasts that were slain, and had purified them with spring waters and ointment, they became God's priests." This passage in Josephus is an undeniable proof that my suggestion is correct—that Moses' five books of the law were not written with characters of the same nature as the characters of the present Bible. The only document I found in close resemblance to the present Hebrew is the roll of Papyrus, discovered in Pompeii, with "Tabula, Calamus, and Papyrus" in one group, and "Tabula, Stylus, and Papyrus" in another. In one of the two rolls of Papyrus there is some writing visible to the naked eye. Six lines from the top of it are in present Hebrew not very distinct, yet it is possible to decipher them.—(See the Plate in the book describing the antiquities of Pompeii.)

‡ See the 10th line of the Moabite inscription—"He made Kartan empty. Its inhabitants once dwelled in the land of Assyria," &c., &c.

Emims." (Deut. ch. ii., v. 18.) "Thou art to pass over through Ar, the coast of Moab, this day. These are the commandments which the Lord commanded by the hand of Moses unto the children of Israel in the plain of Moab, by Jordan, near Jericho. (Numbers, chap. xxxvi., v. 13). (Deut., chap. ii., v. 19.) "And when thou comest nigh over against the children of Ammon distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession." (V. 20.) "That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzumims." (V. 21.) "A people great and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead."

From all this we can see the posterity of Lot got possession of land which he named Moab, after the name of his first-born daughter's son Moab, whereas the land of Zamzumims and those of *Anakims*, who were the first inhabitants of Canaan, who were giants, fell into the hands of Abraham's successors. Now, this fact is proven without contradiction, that the Anakims were the first and the most powerful nation ere the death of Moses (1451 B.C.) In that year the Israelites under Joshua passed *Jordan*—(see the Plate with four stones on it, and the inscription shews this to be a true statement)—and entered Canaan, the land of Anaks or Anakims, and 1445 B.C. Joshua divided the territory of Canaan by *Lot*,* and then rested from his conquests, for it was the Sabbatical year,† which begins from the autumnal equinox.

This I deem to be sufficient for my readers who are not conversant with the Holy Writ, and perhaps strangers to the name of Moab and Moabites, and Anak or Anakims, who were civilised people, since they have bequeathed to us such an

* See the 15th line of the Moabite writing.

† Or a Sabbath year; every seventh year was a Sabbatical year, שְׁבִיעִית.

important testimony as the Moabite Stone inscription is. It gives an evidence of truth. Speechless for three thousand years, it speaks now, and confirms the truth in the Holy Writ. It gives us the names of kings, of places, and of idols, and idol temples, and the name of Chimosh is one of the most prominent names. . . . It is written *nineteen times in thirty-four lines*; yet no mention is made of his being once worshipped as a divinity or an idol god. No! not once he said, even one word of being worshipped. But as a Chemosh, which must have been the dignity of a high priest and a king at the same time, his power extended itself over all the temples and over minor kings under his protection, for he must have been what was Pope of Rome in former times; when, without his sanction, not one king in all Europe could have been crowned and anointed without an order being sent from the Vatican. Chemosh must have been as מְלִיכֵי מְלִיכֵי, king of kings, and a high priest, as Moses was; for the word מְשֹׁלֵם means to say as a ruler; מְשֹׁלֵם like Moses. The letter caph signifies likeness. The name of Chemosh must have been formed from that of מְשֹׁלֵם Moses; מְשֹׁלֵם like Moses. The second word in the Moabite Stone inscription is exactly (*hehsomeK*) the same as in the Hebrew מְשֹׁלֵם, like Moses. So the first word (*inA*), the Hebrew אֲנִי, I am, is the same. Both of these words when set together as it is written means *hehsomeK-inA*; Hebrew, אֲנִי מְשֹׁלֵם, I am like Moses. So he could never have been worshipped as a divinity, but as a king of kings and high priest at the same time. Let us take now some of the prophecies by *Jeremiah*. See ch. xlvi., v. 1. The words that the Prophet spoke (v. 1): "Against Moab thus saith the Lord of hosts, the God of Israel: Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed." (V. 2.) "There shall be no more praise of Moab: in Heshbon they have devised evil against it."

(V. 7.) "For because thou hast *trusted in thy works* and in

thy treasures, thou shalt also be taken: and Chemosh* shall go forth into captivity with his priests and his princes together." Let me ask now any of these proud and ignorant individuals, who were trying to trample upon my second deciphering, if they have anything more positive than this testimony of the Prophet. No! they cannot; they have so much confidence in their D's and other single letters and patents, which make them blind and presumptuous; but, like convicted sinners who made an act against the laws of God, they shall be ashamed of their ignorance and their selfish motives. (See further on in the same chapter, v. 13.) "And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence." (V. 16.) "The calamity of Moab is near to come, and his affliction hasteth fast." (V. 18.) "Thou daughter that dost inhabit Dibon (see the Moabite Stone, 23rd line), come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds." (V. 19.) "O inhabitant of Aroer, stand by the way, and espy: ask him that fleeth, and her that escapeth, and say, What is done?"

(V. 20.) "Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled." (V. 21.) "And judgment is come upon the plain country; upon Holon, and upon Jahazah,† and upon Mephaath." (V. 22.) "And upon Dibon, and upon Nebo, and upon Beth-diblathaim." (23.) "And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon." (V. 24.) "And upon Kerioth and upon Bozrah, and upon all the cities of the land of Moab, far and near."

(V. 25.) "The horn‡ of Moab is cut off, and his arm is broken, saith the Lord."

(V. 34.) "From the cry of Heshbon even unto Elealeh, and

* Now, if Chemosh were an idol of marble or of gold, they would have smashed it into shivers, and not lead him captive. But he was a man of power and dignity.

† See Jahazah, a city of Moab—(Jer. xlviii. 21.)

‡ "The horn of Moab is broken" means the worship of the new moon is destroyed.

even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim; for the waters also of Nimrim shall be desolate."

(V. 41.) "Kerioth is taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs."

(V. 45.) "They that fled stood under the shadow of Heshbon because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones." (See the 17th line of the Moabite inscription.)

(V. 46.) "Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captives—(see the 23rd line of the Moabite inscription)—and thy daughters captives." (This verse confirms my suggestion that Chemosh was not a marble statue, but a living man; not a deified idol cut out from a block of marble; marble bears no children.* The Moabite Stone inscription proves that he was a man. Omri, King of Israel, set up the stone, which Ahasuerus, King of Persia (Est. i. 7) took away—the stone with the Moabic inscription, which spoke thus about the son of Chemosh, once a prosperous king of Moab, &c. (See the 1st line of the Moabite inscription.) He speaks also about the third captivity under Jabin (1305 B.C.) "He, the son of Chemosh (see the 1st line of the Moabite Stone), says, "I † took tithe with men of He, and Ai . . . with Kiriathiam, and men of Gad who dwelt in the land of Atharoth as of old." Jabin, King of Canaan (1305 B.C.), bore clemency to Prince of God (which means high priest) with Ashoreth (one of the constellations, the Triad, under that name, which is supposed to have been the deified Venus) (heterohthaH), ‡ the Hebrew for it חֲרֹשֶׁת; Greek, Αστούρη; and

* 7th and 9th lines of the Moabite Stone.

† See the N.B. line of the Moabite writing, and the tithe become void.

‡ Statues of Ashoreth, a proper name of a city of Bashan; called also Ashoreth Cornaim, which means Ashoreth with horns (or The City of New Moon).

the servitude came to an end in the city of Kir (city of Moab, and where he (means Jabin) and I (Chemosh) after his brother,* united to the *Lord* (12th line) the city of Kir, in Moab, and the temple in Chemosh† into Moab, and cause to proclaim “the statute law and the law of Abirah.” In the last word of the 18th line and the 16th line, he says . . . and Ahaz אֲחָז Ahaz (king of Judah) saw with pleasure the last one sacrifice burnt alive (אֲחָז, burnt alive) to God. (. . . .) The first word in the 18th line means to say אֲחָז to Jehovah! Now, the finest work of art made of Carrara marble, sculptured by Jupiter himself, could not move, though representing a figure of a pagan idol, or of a king, or of a Chemosh, and yet Chemosh had children, and this stone found in 1868 is the work of the son, or Omri, King of Israel, or his son, who succeeded him when the kingdom of Anakims was on the point of annihilation by the hands of Joshua.

* Ahab his brother was roasted alive by the King of Babylon.

† Chemosh, a town of that name also.

Chemosh was not an idol worshipper, but he worshipped the same God, as we do in our days. (See 19th line on the stone.) He says, “In *Jahaz* (a city of Moab), and I sat down at the entrance of Bihlathaim to pray to *God the head-stone of Chemosh.*” Could there be anything more holy or more pious, expression than this; to pray to God the head-stone of Chemosh?‡ By this we see that God was his father’s head-stone; means supreme, and powerful king at the same time. The stone speaks of this holy expression to God. It is preserved to testify that the Canaanites were not heathens, but a pious and highly-civilised nation. This memorial stone before us testifies it. (Jeremiah, ch. xlvi. v. 21) (Moab stone, 21st line). “They worship all over Dibon and Anak, rebuilt the walls, pitched tents up to Korah, Hamath, Hivites, Haran, and the people of which, made a molten image of a calf.§ But Anak became wise, sought early God, and Anak was wise, restoring life to Migdol.

‡ See the 9th line of the Moabite writing.

§ See the 22nd line of the Moabite Stone.

LITERARY TRANSLATION.

English Version of the Moabite Stone as it is at present in 1879 in the Museum of Louvre in Paris, restored almost to its pristine form, and from the photograph of it made expressly for this work, we deciphered, and translated the Moab writing into the Hebrew and English languages.

(34 LINES OF THE MOABITE STONE—ENGLISH VERSION.)

- 1st line—Heaven-born Chemosh, the son of Chemosh, once prosperous King of Moab, who smote
- 2nd line—Iboni, the chief ruler. I met him with hostility and pride, and violence, ere dividing Moab into three part gifts. But Anak king
- 3rd line—Came down, and brought with him Ahab, the king of Israel, against my father the chief ruler: But the tumult put Ahab to death, which finished his attempt to overthrow the chief. Then Chemosh cut open the nose hooks of the animals, and possessed himself of the household slaves.
- 4th line—This was done because the Shihonite (Jer., chap. xlviii., v. 45) [the king of Amorites], with all its limits, up to the town of Juda, in Shitthim, and because Horonite (Jer., ch. xlviii., v. 34) [city of Moab] in all its limits, and all Sinai* were watching him with an evil eye (Joel, chap. iii., v. 10), and said, "Beat your plowshares into swords, and your pruning hooks into spears."
- 5th line—Then the king of Israel when he encamped pitched his tents near by Moab, southwards Reuben. But Taanah [king of Taanah] despised Chemosh and took spoil,
- 6th line—And he pitched his tents, and changed the people of Ai, and prevented them from marrying unto Moab, by which command the sons of Ai
- 7th line—And the young men from mountains were led to be slaughtered by the sword of Israel, who cut down Aramea. [The region of Damascus. Amos, ch. i., v. 5, "I will break also the bar of Damascus, and cut off the inhabitants from the plain of Aven, and him that holdeth the sceptre from the house of Edom," and Syria to the Orontes and Mesopotamia.] This was enough to inherit eternity. Omri, king of Israel, pitched his tents in the midst of smoking fire brands. (Amos iv., v. 11, "And ye were as a firebrand plucked from the burning.")
- 8th line—He found consolation in producing riches. Then he sit down to dwell in silence till the chief leader of the host from the top of the mountain over the sea shall call upon him to build up an illuminated watch tower for prayer for grace to Chemosh. (Joel, chap. ii., v. 15) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." (Amos, chap. i., v. 2, "And he said, the Lord will roar from Zion, and utter his voice.") (Joel, chap. iii., v. 16, "The Lord also shall roar out of Zion, and utter his voice.")
- 9th line—He prayed Chemosh for many a day, and set this memorial-stone to Baal-Meon. Isaiah, chap. xxviii., v. 16, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."] But Ahasuerus (king of Persia—Est. i. 7)

* Sinai means in the Slavic language "The Blue Mountain."

took it away,* whose living constellation led him the path of mourning after the Lord. (Est. i., v. 1-2.)

- 10th line—He made Kartan empty (a town in Naphtali, they call it Karthan—Joshua xxi., v. 32.) Its inhabitants once dwelled in the land of Assyria, antiquity of which is equal to earth itself. Her land produce was become the provision to the king on his entrance there.
- 11th line—Israel at the time dwelt in the city of Atharoth, in the tribe of Gad, to whom, according to the judgment of Edict, its possession of Ahirah come to end, for it was complete in conformity with the statute law engraven.
- 12th line—This was which guided them to accept the taking hold of it on, for as long as in Chemosh (town of Moab) and in Moab the green herb as food for their cattle should last, and then, at the altar of burnt offerings, "The Aunt" (a prophetess), living, was to proclaim a new habitable land for them. (Joel, chap. iii., v. 9, "Proclaim this among the Gentiles.")
- 13th line—Though she was as yet in concealment in the garden, the grove of Chemosh in Keriath (Jer., chap. xlviii., v. 24); and I sit down at the entrance with men in coat of mail, and in the grove of Chemosh.
- 14th line—And on bare places of the land and pasture. (Joel, c. ii., v. 20, "and in the lands barren and desolate.") And lie in wait till Chemosh should move the heart of Ahaz, king of Judah, to pitch his tents towards Nebah, or Nebo, or Nob. (Jer. xlviii., v. 22, "The city of Levites, in the tribe of Benjamin.") Besides, Israel, to put the rings into the nose of animals.

* It seems the stone was polished over again, and re-written with characters of Moab. There are visible traces of different characters below the present writing.

15th line—And when dividing lots of land in Moab* they become confounded, the land was dumb; they took possession of youth from the battle array, and put on them as an adornment green branches of fine olive oil trees, which is called Izahar, in Ai.

16th line—And He saw it with displeasure, after his brother being roasted alive (burnt alive) on the seventh day, which is the Sabbath of God. (Deut., chap. v., v. 14.) Ever meant to be pure and innocent, for it was made to be holy for ever. Chemosh in Heshmon (Jer., chap. xlviii., v. 45) is now destroyed, and his lady queen got up a meeting of an assembly,

17th line—In the grove of olive trees; there they shaved the heads of the company (Jer., ch. xlviii., v. 37), because the tablet of stone, the sovereignty of Chemosh kept them back from taking it away; then the rings were put into nose of animals,

18th line—In the face of Jehovah, at the entrance door of the sepulchral rights being celebrated to Chemosh; and there; king of the children of Israel, the statute laws had proclaimed to the conformity with their old custom

19th line—Of Jahaz, and I sit down at the entrance of Bih-lathaim with the supplication to the Lord, the true God, the head-stone of Chemosh, the magician (fire worshipper), and to their children's children.

20th line—Whom I took away from out of Moab, and sold the strong men who were swift-footed. I forgave the women. I seized the temple, and surrounded with walls all open places, and gardens, and fields.

21st line—And worshipped God all over unto *Dibon*. (Jer. xlviii., v. 2.) Anakims built up walls of the city of

* Amos, chap. ii., v. 2, "But I will send a fire upon Moab, it shall devour the places in Kiriath, and Moab shall die with tumult."

Hamoth in Syria (north of Palestine) in a forest, and the people

22nd line—Worshipped the image of a calf (a calf). But Anakims became wise, spurned the horrible thing. The Anakims built up walls of Migdol (a city of Egypt), as it was marked out in Ai (city of Canaanites).

23rd line—For Anakim's children *and the eleven daughters of the king*,* and with all the habitable lands under the constellation of three stars (Job ix., 9; Deut., chap. xvii., v. 3) were cast off, and all the tithe become void (Isaiah, chap. xix., v. 3; xxix., v. 3),

24th line—And he searched for the grandson of Ahab, the king of Israel, whose brother was roasted alive (see the 16th line of this work), he drew near to attack them, and he cut, cleft, laid open, and destroyed all and all, and said no one shall despise my desire,

25th line—For the throne of Jehovah is the heart of man; in it is the habitation and the temple of God given to the whole family of man. He will suffer no one to approach the side wall of the altar with the hooks taken from Hor, the mountain of Edom, where Aaron is buried, for it is profane,

26th line—And Israel, in Anak; they built up to God a watch tower (it seems the same tower is seen in ruins at Birs Nimrod—Jer. li., v. 53), eleven of which were in possession of Anakims, doing violence covertly by Arnon (Jer., chap. xlviii., v. 20).

27th line—Anakims built up the walls of the temple of God in Bemoth (a town of Moab), because its prophetic name of the sun of Egypt (Deut. chap. xvii., v. 3). Anakims built up its walls, gathered the vintage for the people

* See Jeremiah, chap. xlviii., v. 18.

28th—On the isles of the Gentiles (isles of the west), or the fifth part of Dibon, as it was divided into five parts, made innocent, and pure as the light of the day. Now Dibon assembled its people at the court of hearing with the produce of the land at the entrance of the gate, before they were filled up with gems.

29th line—Chemosh acted fiercely towards the religious truth, inquiring after the number of finished and ruined temples in the land of Anakim's sons, and grand children.

30th line—And in the woods of Chemosh, the chief ruler, who acted unjustly, and Dathan, one of the accomplices of Korah (Numb., chap. xvi., v. 1, 12-16), who in the metropolis of *Amon*, and Judah joined the king of Ammonites in one thread by the man's solid parts, and led them by hundreds.

31st line—He led them into servitude, and the land of Israel was stripped of its inhabitants, which caused sorrow in Ai, when left dry,* bent down, and grew old, and perished in its ruins, and was dumb. In mountainous districts they went to herd with men

32nd line—Of Jahaz† (a city of Moab), the storehouse and granaries of Chemosh, who was then an object of care, grew weary, and the men of Chemosh went up among the constellations of Mazzorath and Arcturus (Job, chap. ix., 9; xxxviii., 32).

33rd line— . . . They shot with the bow [here is the first mention of the bow], and pitched their tents against Chemosh, and they built up a temple for Israel in the valley of Hinom, where Moloch was worshipped. There the sun was setting down for Ai, for Chemosh, and Karttah (a town of Zebulon).

* Jeremiah, chap. li., v. 36.

† Jahaz, Jeremiah, chap. xlviii., v. 21.

34th line—(They tottered) in their old foundations, and the boundary wall become bent; the hooks and shovels and fire-pans were applied, because the fountain at the gates of that city in the valley of Shittim (was dry) (Joel, chap. iii., v. 18).

The remainder of the lines are missing, so the broken sentence cannot be ficticiously supplied, and we are not sure how many words of this line are wanting, or how many lines were there in all.

Be thankful, kind reader, even for so much that was saved from an entire annihilation of this priceless gem of so remote an antiquity. The Rosetta stone, with its trilingual inscription, is older, but nothing older has come in as yet in full life from the times of Moses and Joshua. Amen.

RENCZYNSKI,
THE AUTHOR.

LONDONDERRY, August 29, 1879.

A N N E X .

We think it proper to say one word more about the age and the destruction of the Moabite Stone.

This priceless gem of antiquity is the only one that ever has succeeded in reaching us direct from beyond the boundary of three thousand years. Not quite so fresh as when it left the author's skilful hands, passing all the troubles with no injury, or harsh treatment either by the ever-greedy jaws of merciless time, or the still more vicious hand of man; it came hale and sound; traversed the maze of countless changes unmolested by any vicissitude of this world. Day by day plodding onward its course, a total stranger speaking no other language than its own, of which not one word was understood by any living man in Europe, until worn out with old age, and weary of marching, it leant over its pilgrim's staff, ere it came to its journey's end, just in the outskirts of the eighteen hundred and seventieth year of our Christian era, A.D. 1870. Though hoary as trees in frosty weather, its face and coat covered with dust, its shoes past mending, and its staff worn out to a stump in its hand, yet it looked cheerful, for it bore a message of truth and consolation from bygone ages to our present time. But, alas! instead of a cordial and welcome greeting, it met with a serious catastrophe and a tragical end. The Arabs with whom it sojourned for some time, seeing a helpless stranger among them, bethought themselves to take advantage of it, in full hope of deriving a great profit by selling it, if not like the brethren of Joseph, for twenty silver pieces to the Ishmaelites on their way to Egypt. But they resolved to sell it to white men from Europe. So they gave notice of this intention—legitimate right as they thought they had to sell of what was not their own. They gave a secret information in Jerusalem, where they were sure to find some one willing to

befriend the stranger in exchange for handsomely rounded pieces of gold.

In this expectation they were not disappointed; for, instead of one, they got three powerful competitors who were eager to take the benefit of their offer.

Three competitors appeared at one time—Prussian, English, and French—each and all were very anxious to acquire the possession of that wonderful memorial of bygone times, and secure it for their alternate cabinets or museums at Berlin, Paris, and the British Museum in London, that mine of inexhaustible wealth of real value, and science, and learned curiosities.

Now, the Arabs, ever greedy for gold, seeing the three powerful bidders in the field, resolved to profit by it—they set a price by far much higher than the first they agreed upon, with Mr. Klein, a missionary for the British Bible Society in London, who was travelling in 1868 on the shores of the Dead Sea, not far from Dhiban, ancient Dibon. There one of the Arab chiefs, a cheik of a tribe, agreed to part with the stone for the sum of £80 sterling in gold. But soon they thought they had a better chance of getting double the amount they at first agreed upon with Mr. Klein, who, not being provided with so much cash at the time, did not like risking at a venture (as it seemed to him) so large a sum for one stone, with strange zig-zags written all over. He requested the Arab chief to wait for some time until his return to Jerusalem, where he expected to make an agreement with the Prussian Consul for the advance of £30 sterling in gold to pay for the stone when delivered to him in Jerusalem. Then Mr. Klein returned to his post, and communicated his bargain to the Consul, who, though he approved of the act of Mr. Klein, yet he could not advance even one single kreutzer

without consulting first with his Government in Berlin, which he apprised in due time. But in Berlin the communication of Mr. Klein was subjected to a prescribed routine, which made his request to go through the ordeal of various offices ere it was sanctioned. The delay was too long for the hot-brained Arabs. Two years nearly rolled over before Mr. Klein was in possession of the required amount. In the meantime the Arabs communicated privately with a gallant British officer, Captain Warren, who, on learning that the Prussian Consul was negotiating in the matter, left it entirely in his hands. But the secret by this time became an out-of-door cat, half Jerusalem knew it, and, among them, French Consul Mon. Clermont Ganneau, who no sooner got wind than he despatched a skilful Arab man to get the impression of the stone, or to purchase the stone itself if possible. The result was, he made an agreement with the Arab Chiefs, that the stone should be delivered at his master's door in Jerusalem for 300 Napoleons in gold, to which proposal Mon. C. Ganneau stuck at once as a man of sense. In the meantime, the Prussian Consul, with his £80, came to claim the possession of the stone, being the first in the field; but the Arabs took no notice of this logic. They had two material points to mind. One was of £80 in gold; the other with 300 Napoleons, also in gold. Of course such a great disproportion had a great weight with the Arabs. They gave up the Prussian market, and stuck fast to the French, which was quite natural.

Now the Prussians perceived, for the first time, the real value of such an acquisition, and redoubled their effort to get the stone. But by this time a great many Arabs and Arab Chiefs came to the spot, in which a new Galconda was open for them. They had nothing to do but to come there with their empty sacks, and gather the gold by handfuls. So they listened to no engagement whatever. Their demand arose now to 1,000 Napoleons (which is about £1,000 sterling). This was an exorbitant price, to which none of the three competitors were

willing to accede to. So they left the Arabs, like so many voracious locusts, to bite at the stone. The Prussian Consul thought what he could not obtain by right of priority, he would obtain it by the aid of the Turkish authorities in Jerusalem; but the Governor of Jerusalem, who had no jurisdiction in that district, referred the Consul to Constantinople. The authorities there could do nothing, but they gave orders to Pasha of Damascus to settle the affair amicably, for it was in his power to do so. The Pasha sent his officials to get the stone. No sooner had the Arabs heard this than they were alarmed. They thought it was more prudent to hide the stone from Pasha's officials, for his intervention between them and the competitors was not good foreboding. They were quite sure the Pasha would pocket the money, giving them nothing at all; so they hid the stone in the desert.

The officials, on arriving there, found no stone, or anyone to tell them what had become of it. They then returned empty-handed to their master, the Arabs laughing in their sleeve for having outwitted him in letting out his officials with nothing in their hands. In this interim the Arabs sat in consultation about what was to be done with the stone itself—to sell it at the price the French Consul offered them, or to do some other thing. At last, in their council, and in an ill-favoured moment, they fell upon a fatal plan. It was to break the stone into pieces, and then distribute them among so many chiefs of families as the tribe had. It was a good fortune for them, as they thought; so they resolved to break it. They kindled a fire around the stone, and, when it was hot, they poured vinegar on it, which caused the stone to break into thirty-eight or thirty-nine pieces. Then every chief of each separate family got a piece of the unlucky stranger, and thus a cross event stopped it in the career of its long peregrination, which lasted up to 3183 years, ending at the beginning of 1870 A.D.

After this tragical event, of course, all the parties concerned were very sorry in Jerusalem. Captain Warren was the first who succeeded in collecting from various Arab Chiefs eighteen small fragments of the stone, with some letters on them unimpaired. The French Consul, Mon. Clermont Ganneau, got a much larger number of fragments. There is nothing mentioned about the Prussian Consul's success. But the British gallantry eclipsed them all. The Committee of Palestine Exploration Fund presented Captain Warren's collection to the Museum of Louvre in Paris, in which Mon. C. Ganneau joined this valuable acquisition to his own collection, and restored the stone almost to its primitive state, with a few fragments at the bottom of the stone missing. It is from this so restored stone that a photographic plate was made expressly for this work by Mr. Adam Druchlinski, the Photographer of the Ministry of France, and the Army of the Republic, April 23, 1879. From this photograph is this fifth-time deciphered work trans-

lated into the Hebrew and English languages, with all the lithographic plates made of it by one and the same individual. So this work and the Rosetta Stone is the result of nine years' incessant labour and toil (twelve hours a day), including the tri-lingual Rosetta Stone translation.

Now we have the meaning of the hitherto inaccessible mystery of these two Stones. The most sanguine attempts of many, since 1870 till 1879, came to no result. Their copies of the inscription were not correct, for they had them from the squeezes taken from the Stone, and not from the Stone itself!

Praise be to Thee, Almighty Father of all! Thou hast inspired me with perseverance and great fortitude to overcome all the obstacles which hindered others from unbarring all the secrets of the two Stones of 3183 years' standing.

Praise ye the Lord! The work is done! Amen!!

RENCZYNSKI.



POSTSCRIPT.

At the beginning of Annex there is a hint given about the age and the tragical end of the Moabite Stone. The end was explained, but nothing of the time it took its existence. Now, in the *Illustrated London News*, May 14, 1870, the first mention is made about its age. Mr. Deutsch, late of the British Museum, said, "As it appeared to him that the characters were older than many of the Assyrian bi-lingual cylinders in the British Museum, the date, he assigned, was, at the very least, as old as the ninth century B.C., or 900 years B.C." This was said by admission only; but in such a weighty historical document admission is not strong enough to stand against the ocular witness of the time when the thing was done. For in the lines of the inscription (9, 10, and 11) we read what the originator of the inscription itself says. He said (9th line) "that the righteous Omri (king of Israel) requested Chemosh many days, and set up this Memorial Stone to Baal-Meon, and I (Chemosh the son) took tithe (10th line) with men in He (Hai) and Ai, with Kirjathaim, and men of Gad dwelt in the land of Ataroth as of old; and *Jabin* [1305 B.C.], king of Canaan, bore clemency (11th line) to the chief men in Ashtoreth; and the Edict of servitude came to an end; and the tenure of Edict after his brother I weighed (ere) I made it to be proclaimed (12th line) within the walls of the temple of Chemosh, and in Moab," &c., &c., &c.

Now, this is decisive. There is nothing so clear and distinct as this quotation made above. We see in the Bible (Josh., ch. xi., v. 1 and 10) the year 1450 B.C. Joshua burned Hazor (v. 10), smote the king, Jabin (v. 21), and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from the mountains of Israel, Joshua destroyed them, with their cities. From this Biblical quotation we see that Jabin, king of Azor, was destroyed by

Joshua 1450 B.C.; so the name of Jabin on the stone is not of the first Jabin, but it is the name of Jabin who bore clemency to the chief men of Ashtoreth, when the "Edict of servitude came to an end." Now, this corresponds exactly with the date of the third servitude under Jabin [1305 B.C.] So the stone inscription bears the date of Jabin, and the last days of Omri, king of Israel, and the last days of Chemosh the son, and the last days of the race of Anakims—the first inhabitants of Canaan. So we have got the exact age of the stone not less than 3183, to the present (1878) year! Now, we have another thing yet to prove. It is the antiquity of Hebrew letters, not as we see them to-day in the Hebrew Bible, but as they were in the time of Babylon, and the Cadmean Greek sixteen letters brought first from Phœnicia—or Phœnician letters—which were nothing more than a Babylonian modified alphabet, more suited for astronomy and commerce than the hieroglyphics of Egypt, on which subject we shall speak in another volume—the tri-lingual Rosetta Stone.

Many a time we had a dispute with some individuals of more pretension to learning than they could fairly maintain; for reading periodicals ever so good completes no learning; it gives a casual information only suited for the occasion, and nothing to make a man of thorough knowledge, which takes more time than the periodicals could afford. Some one of such luminaries, willing to prove his great learning, said, because the Bible, being the oldest written book on record, the Hebrew characters must have been originally invented by Moses himself, as he was the wisest man in the world. Poor argument it was, indeed. He thought, should he bring the name of Moses into play, he would gain the goal, and be crowned with laurels of wisdom. Now, let him come and see the Moab writing first,

so dissimilar with the Hebrew, as the Modern Greek and English print. Then let him view the photographic impression of the original transcription of Moses' Pentateuch, which was rendered under his own eye and direction by his nephew, Eleazar, the third son of Aaron, who was entrusted by Moses himself to accomplish so laborious a work, which must have taken years to do, as we can see it in the photographic representation of the Roll of the Pentateuch at Shechem, said to have been written by Eleazar, the son of Aaron.* However, it has no resemblance to anything like the present Hebrew writing, which cannot be older than Solomon's temple, which was built 1000 B.C. Should the present Hebrew writing be compared with that of Eleazar's *fac-simile*, you will find not one single letter resembling the true Mosaic style of writing, which must have been the truest representation of the original, written by Moses' own hand. Then again, if these present letters had existence in Moses' time, surely he would have made use of them, for they are so much finer, and easier to write, than the combination of Arabic and Persian writings could be? Now, the Moabite writing, so widely different from both Hebrew styles of writing, can be compared with Phœnician writing alone, and with no other writing at all. The alphabet has as many letters as the Hebrew, and the language comprised in them is pure Rabbinical Hebrew. But Moses knew not the style of Moabite writing at the time when he left Egypt, and began to write the Pentateuch forty years before he came to Canaan, into the land of the Moabites and Anakims—the primitive dwellers in Canaan. So their writing is much older than that of Moses, or of Solomon's temple writings. We know from the Scriptures the birth of

* See the transcript of the photograph at page 19, and compare it with the Hebrew, which will give you an answer.

Moses in Egypt 1571 B.C. He visits the Israelites 1531 B.C.; then he fled to Midian, where he continued forty years, and while there he must have learned to read and to write, and which secret he communicated afterwards to the Levites, who were entrusted with the custody of the Ark, and the Laws which, on Mount Sinai, he received from God 1491 B.C. Now, the chronology speaks of Cadmus, who brought letters into Greece from Phœnicia 1493. So in two years after we see Moses giving the Laws and the Ten Commandments into the hands of the Levites; but the invention of letters in Egypt is ascribed to Memnon 1824 B.C. So Moses must have learned reading and writing in Egypt before his flight into Midian, because the Egyptians had the letters in use 331 years, reckoning from the time of Memnon to the time of Moses receiving from God the Ten Commandments on Mount Sinai.

But as the transcript of the Pentateuch has not the least resemblance to Moabite letters—and the Moabite letters are quite Phœnician in appearance, though Hebrew is the reading—so the Pentateuch is written with characters of Memnon.

From these documents we brought here, the learned gentleman who wished to saddle Moses with the invention of Hebrew letters made himself sadly in discord with its history. The present Hebrew has not been discovered, written *as yet* upon stone or rocks, except the discovery I have made in the Rolls of Papyrus, which were found in Pompeii. There I find upon one Roll one or two lines in the present Biblical Hebrew. Pompeii and her companion, the Herculunum, were destroyed A.D. 79—August 24. So Moses or Eleazar, his brother's son, could see nothing 1810 years in advance!!

RENCZYNSKI.

ADONI BEZEK.

Plate and Deciphering in the Latin and English Translation.

The deciphering of Adoni Bezek we begin thus. To the first symbol, which is a bird of prey, I gave the name (first) in Hebrew נש, Vultur, or Keite. But the drawing of the bird had no resemblance to any one of them in the picture. Then I put a Latin name, *Aquila* (an Eagle).

1st.—*Aquila*, an Eagle; or Accipiter, a Kite (Nashor in Arabic means Eagle).

2nd.—*Duo*, two. Number two being expressed by two blades of a knife, or of a sword.

3rd.—*Ornamen*, dress; an ornament of a hand, or glove.

4th.—*Nodi Viperi*, or twists of a serpent.

5th.—*Ūn*, one, or unus.

6th.—*BE-atus*, happy; happy to shake the hands with you.

7th.—*Zodiac*, a Lion; an animal in Zodiac (one of twelve signs of Zodiac).

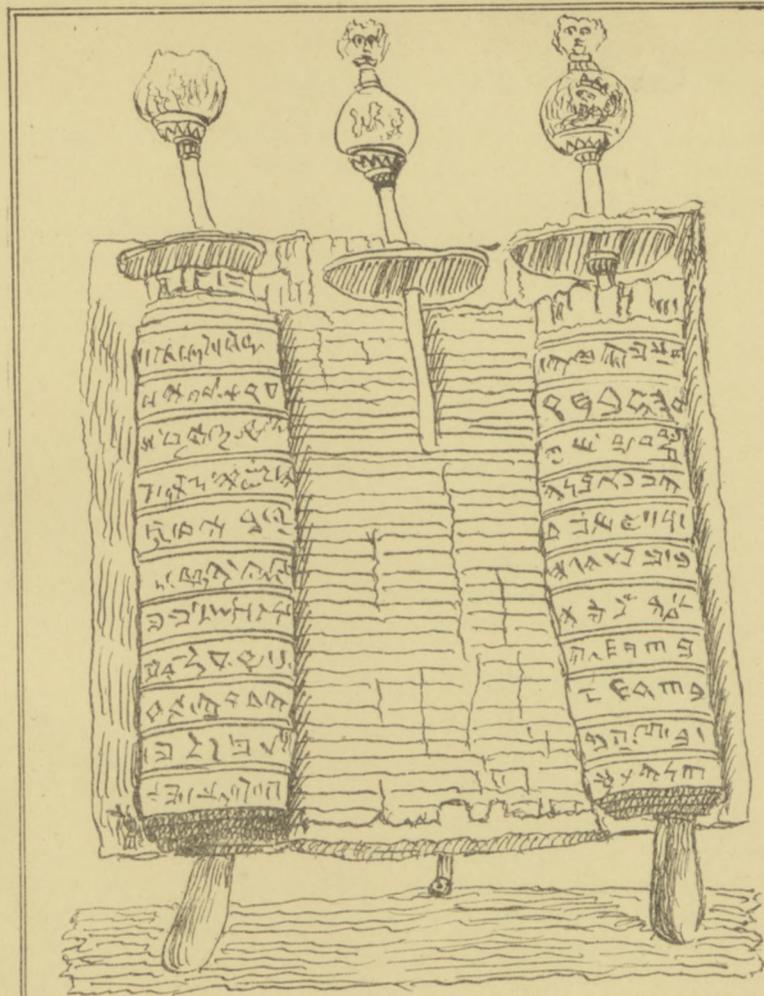
8th.—*Öllim*, or olla, an earthen pot; a pot, or a frying pan.

9th.—*Kiribs*, wooden handcuffs.

Now, after having thus completed the Nomenclature nearest possible to the resemblance of each object, we read them word by word. There was nothing satisfactory in them. Then we read it *omnibus modis*, with no better result, after which we were on the point of giving it up as a bad job; but in that very moment an idea came to see what each capital singly would do as it stood one above the other, reading them downwards, the same way as the Chinese read their writing, or as an *acrostic*; and, lo! to our great surprise, we got the name of ADONÜ BEZÖK, or the Scriptural Adoni Bezek, just the same as in Judges, chapter i., v. 5 and 6, and the Hebrew of which is the

same קצקוס, and in "Antiquities of the Jews," by Josephus, Book V., chapter II., sec. 2, p. 136, we found just the same, but no cry-out miracle. We thanked God for this happy result. We then counted those ornament-like notches, resembling cogs and spaces of a cog wheel which surround the target, upon which the nine symbols are placed. I drew them at random, thinking it was an ornament. We found thirty-six cogs and thirty-six spaces, just as if they were set with a pair of compasses, so correct. This, on comparing with the original picture, corresponded exactly. Then, on counting one after another—space and cog—they gave us the number of seventy-two. I drew the ornament, as I have said at first, from memory, in a different room from that in which the original picture was suspended, so I could not go out to count the notches myself. A young lady did it. On her return she gave the same number as in the original. Then, on reading Josephus, the number of seventy-two kings destroyed by Adoni Bezek solved for us the meaning of cogs and spaces. They represented the exact number of the unfortunate kings and kingdoms which the heartless monster, thirsty for blood and plunder, had murdered so cruelly, as he himself is represented in the picture. This singular discovery is the timely warning to some one in our own day who resembles in ferocity Adoni Bezek, and their lieutenants resembling Sizera, and their days are counted; for such a wonderful discovery could not have happened without Divine Providence. It came in time as a warning from God's Holy Spirit, under whose protection we act rightly, and fear nothing; but the cruel despots must repent! The year of 1848 had seen wonders!

RENCZYNSKI.



Roll of the Pentateuch at Shechem said to
have been written by Eleazar the son of
AARON.

From the Photograph of E. W. FARRAR.

Adoni Bezek. אָדוֹנֵי בִּזְעֵק

As deciphered and translated into
Hebrew, Latin, and English languages.
on the 4th day of July 1874

By Captain Ręczyński
Londonerry - North
of Ireland.



-----Aquila, an Eagle.



-----Duo, two, (blades of a sword).



-----Ornamen, an ornament,



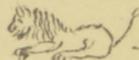
-----Nodi viperi, twists of a serpent,



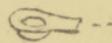
-----Un, or unus; one,



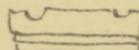
-----BE-ates, happy: to shake the
hands with you,



-----Zodiac; sign of Zodiac,
a Lion,



-----Ollim: a pot, or a frying-
pan.



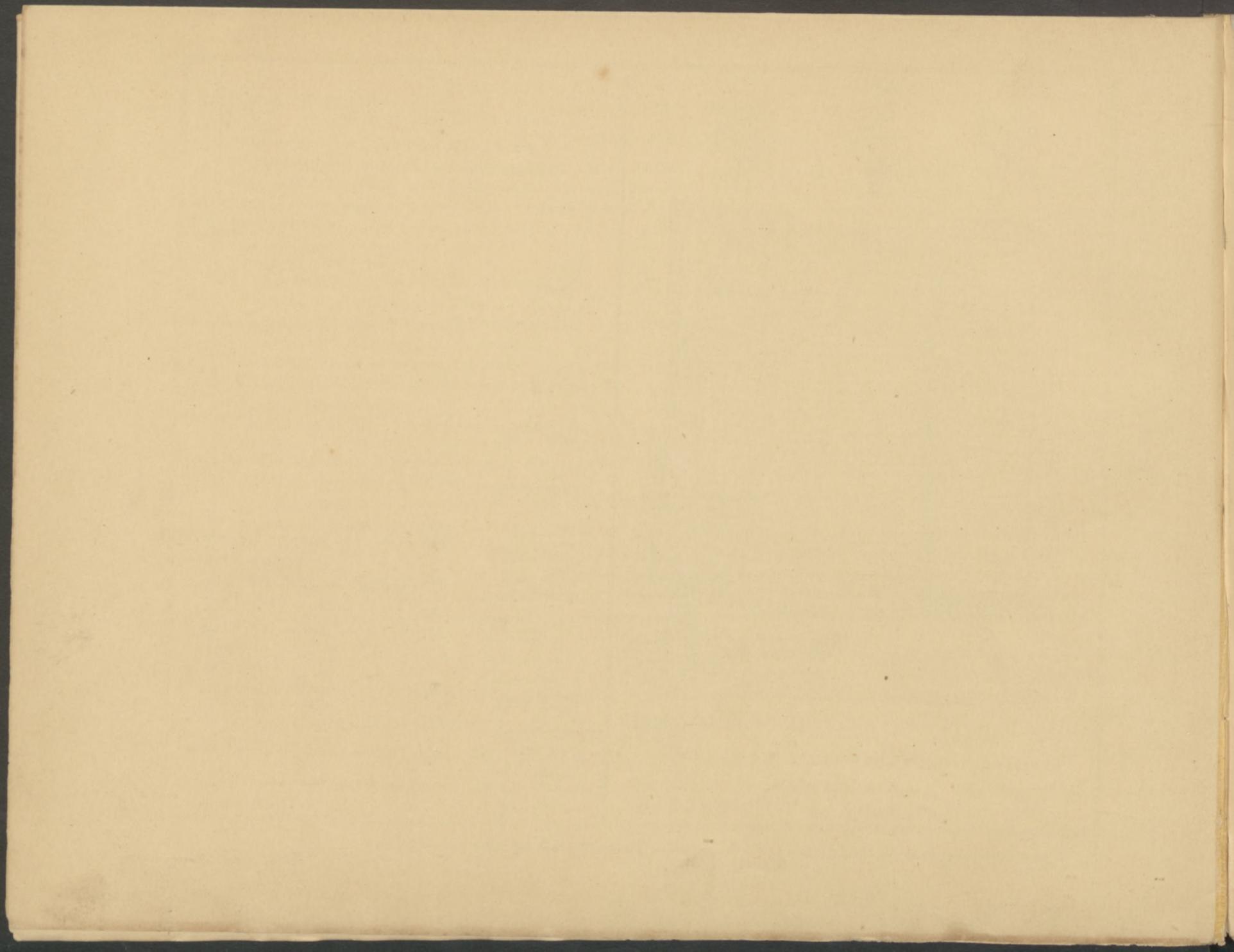
-----Kiribis, wooden hand cuffs.

See the Pl.
with
Adoni Bezek
on it.

This explains the Mystery. Read now

The Capital letters downwards, and
you shall have Adoni Bezek. ---
The Author.

The deciphering and the translation of the inscription you will find elsewhere, Author. ---
January 17, 1880. Londonerry.



CAPTAIN RENCZYNSKI AND THE MOABITE STONE.

THIS work cannot fail to interest antiquarians who trace the Phœnician link between this country and the East centuries ere Roman, Cimbri, or Norse barbarians invaded our shores, and in the old stone sculpture existing throughout the kingdom discern claims to as great antiquity as the Moabite record reflects upon the Hebrew race. We can look back to pre-Christian times, when the white-robed Druid and Senachic oracle

“Spoke—and round the pillar'd stone
Deep silence drank his silver tone.”

and in the monuments by which Villanueva sustains our Eastern connection perceive the value of such testimony in elucidating ancient history. The work Captain Renczynski has accomplished is most important to the Biblical archæologist, as a vindication of the veracity of Sacred Writ, so clearly explained by the beautifully executed maps, that no difficulty exists in

tracing the historical and traditional proof to maintain the Scriptural truths recorded on the Moabite Stone. Hebrew scholars especially will derive valuable information from those linguistic studies so essential now-a-days to counteract the specious infidelity that dares to erase the finger of God from the glorious works He has made; and the humblest Christian will rejoice to possess the solemn evidence this document affords of the authority of the Mosaic writings. When Captain Renczynski sent his manuscript to us, we willingly published his opinions, and are glad to observe they have been so favourably received in erudite circles as to induce republication in their present attractive form. The following article, only written for the Press, he considers deserving of a place in his volume, which, though not elaborate, is at least a candid expression on an antiquarian and historical subject.

J. DARLING, Editor *Londonderry Sentinel*.

From the LONDONDERRY SENTINEL, 3rd December, 1874.

CAPTAIN RENCZYNSKI is well-known and highly appreciated among philological *savants* on the Continent of Europe as a studious linguist whose lifetime has been devoted to explicating antiquarian subjects connected with Syro-Phœnician phases of Eastern history. A Polish nobleman by birth, and distinguished captain in the (1830-31) warfare for his country's independence and freedom waged against the Muscovite despot whom Kosciusco's shriek for liberty awhile astounded, he quit his native land more than thirty years ago, and wended his way to this Emerald Isle, which claims parentage, and knowledge of art, science, and learning from that Eastern clime which the gifted proscribed Pole is now destined to bring before the *literati* of

Europe by his wonderful linguistic knowledge in transcribing and interpreting the Moabite Stone. No man is better qualified for the task—none but one acquainted, as he is, with the dialects and language of antiquity could attempt solution of these hieroglyphics which, during the last four years, have puzzled the world's antiquaries, scholars, and philologists. As a linguist he maintains the veracity of his translation, and invites analysis of its correctness, which we consider he is perfectly entitled to do. Were he incompetent, or we doubted his inability to sustain the correctness of the work on which he has now been for six years assiduously engaged, we should not advocate his claims on a translation which the more it is studied in juxta-

position with the Hebrew Records the clearer the disjointed fragments elucidate his knowledge of both Sacred and profane history and language.

A cursory glance will explain our meaning. "As with language, so with speech," Dr. Freeman infers that though equal familiarity with each is "utterly beyond human power" in studying the development of history and reconciling its unity, we "must take in all history and all language within our range." The historian should grasp primary outlines and apply them to secondary investigation, while the philologist versed in the dialects and literature of certain nations may be ignorant of other tongues, yet "have a very real and practical knowledge of them for his own purpose," and utilise them to the object of understanding their position and peculiarities in "the general history of human speech." On the principle that "our knowledge of the history of Greece is imperfect without a knowledge of the kindred history of England," a linguacious smattering of other tongues cannot be reconciled with thorough knowledge of history. Sir William Jones, and Dr. Adam Clarke, the greatest linguist of modern times, considered acquaintance with dialects and language essential to comprehend the histories of the Asiatic and European races. Asia was the cradle of history and language. From the East, beneath the shades of Babel's tower, we trace that dissemination which permeated the West, founded empires, taught the arts and sciences, and by sublime culture consolidated the unity of history. We cannot dis sever the one from the other. From Persia Xerxes triumphantly invaded Macedon and Greece, and the Saracenic irruption from Arabia into Eastern Europe, with, as Gibbon shows, the "termination of the progress of the Arabian empire" through luxury and effeminacy, prove the powerful influence of the Eastern element in Greece.

We take the Cuthite standpoint—so ably sustained by Caleb Palmer and Marcus Keane—as the Ogygia of history and lan-

guage, and through the Chaldean, Phœnician, and Celtic peoples recognise that fusion which made not only the history of Greece and Rome but of all the Western nations—believing that the "eternal speech" of Aryan history first breathed life and infused confederation into the ancient classic and present mighty European nations. When Athens, Sparta, and Thebes succumbed to Rome, the pristine element remained, the philosophies of Aristotle and Socrates were sacredly retained, and Cæsar and Cato drew inspiration as much from the Grecian school as the Macedonian conquerors derived knowledge from the Persians after the battle of Ipsys. Horace in several of his dithyrambs imitates Pindar and Sappho, and the Latin is indebted to the Grecian, which, as we showed last week, in an article on the Irish language school which Mr. John Cunningham has established in the "Maiden City," is under obligation to the ancient Gaelic. The Greek as well as the Coptic and Syriac text of the New Testament is theologically prized by the Latin races, which proves their indebtedness to Asiatic and Grecian culture.

Therefore, when we find a scholar like Captain Renczynski, intimately versed in the dialects, language, and history of ancient nations, bringing his vast knowledge to decipher hieroglyphics which none but a linguist could attempt with any pretence of success, we rejoice that Londonderry possesses one so pre-eminently adapted to reflect light upon letters tableted in stone which shall, in a great measure, explain, verify, and vindicate the truths of the Sacred Volume. That a noble of such acquirements should devote his genius and life to an object like the Moabite Stone may seem strange; but when we consider the geographical zeal of Sir Henry Rawlinson, and Dr. Beke's explorations through the Gulf of Akaba and Jesirat Fira'on to decipher the Mount Sinai Stone, we need not feel surprised at the erudite Pole wasting the midnight oil pondering over the document discovered by Mr. Klein, and sent by Captain Warren from the

shores of the "Dead Sea," or that he should reflect so much light on the "ancient Dibon of Moab."

Old stone records speak in eloquent tongue of the hoary ages of time—they are solemn preachers of the grandeur of the past; and in this respect, as collateral testimony to antiquity, the Egyptian pyramids, the Assyrian records, the Sidonian round towers, the Mexican teocalli, the ruins of Yucatan, and the gigantic buildings of ancient times, both in the Old and New World, present distinguishing marks whereby the antiquarian can historically explore and solve difficulties otherwise obscure. In the magnificent temple—the Doric column and Corinthian capital—something massive is beheld, and we can almost divine its former use from its stupendous proportions and architectural *contour*: but those unpretentious memorials, for what purpose or by whom were they erected? In insignificance they seem to cumber the ground.

Stones were connected with the ceremonial rites of Eastern nations as altars or for lintels of subterranean temples, like those upright ones now forming the entrance to the Grange monument in the County Louth. General Vallancey, in his "Collectanea," describes the Cloich Greine, sun stone, or Muidhr, as a conical pillar of stone, standing in Inis Mura, near Sligo. Captain Pyke's description of the Gentoos' "stone of a cylindrical form," dedicated to the service of Mahody, their Supreme Being, accords with Vallancey's views of veneration identity; and he maintains—"This is certainly the stone Herodian saw at Emissa, in Phœnicia. Our Mui(dh)r and the Mahody of the Gentoos are not conical, but only columns of circular bases rounded at the tops."

When Sautonius, the Roman general, suppressed the Druidic religion in England, A.D. 62, he destroyed many of those holy stones, and the Druids retired to the Island of Mona, where, notwithstanding he followed them thither, they established their religion and left memorials behind which exist till the present

day. The Welsh *maen gwyr* (many specimens of which we have seen in Anglesey) no more than the English hoar-stone, the Irish *leuganus*, or the Scotch hare-stone, were not erected for devotional purposes. The only stone revered was the *coirthe* or pillar stone. Herodian informs us that the Phœnicians adored the "Mudros," or "Stone of the Sun," in that shape. The Syro-Chaldaic rites practised by the Druids in this country, in circles of stones, on enormous cromlechs supported by pillars, stamp vestiges of their religion and art on the stone memorials existing in our isle, by which the antiquarian may trace the Druidic element to its fountain-head—the Phœnicians, who introduced Baalism (the Canaanitish idolatry) into this kingdom 1000 B.C. The Phœnicians erected pillar stones, stone altars, stone houses—evidence of which is observable in Asia to-day. They introduced Druidism into Ireland, from whence it extended to England and Scotland. It lingered longer in the former and latter countries owing to their isolated positions during the Roman invasion; and both contain a greater number and much better preserved Druidic remains than are to be found in Albion, save they do not compete in gigantic magnificence with Stonehenge and the immense piles on Mount Rowtor. The Scandinavians erected large upright stones near the graves of their distinguished men and warriors. We have seen a huge monolith in Rudston churchyard, England, supposed to have been a Viking Beuta stone. An old Druidic circle, near Liverpool, called the Calder Stones, also presents fine specimens of the early stone period, in cup and ring carvings, and is believed by antiquarians to correspond with the sculptures on archaic work wherever found in the British Isles. The old Carthaginian remains in Cornwall and Devonshire resemble those in the East; and the Dallans—large single stones bearing Ogham inscriptions, till very lately standing in various parts of Ireland—accord with the Egyptian memorial obelisks.

The Sidonian towers in Erin and Caledonia—architecturally

corresponding with the Persian Pyratheia, the Arabian Perkin, and the Zoroastrian fire temple—sustain the Eastern theory, which Captain Renczynski so clearly elucidates in his transcriptions of the Moabite Stone, and should cause us to prize our old archaic stone remains which, in the finely carved crosses at Monasterboice, the Temple of Grange, and scattered fragments lying in quaint places like Clonmacnoise and Glendalough, support the theory ascribing a remote period to the work of those megalithic builders whose art pervaded the spirit of sculpture, and even in the lapidary circle, cups and rings, though rudely chiselled, typify union in design, and, considering they were cut without aid of metallic tools, present enduring monuments which truly represent the “art and work of archaic man.” When Cæsar’s legions overrun the sister island they failed to destroy the old cromlechs, *coirthes*, rock altar, stone circle, and forts which yet exist centuries after their invasion. The Druid’s altar, Guebre tower, and Ogham stones; the shattered Brehon monuments, buildings, carved stones, and beautiful sculptured crosses, still remain in pristine grandeur, as if defying the cankering tooth of time, and indicating a “very high antiquity,” proving the existence here at a distant epoch of an older race than either Roman, Saxon, Norman, or Dane.

We need go no further than Derry to delineate the primitive value of Captain Renczynski’s “stone” labours. The “Ordnance Survey of Ireland,” 1837, observes:—

“Next to the Grainan of Aileach, the most remarkable remain of antiquity connected with this parish is that called St. Columb’s stone, situated in the garden of Belmont, on the Greencastle road, about a mile from Derry. It is marked on the map of the siege, made by Neville. The stone, which is of gness, exhibits the sculptured impression of two feet, right and left, of the length of ten inches, but is otherwise unmarked with the chisel. Though this monument is held in great veneration there is no tradition connected with its origin worthy of notice. It appears, however, to have been one of the inauguration stones of the ancient Irish kings, or chiefs, of the district.

. It is not, perhaps, improbable that this

stone may be the identical one appropriated to the inauguration of the kings of Aileach, from a period even antecedent to the establishment of Christianity in the country. That a stone consecrated to this purpose anciently existed at Aileach appears from a pastoral in the Tripartite Life of St. Patrick, in which it is expressly mentioned that ‘he left them a certain stone, blessed by him, upon which the promised kings and princes should be ordained.’”—(Triad. *Thaum.*, p. 145.)

But the chief stones possessing interest to the Biblical student are the Rosetta and Moabite Stones, in the British Museum. When the Rosetta Stone was dug up by a French officer near the mouth of the Nile, in August, 1799, and sent to Europe, learned men found great difficulty in deciphering the linear writing which afterwards gave the key to read the histories of Egypt’s ancient kings on those old tombs which for ages had been sealed to the world. The inscription on the mutilated basaltic block was sculptured in three characters—the Hieroglyphic, Demotic, and Greek. This stone records the coronation of King Epiphanes, at Memphis, 196 B.C.—a period centuries later than the events chronicled on the Moabite Stone; so that the latter is more valuable as an historical authority in explaining Biblical names and achievements. It synchronises with sacred chronology, and by such words as Beth-Bamoth, Beth-Baal, verifies the Scriptural accuracy of the existence of high places and Baalism in the East, so intimately associated with Canaanitish idolatry. The date of this stone is consequently 900 B.C., when the Baalist worship, rites, and superstitions sacred to the Moabites flourished among those Phœnicians who, two centuries later, navigated the Western ocean, and carried on extensive commerce with the ancient Britons.

Space does not permit or we might trace the historic link through the priests of Heliopolis, the Magi of Persia, and the Druids in Britain, and show the treasure we possess in this Moabite Stone, as deciphered and translated into English and Hebrew by Captain Renczynski. Our readers will observe that

the learned captain completely upsets the legendary meaning of Dr. Ginsburg and the German *savants* who imagine they have supplied the missing fragments, with, as Captain Renczynski says, "a random shot from a cross bow," while he has traced the links and "prepared extra plates in lithographic print, containing every word got separately, and a Hebrew word, as it is in the Hebrew Bible, set face to face with the Moabite words, to make the reader see the exact meaning, with a reference to the chapter and verse in which he found his authority, which," he says, "in all language is the same as this shattered, yet living witness proves beyond any doubt the correctness and sanctity of Holy Writ."

We, therefore, consider Captain Renczynski's work a valuable contribution to sacred antiquities, and recognise him as a worthy *collaborateur* of Mr. Smith, who more than any modern traveller has, by his discoveries among the ruins of Assyria, brought to light massive evidence of those historic truths which the Moabite Stone so fully reveals of a kingdom and people

sprung from a kindred Eastern race. We trust Captain Renczynski may still further prosecute his labours, and decipher and give us a translation of those weather worn stones found by Dr. Beke on Mount Sinai.* Our readers must make allowance for Captain Renczynski's style. Being a foreigner, we should not scan with captious or too critical eye a composition which English writers may censure for lack of ornate expression. He apes no grandiloquent flights of eloquence—no rigid logic or deep reasoning. Facts alone appeal to the reader; and those facts, proven by so great a master of the Hebrew, Chaldaic, and Syriac languages, will immortalise the Polish nobleman as the only European scholar who has accurately deciphered the inscription on the Moabite Stone, proving that Israel's God is the "same yesterday, to-day, and for ever," and as cycles roll round shall exist as the Great I AM!

* Since this was written Captain Renczynski has added representations of the Sinaitic Stone on one of the plates. Reference to these will give a good idea of their Scriptural value.

THE MOABITE STONE.

Isaiah liv. 12. Revelation xxi. 15.

By MISS ALESSIE BOND,

Authoress of "The Triumph of Faith;" "The Cairns of Iona
and other Poems;" "Leaves," &c.

Thou art no tombstone of the past!
Thy broken fragments filled the land
With one gigantic shadow cast
On falsehood's silenced band.

Thou art a "sacred stone" of them
That fence the Church's border line;
Thou art a deeply graven gem
Whereon Truth's flashings shine.

The City's Twelve Foundations piled,
Too deep they lie for man to see;
But Faith, the Eagle yet the Child,
Can spring to them from thee.

Thus measure we, with trembling reed,
The length and breadth and height of love,
Whose stones shut out our sin and need—
Jerusalem above!

January 1st, 1875.

THE MOABITE STONE.

LINES SUGGESTED BY CAPTAIN RENCZYNSKI'S NEW WORK ON THIS
ANCIENT MONOLITH.

From the "Londonderry Sentinel" of 11th May, 1875.

Lonely and dark is that old Moabite land,
Ruinous and des'late its hoar cities stand—
Palace and tower, 'mid the Leja's wild rocks,
Hath long been the lair of wolf and of fox.
Ages have gone since its giants of old
Were crushed by a people mighty and bold—

A people, led in their wanderings by God,
O'er Moab's proud warriors triumphantly trod,
Till far o'er the land, where Jordan flows deep,
Mighty in power that people did sweep;—
Nations and kings they did tremble in fright,
Israel had power, for God was their might.
Mighty and glorious that kingdom arose,
Admired by the nations, feared by her foes;
Ends of the earth heard her wisdom and fame,
While princes and kings her servants became.
Her glory shone far, from east to the west;
Her wisdom brought power, the land it had rest;
God in His goodness that kingdom had raised,
The heathen were crushed, their idols debased:
His promise He gave, to bring them afar,
To guide them in peace, and lead them in war;
A nation He made them, called them His own,
Her kings clad with wisdom, glory their throne:
Proud of that glory, secure in their power,
Alone they would stand, but fell in that hour!
Ambition and pride, twin handmaids of sin,
Made self be their God—rebellion begin:
The Lord hid His face, the prophet did wail,
The chosen of God had bowed them to Baal!
Forgiveness it came, they sinned yet again,
Till wrath from Jehovah fell like the rain;
He swore by Himself their kingdom would fall,
Their glory depart, and scattered be all—
Of palace and tower no stone should remain,
A desert should mark where idols had lain.
God's mighty anger and wrath swept the land,
Cities were crushed by the power of His hand,
And the land, once bright with olive and vine,
Blasted and bare as the flash-stricken pine.—
Thus perished that people scattered by God,
No vestige remains where vengeance had trod.
The scoffer believes not God was their guide,
Or through the wilderness walked by their side,
Denies His love was their stay and their shield
While they, His people, obedience did yield,
Sees not the hand of Jehovah in all,

Reads not the lesson of Israel's downfall.
A sign they demand that God's people they came,
They ask that the sage such proof should proclaim,
And, lo! from her darkness, Moab gives her stone—
God's purpose and power are graven thereon!
RENCZYNSKI has read, with the eye of a sage,
Tracings that tell of a far distant age;
Israel's great leader that stone there had placed,
Jehovah's commands its records embraced.
Time, the destroyer, hath lightly passed o'er
That tablet of teachings, holy and hoar;
Nations and kingdoms have grown and decayed
Since fingers of care these carvings portrayed,
Egypt's great cities are desolate and lorn,
Great Memnon no more is vocal at morn,
Palmyra and Thebes, great queens of the east,
Once gorgeous in sculpture, temple, and priest:

Mighty in ruin are their temples and towers—
Lost is the light of these once mighty powers.
The eagles of Rome exultant had flown
Abroad o'er the earth, in greatness had grown—
Eagles once mighty o'er Palestine's land,
Whose name was a power, their law a command.
Gone is that power—desolation and death
Mark where they trod like the dread simoon's breath:
Cities on cities in ruin spread abroad
Are marks of the power and vengeance of God.
Wreck of the nations! their rise and their fall
Teach us that God hath a purpose in all:
His record of truth in stone did outlive
Nations who honour to idols did give.
Vain man, in his pride, despises God's plan—
Teaching of fools is the wisdom of man.

Londonderry, 7th May, 1875.

W. ADAM.

[These two English Poems were written for the volume of the Moabite Stone of 1875.]

DIE LETZTEN ZEHN VOM VIERTEN REGIMENT.

In Warschau schwuren Tausend auf den Knien:
Kein Schuss im heil'gen Kampfe sei gethan!
Tambour schlag an! Zum Blachfeld lasst uns ziehen;
Wir greifen nur mit Bajonetten an!
Und ewig kennt das Vaterland und nennt
Mit stillem Schmerz sein Viertes Regiment.

Und als wir dort bei Praga blutig rangen,
Hat doch kein Kam'rad einen Schuss gethan,
Und als wir dort den Blutfeind zwangen,
Mit Bajonetten ging es drauf und dran;
Fragt Praga, das die treuen Polen kennt:
Wir waren dort das Vierte Regiment!

Drang auch der Feind mit tausend Feuerschlünden
Bei Ostrolenka grimmig auf uns an;
Doch wussten wir sein tückisch Herz zu finden,
Mit Bajonetten brachen wir uns Bahn;
Fragt Ostrolenka, das uns blutend nennt:
Wir waren dort das Vierte Regiment.

Und ob viel wackre Männerherzen brachen;
Doch griffen wir mit Bajonetten an,
Und ob wir auch dem Schicksal unterlagen,
Doch hatte Keiner einen Schuss gethan.
Wo blutigroth zum Meer die Weichsel rennt,
Dort blutete das Vierte Regiment.

O weh, das heil'ge Vaterland verloren!
Ach, fraget nicht, wer uns dies Leid gethan?
Weh Allen, die in Polenland geboren!
Die Wunden fangen frisch zu bluten an;
Doch fragt Ihr, wo die ärgste Wunde brennt;
Ach, Polen kennt sein Viertes Regiment!

Ade, ihr Brüder, die, zu Tod getroffen,
An unsrer Seite dort wir stürzen sah'n!

Wir leben noch, die Wunden stehen offen,
Und um die Heimath ewig ist's gethan!
Herr Gott in Himmel, schenk' ein gnädig End
Uns letzten noch vom Vierten Regiment!

Von Polen her, im Nebelgrauen rücken
Zehn Grenadiere in das Preussenland
Mit dumpfen Schweigen, gramumwölkten Blicken;
Ein "Wer da?" schollt—sie stehen festgebannt,
Und Einer spricht:—"Vom Vaterland getrennt,
Die letzten Zehn vom Vierten Regiment."

JULIUS MOSEN,
Dean of Ulm (in Württemberg).

DAS VIERTE REGIMENT.

Als Polen, treu dem heil'gen Freiheitsdrange,
Die Ketten brach von seiner Tyrannei,
Da staunt' Europa ob dem Riesengange,
Und alle Herzen schlugen froh und frei.
Was die Geschichte Grosses je erzählte,
Was edel sie und ritterlich genannt—
Im Zeitenbuch das schönste Blatt noch fehlte,
Eh' Polens Name flammend darauf stand.

Werth der Unsterblichkeit für alle Welten!
So stritten Alle für den heim'schen Heerd,
Und jeder Pole kämpfte sich zum Helden,
Des hohen Ruhmes seiner Ahnen werth.
Doch überall, in allen Schlachtenwettern
Man als das Höchste, Tapferste stets nennt:
Das grösste was auf der Geschichte Blättern
Ist Polens Stolz, das Vierte Regiment!

JEANNETTE SCHUBART.

Augsburg, den 15, Febr., 1832.

[These two German Poems, in favour of the gallant 4th Regiment, in which the Author served during the campaign against countless followers of the Czar, Nicolas I., were handed over at a public dinner given by the citizens of Ulm and Augsburg, on account of the present Author being the last of the gallant 10.]

Done in S. Denny
New York, 1879.

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 55 ויהוה אחד יהוה אחד

(9) The work of the People of the Owners - (117-118) -

-Answering to-

7th line

4X3
39X
9.Y
3X9
64W3Y
Y44X
A
Y60
W43Y
34Y0
XX
AX.

חך
ככח
כ,י
כתח
ישאל!!
אדם
כי א
עלם
ש
עמ
ש
ח
ח

[with art. חך. pl. חרור; with art. חרור, mountain, [fastness, strong men. [Isa: 49: 3] the descent of the sword - the drawn sword - and, when, but, it, | ח, in, by, with, among, near, Cut, cleft: חתח. desolation [Isa: 48: 15, 20] - | whom - and Israel, - or when Israel. - Aramea, [The region of Damascus and Syria to Orontes, and Mesopotamia. - This, a sufficient, enough, for, Eternity. - and possess, inherit, [ח] Take into possession Omri king of Israel, - - of חתח, stretch, pitch a tent, extend. - mist, vapour] of חחח, a smoking fire brand. (Amos 2; 5.) (see Amos IV, 11, -

7th line Moabite writing 4

64W3Y 39X 9.Y 3X9 64W3Y
XX 34Y0 W43Y Y60 A Y44X
Hebrew of the same, AX
חור עבה! בתח! ישראל! אדם
כי עלים יורש עמרו חט חך

7th line, English version, 7
and the young men from mountain are gone to slaughter by the sword of Israel, who cut Aramea. [The region of Damascus and Syria to the Orontes, and Mesopotamia.] - This was enough to inherit Eternity, then Omri, king of Israel pitched his tents in the mist of smoking fire brands. -

8th line

3YX
49A
Y
4W3
Y34X
A
|Y.
3W4A
3Y3
379
4X
Y0X9
XW
WY3

חחח
חחח
!
ש
חחח
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!
שיח
ימי
חחח
חחח
!
שיח
ימי
חחח
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שיח
ימי

f. intention, imagination, = Sin. חחח. (is) produced, multiplied. - חחח, riches, power [Deut 33, 29] and, in, at. - [חחח sacrifice]. [Ezr: 6: 5.] [חחח] sit, sit down, (with חחח: dwell in) was dumb, silent. - he sat. [חחח] This, חחח, sufficient, enough. - and, in, when, - X L. [top of a mountain] Chief leader, Chief city: Metropolis. - The sea: | חחח! This day. built, was built. - light: חחח!, illuminated, kindle. - watch tower. [Isa: 21: 8; 3: 13.] prayer for grace. - חחח. lifted up his Chemosh. - -

8th line Moabite writing,

Y. A Y39 4W3Y. 49 A 3YX
WY3 XW Y0X9 4X 399 3Y3 379 4X
Hebrew of the same.
חחח חחח חחח חחח חחח
ימי בנה חחח חחח חחח חחח

8th line, English version
He found consolation in producing great riches when he sit to dwell in silence till the Chief leader from the top of a mountain over the sea should call upon him to build illuminated watch towers for prayer, for grace to Chemosh.

17th line

XW
#AY
XW O,
EY
OB
AXW
WY Y
EAW
Y
#PX
WY WY
#E

QOT
KOT
EOT
QI
LOT
SOT
KOT
SOT
KOT
SOT
KOT

Olive tree, |OT, set on fire. -
met, happened. |KOT shaved, made bald,
society, company. -
because; therefore. -
tablet of stone; or wood. -
sovereignty. -
of Chemosh. -
praised, commended. (SOT carried)
and, ^{restrained, kept back. - T captive.)}
took prisoners, ^{carried off. -}
whence, -
hook, or ring put into nose of animal

18th line

EO
EY EY
#EAX
A#KQP
OY Y
WY Y
Y
Y OY
OAXWZ
EY A
YH,

LO
EY EY
#EAX
A#KQP
OY Y
WY Y
Y
Y OY
OAXWZ
EY A
YH,

to, with, before, in,
Jehovah. God: The supreme God:
entrance door. - [palace.]
was buried, burial place, sepulchre.
Celebrate, was answering, answered, ^{chre.}
Chemosh, - ^{sang in response. -}
and, in, at, with. -
king,
Israel. -
children. -
statute, law, custom, privilege.

17. line, Moabite writing, 9,

WY Y AXW O EY XW O #AY XW
#EY WY Y #EAX W

Hebrew of the same. -

QOT KOT EOT QI LOT
SOT KOT SOT KOT

17th line English version. -

in the grove of Olive trees they sha-
ved the heads of the Company; because
the tablet of stone, the sovereignty,
of Chemosh kept them back from taking it
away whence the rings were put
into nose of animals. -

18th line, Moabite writing. -

OY Y A#KQP #EAX EY EY EO
YH EY A OAXWZ EY OY Y WY Y

Hebrew of the same. -

LO! QOT KOT EOT QI LOT
SOT KOT SOT KOT

18th line English version.

in the face of Jehovah at the entrance
door of the sepulchral rights
being celebrated to Chemosh and
the king of the children of Israel's
statute laws were proclaimed to

the conformity of long

custom, at.

18th line

19th line

וַעֲזַב
אֶת־עַד
אֶת־אֵל
מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי
עַד־אֱלֹהֵי
אֶת־אֱלֹהֵי
וַעֲזַב
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי

וַעֲזַב
אֶת־עַד
אֶת־אֵל
מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי
עַד־אֱלֹהֵי
אֶת־אֱלֹהֵי
וַעֲזַב
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי

Jahaz. (Jer: 48, 39.)
and I sit down, (Jer: 39, 3.) -
at the entrance. -
Bihlatthaim,
The, with, - with the, -
supplication. -
and God, - [אֱלֹהִים] conty, or אֱלֹהֵי! The Lord,
head stone, [זֶכֶּה: 4, 7] and God
Chemosh. -
Magian, or The fire worshiper [Jer: 39, 3].
The Children.
and, in at, with, when. -

19th line, Moabite writing, 10

אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים

19th line, English version. -
at Jahaz, and I sit down at the entrance
of Bihlatthaim with the supplication
to the Lord the true God, the head stone
of Chemosh the Magian / fire worshiper
and the Children

20th line

אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי

אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
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אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי
אֶת־אֱלֹהֵי

I took away; took possession, -
from out of Moab. -
strong, [אֶת־אֱלֹהֵי] gave; ascribed; sold,
man, men; - people. -
swift, was swift. הָלַךְ swift footed,
he gave; he forgave. -
and I laid waste [אֶת־אֱלֹהֵי] woman
Seized the temple. (Gen: 22, 3.)
and, in, at, with, when. -
I surrounded with a wall open places
groves - and fields. -

20th line, Moabite writing. -

אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים
אֶת־אֱלֹהֵי־מַחְסֵי־אֱלֹהִים

20th line, English version. -
whom I took away from out of
Moab and sold the strong men who were
swift footed, - I forgave the women.
I seized the temple and surrounded
with walls open places, and gardens,
and fields. -

21st line.

21st line,

x 7 ≠ 6
60
1. 4 4 z Δ
y 4 x
z x 4 4
≡ 4 4 4 4
≡ x y #
y 4 0 z
y
y #

ל קגד
ע
ד י ב נ
ע ג ק
ב נ א ת ו
ק ו ח ה
ח א ת
ע ר ו י
!
ע .

worshipped.-
upon, unto, all over,
Dibon, unto Dibon.
Anak, - Anakims, -
(א ב נ ו ת ב נ). built up the walls of. - became
a tower, or city. ^{wise.} [Josh: XXI, 32.
Hamath, (in Syria, north of Palestine.)
ע ו ר י מ ! (א ב ע ד ! honey comb) ע ו ר ת !
and, in, at, with, when, at. ^{wood, forest.}
people. [ב נ י ע פ י]. The children of my
people.-

21, line. Moabite Writing. 11

z x 4 4 y 4 x 1 4 4 z Δ 6 0 x 7 ≠ 6,
y # z ≠ x y # ≡ 4 4 4 4
Hebrew of the same,
ל קגד ע י ב נ ע ג ק ב נ א ת ו ק ו ח ה
ח א ת ע ר ו י ע . !

21st line. English version.-
[and] worshipped all over, unto
Dibon. - Anakims built up walls
of the city of Hamath in Syria
north of Palestine in a forest,
and the people.-

22nd line

1 6 7 0 3
y
y 4 x
z x 4 4
≡ 4 4 0 w
y
y 4 x
z x 4 4
. 6 Δ 7 y
≡ x .
y
x .

ח ע ג ל ו
!
ע ג ק
ב י נ ו ת ו
ש ע ר ר י ת ו
!
ע ג ק
ב נ א ת ו
מ ג ד ו ל
מ א ח
!
S. 04 18.

The image of a calf, - (or a calf.)
- in, with, when, at, and
Anak, Anakims, -
ב נ א ת ו, built up walls of became ^{wise.} [Jer: 18, 19.
The horrible thing. [Isa: 18: 19, spurned]
and, - - -
Anak, Anakims, -
built up the walls, [became wise]
Migdol, - city of Egypt. -
mark, mark out, -
and, - - -
Ai, a city of the Canaanites in
the tribe of Benjamin.

22nd line. Moabite Writing.-

y. ≡ 4 4 0 w z x 4 4 y 1 6 7 0 3
x y ≠ x . 6 Δ 7 y z x 4 4 y 4 x
Hebrew of the same.-

ח ע ג ל ו ע ג ק ב י נ ו ת ו ש ע ר ר י ת ו
ע ג ק ב נ א ת ו מ ג ד ו ל מ א ח !

22nd line. English version.-

worshipped the image of a calf,
[a calf]. - But Anakims became wise
spurned the horrible thing. Then
Anakims built up walls of Migdol,
[city of Egypt, as marked out in
Ai, [city of Canaanites]. -
23rd line, -

29th line

מ x פ,
w m y
x פ
x x w q
o q q q
q q פ
פ o q z x
פ a x
y z x y
z l a

ס ת מ
פ מ ו ש
ת
ש פ ק
ב ק ר ה
ס פ
ת כ נ ה
ח פ ר י
ק ג נ
ב נ

acted fiercely,
Chemosh,
with, by, on besides, Towards,
religions truth, - [Ch: ש פ ק; Truth.]
inquiring after, seek. [Ex: 9, 13.]
numbered; reconed,
(from ב ל ה) was completed, finished;
was wasted, ruined, decayed,
the earth; the land, - ground,
and Anak, Anakims,
son, [ב נ ו] grand children, posterity-

29th line, Moabite writing 15

40 פ 0 4 q q x x w q x x w m y m x פ
z l a y z x y p a x פ o q z x
Hebrew of the same.
ס ת מ כ מ ו ש פ מ ק ש ת ב ק ר ה ס פ ר
ב נ ו ק ג נ ! פ ר י ח פ ר י

29th line, English version -
Chemosh acted fiercely Towards the
religions Truth, - inquiring after the
number finished, and ruined temples
in the land of Anakims sons, and grand
children, -

30th line

פ 4 0 z
w m y,
y o m
w a y
y d a d
פ a a
m o o a
x q o
w x y
m a z a פ
x x
o x m

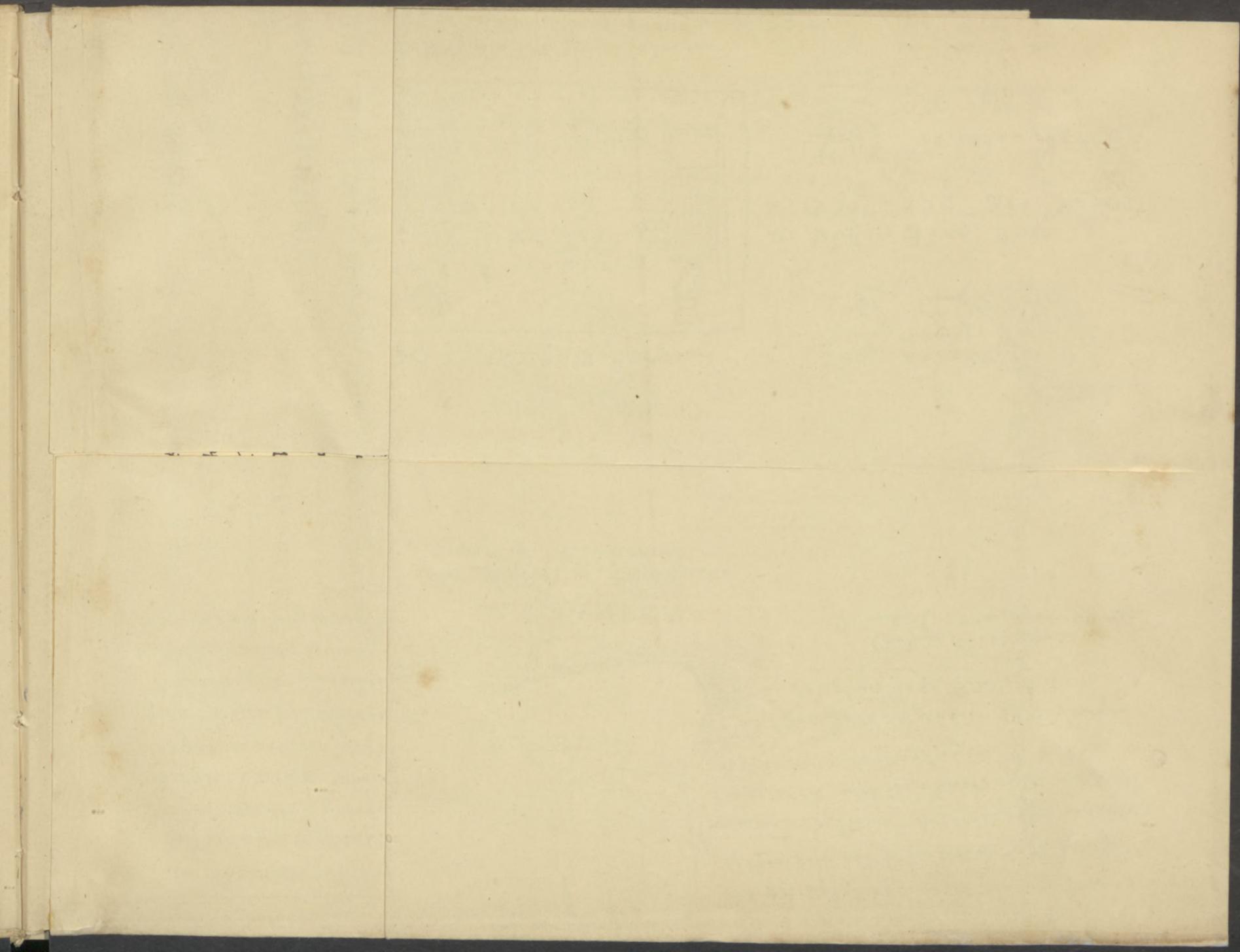
י ע ר ה
פ מ ו ש
ס ל ד
ר ש ע !
ד ת ו !
י ע
ב ע ל ו מ
ה ו ט
ש פ ו ש !
ש ו ו ר ו מ
ת
ס ת ה

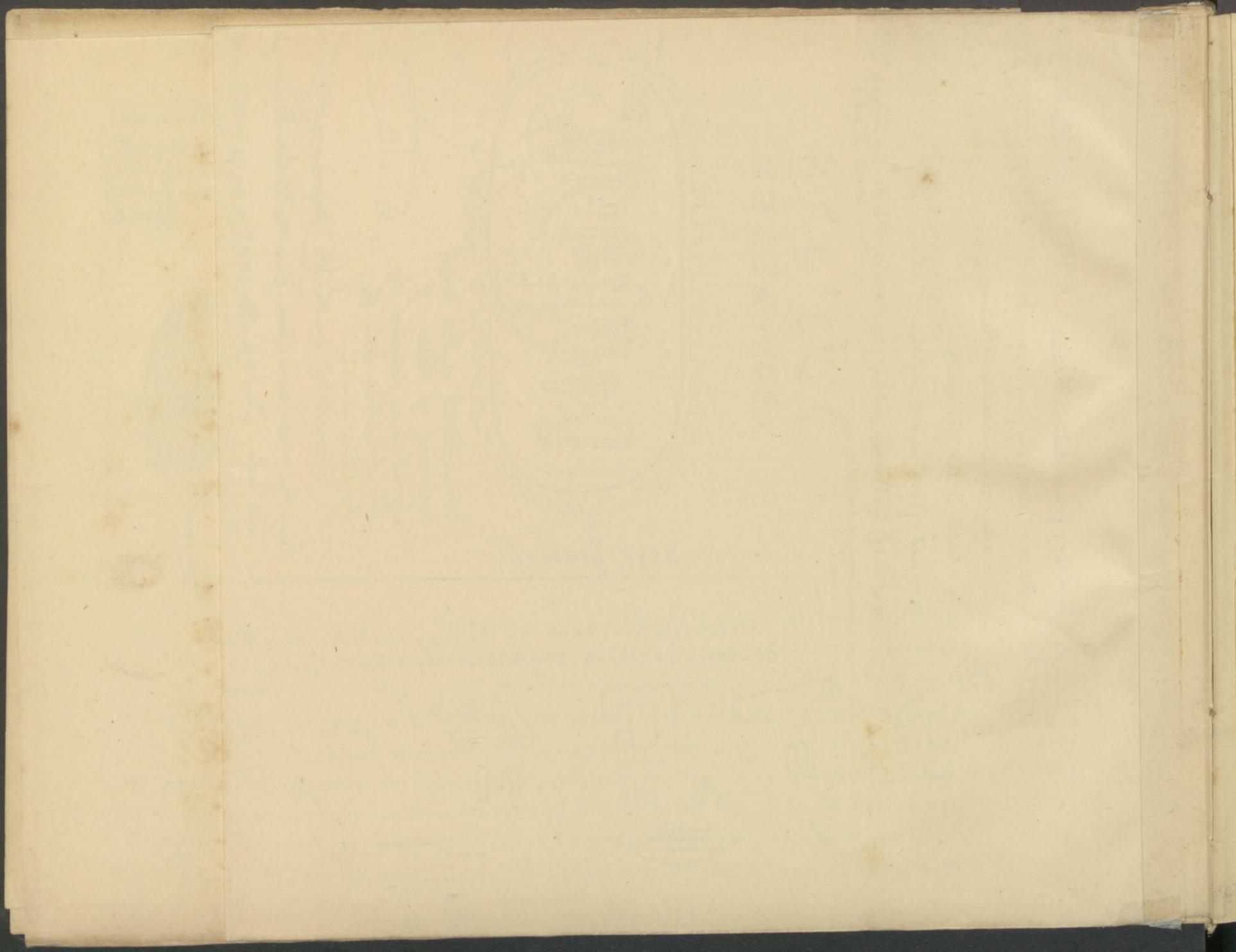
To the woods,
Chemosh,
king, Chief, ruler, Captain,
was, acted, wickedly unjustly,
Datan; one of the accomplices of
in metropolis of Ammon and Judah,
king of Ammonites [Phoenician god.]
join: in one thread. (ל ע ל Baal, lord)
man, men. - [Ex: 5, 12.]
form, solid parts, (Job: 40; 16;) ש ר ח
(chain, bracelet, (Isa: 3, 19.)
a hundred:-

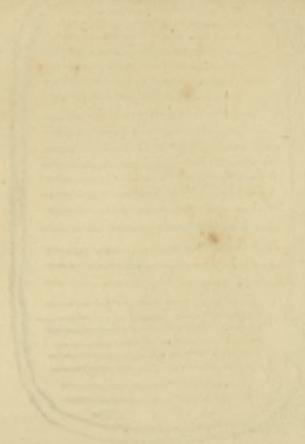
30th line - Moabite writing,

ל d a y # w a y y o m w m y פ 4 0 z
x m a z a פ w x y x q o m o q פ a a
Hebrew of the same, o x m
י ע ר ה כ מ ו ש פ מ ק ש ת ב ק ר ה ר ב ע
ב נ ו ק ג נ ! פ ר י ח פ ר י ס ת ה

30th line, English version -
in the woods of Chemosh the Chief
ruler (king) who acted unjustly, and
Datan one of the accomplices of Korah
who in the metropolis of Ammon and
Judah, joined in one thread, the man's
solid parts by a hundred. -
(see Numb: Ch. XVI, v I, 12, 16.)





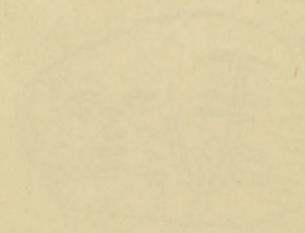
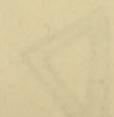
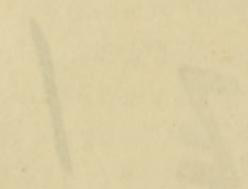


Faint handwritten text, possibly a name or title, located below the sketch.



Faint handwritten text, possibly a description or notes, located below the landscape sketch.

Plate 2





Account of the
East India Company
for the year 1781

Table showing the
Receipts and Payments
of the East India Company
for the year 1781

TABLE
A
Showing the Receipts and Payments
of the East India Company
for the year 1781

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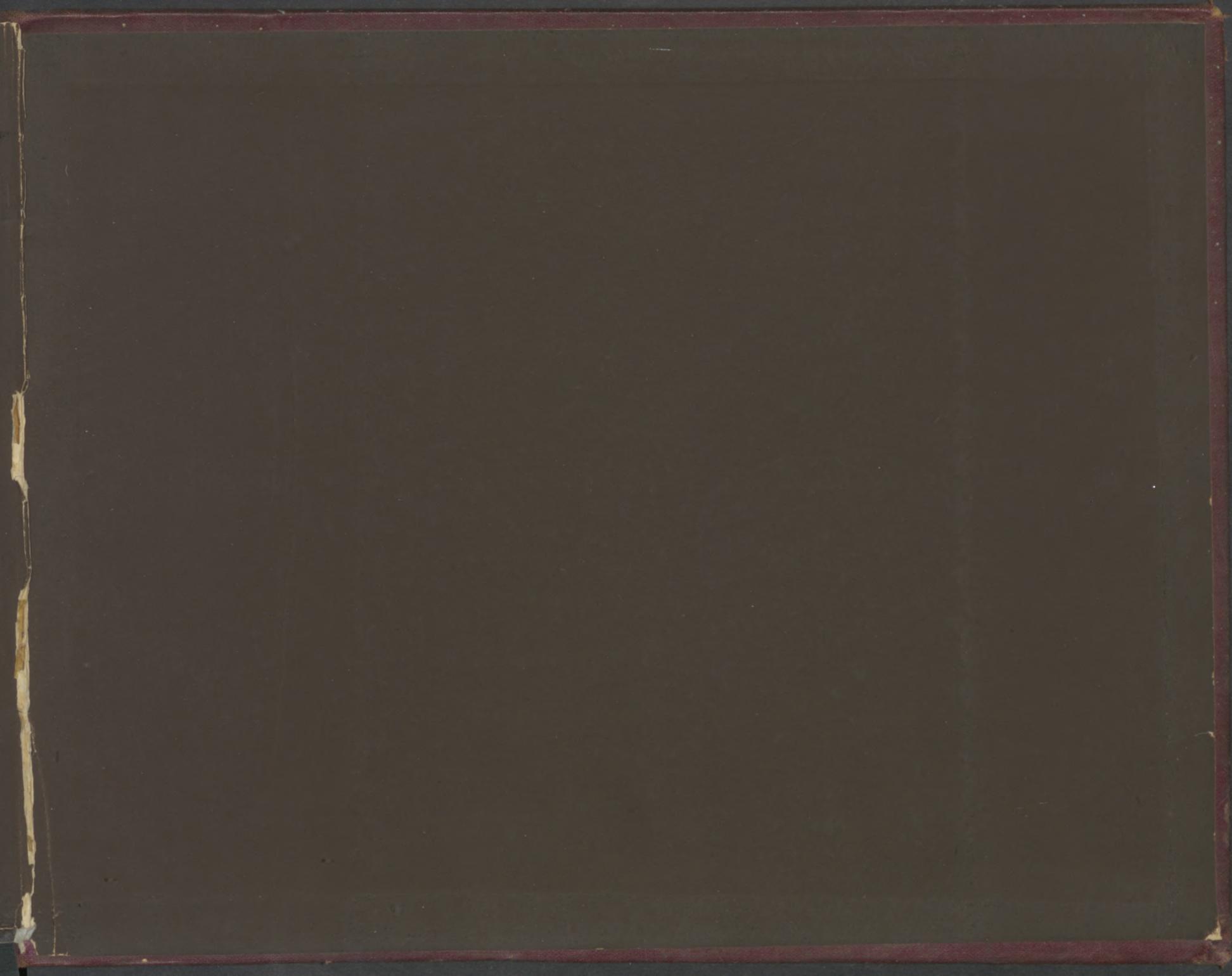
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