THE
MOABITE STONE,
AND
DR. BEKE'S SEMITIC SYMBOLS
FOUND ON MOUNT SINAI IN 1873,
DECIPHERED AND TRANSLATED INTO THE HEBREW AND ENGLISH LANGUAGES,
With four large Lithographic and two Photographic Plates,
BY CAPTAIN RENCZYNSKI,
Kt. of the Golden Cross, Virtuti Militari; Author of "The Valley of Death," and several other Works.
Member of the Historical Literary Association in London, Paris, and Dijon (France).
DEDICATED BY SPECIAL PERMISSION
To His Excellency the Lord Lieutenant of Ireland.
WITH TWO ARTICLES BY
J. DARLING,
Editor Londonderry Sentinel; Author of "Creation's Testimony to its God," "The Round Towers of Ireland," "Eloquence," &c.
AND
ORIGINAL POEM BY MISS ALESSIE BOND,

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THE MOABITE STONE,
AND
Dr. BEKE'S FOUR STONES FROM THE SUPPOSED MOUNT SINAI, 1873,
As Deciphered and Translated into the Hebrew and English Languages,
BY BROTHER MASON CAPTAIN RENCZYNSKI,
Kt. of the Golden Cross, Virtuti Militari.

BY SPECIAL PERMISSION THIS UNIQUE WORK OF LEARNING AND PIETY IS
Dedicated
to
His Grace the DUKE of ABERCORN, Kt.P., Kt.G.,
Lord Lieutenant of Ireland,
The Most Worshipful Grand Master of Freemasons of Ireland,

BY
The Grand Master of the Provincial Grand Lodge, and W. Mr.
And Wardens and Brethren of Free and Accepted Masons
Under the Control of the Provincial Grand Lodge of Londonderry and Donegal.

Signed this 25th February, 1875.

By Br. Sir James Stewart, Bart., Pr. G.M.
WM. Thompson, W.M. No. 69, P.G. Treasurer.

WM. Hanna, Pr. G.L. Secretary.
TO

His Grace the Duke of Abercorn, K.t.P., K.t.G.,

LORD LIEUTENANT OF IRELAND,

THE MOST WORSHIPFUL GRAND MASTER OF FREEMASONS OF IRELAND.

“Plata ni ero yo no tengo; pero te doy lo que tengo.”

Los Hechos, Cap. III. v. 6.
De Los Apóstoles.

May it please your Grace, having sanctioned with your illustrious name the dedication of this standard work of Biblical truth, to accept the most grateful and sincere thanks for the distinguished honour conferred on your humble servant,

THE AUTHOR.

LONDONDERRY,
April 16th, 1875.
THE MOABITE STONE.

Isaiah iv. 12. Revelation xxi. 15.

BY MISS ALESSIE BOND,

Anothress 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.
Preface.

My readers may be more or less acquainted with the name of Moab, and the Moabite Stone discovered in August, 1868, by Mr. Klein when travelling in the east of the Dead Sea. When he came to Dhiban, the ancient Dibon of the Moabites, he was shown a stone whose inscription he did not understand. He knew at once from the hieroglyphics that it was a most valuable document, and sketched out the shape of the stone, copied out two or three words from the top of the inscription, measured its dimensions, and, not having time to remain, proceeded on his journey towards Jerusalem, where he showed his acquisition to Dr. Peterman, of Berlin, who immediately took steps to procure the monument for the Berlin Museum. Thus ended the first period of Mr. Klein's discovery; and that of Captain Warren, R.E. to the Palestine Exploration Fund begins, who was at that time in Jerusalem, and to him we are indebted for the few fragments of that unique witness, which, after enduring for centuries, was broken to pieces by ruthless hands. A few weeks after Mr. Klein's visit Captain Warren saw a man who came from Kerak to tell him of the stone; but on learning that the Prussian Consul was negotiating in the matter, he left it entirely in his hands. About the end of January 1870, when hearing that the French Vice-Consul, M. Clermont Ganneau, had sent down to get an impression, and that a quarrel had arisen, ending in the destruction of the stone, Captain Warren sent a man to procure as much of it as he possibly could. He fortunately succeeded in obtaining good impressions of two large fragments (one No. 2 A, January 20, and the other No. 4 B, February 12, 1870), and a few small pieces. M. Ganneau, the French Vice-Consul, got an imperfect one of the entire stone, which has not yet been
sent home. The first photograph of Captain Warren's tracings from his two squeezes was sent by him to the Committee of the Palestine Exploration Fund, at No. 9, Pall Mall East.

It was considered, from the information obtained at that time, that the stone was undoubtedly the oldest Semitic (Slavic) monument yet discovered. Mr. Deutsch, of the British Museum, stated that the characters appeared older "than many of the Assyrian bi-lingual cylinders in the British Museum." The date was assigned, at the very least, as old as the ninth century B.C. That the stone chronicled the achievements of one Mesha, king of the Moabites; and that about this assumed date, viz., 900 B.C., there lived the Mesha, against whom Jehoram and Joahasaphat fought (2 Kings iii.), and that the inscription was full of well-known Biblical names, such as Beth-Bemoth, Beth-Baal, Moon, Horonaim, and Dibon. That mention was frequently made of Israel, a rival power, and of "Chemosh" the national God of Moab. Therefore it was considered invaluable to the alphabetical student. Nearly the whole of the Greek alphabet, said Mr. Deutsch, "is found on the stone, not merely similar to the 'Phœnician' shape, but as identical with it as can well be." As to the measurements of the stone, the author having given it elsewhere, there is no need for inserting it here. The Illustrated London News, May 14, 1870, gave us most important information on the first two fragments sent by Captain Warren; though imperfect as yet, it imparted impulse to the savants of Europe to vie for pre-eminence in learning, but with very little success.

Mr. Deutsch was the first who gave us anything—a mere suggestion of something, as we have seen in the Illustrated London News, May 14, 1870. Then July 9th, 1870, the Revue Archæologique contained M. Ganneau's commentary on his second transcription, together with some additions and corrections,
dated May 8th and 10th, Komosnadab (comp. Baalgad), which was accepted with confidence as the name of Mesha's father "INBIDH"—it means to say Had, i Bani—a conjecture proposed simultaneously by Dr. Weir, Nöldeke, and Oppert (see The Atha-
neum, May 21). In lines 4 and 5 M. Ganneau admits that the name Omri suits the characters, so far as they can be traced, but states that no verb exists before the "Heim." In lines 7 and 8 he reads, independently of Prof. Nöldeke, Frade (ra). In line 8, too, he now reads "tahcs nhbra hnb imi;" the days of his son (Ahab) were 40 years. In line 9, after hheshav, M. Ganneau reads hhhecshah, and suggests that it may be an Arabizing plural from (h) hhhec, &c., &c., &c. In the lines 12 and 13, M. Ganneau proposes to read, h-bh(s)av, "and I dragged it." Such were the attempts in all lines by M. Ganneau and others to say something, and that something so imperfect that it could not attest its own importance. Mr. Derenbourg's ingenious comparison of Tsereth-hash-Shahor (Josh. xiii. 19) is rendered unnecessary, if M. Ganneau's decision in favour of the reading (htrhm) is right. Similar suggestions were made by M. de Vogüé, who is considered an eminent scholar, and who proposes to read "lhphH," at the beginning of line 21; he supports this by the rubbing sent to him by M. Ganneau. Schlottmann's conjecture THPSL (line 21), and the reading of Captain Warren's photograph in line 32 (dar) are confirmed. M. Ganneau informs us he is in possession of original fragments containing more than 600 letters, thus restoring upwards of three-fifths of the entire stone. He also writes that in one of the lacunæ he has made the im-
portant discovery of the name of David. Two or three readings of interest from other sources may be added. Mr. Deutsch men-
tions that Mr. Klein, the original discoverer of the stone, has on his rough copy the words "from Thamor to Jericho." Dr. Geiger and Dr. Schlottmann have contributed articles on the
inscription, to be forthcoming in a number of the "Journal of the German Oriental Society," pp. 212, 226, and 253–260. Dr. Geiger takes "Callai," in line 23, as equivalent to "Cati," vessels; and renders, I made the fire-vessels (required for the temple of Moloch), for there were none within "Kir." He doubts Omri in line 4, but with Schlottmann accepts "had Diboni" (lines 1 and 2). Dr. Schlottman's remarks are supplementary to his published essay, an English translation of which is about to appear—(See page 272, The Academy, July 9, 1870.) I have thus digressed from my own work, merely to show the futile attempts of so many learned men in Europe, whose sincerity cannot be impeached, but whose opinions are so much at variance. They tried by simultaneous attempts to solve the mystery, but eventuated in a failure; not one of them could confidently master even a couple of words. But it was reserved for another man, having no pretensions to great learning, to unravel the secret, and explain what is perfectly true; and those discoveries are now sent forth in the hope that my feeble efforts may redound to the glory of God, and present a living witness of His power in the marvellous evidence of the Moabite Stone.
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, Cimbi, 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 more 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, such as the eminent Dr. M'Kee, of Magee College, will observe valuable information in 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 shall 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 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 RENCZYNSEKI 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 unsuccessful 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 twenty 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 wondrous 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 two years assiduously engaged, we should not advocate his claims on a translation which the more it is studied in juxtaposition 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 dissever 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 language, and through the Chaldean, Phoenician, 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 Sappo, 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-eminenty 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 Gentoo's "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 Phoenicia. Our Mui(dh)r and the Mahody of the Gentoo are not conical, but only columns of circular bases rounded at the tops."

When Seutonius, 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 gwyrf (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 reverenced was the coirth or pillar stone. Herodian informs us that the Phoenicians 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 Phoenicians, who introduced Baalism (the Canaanitish idolatry) into this kingdom 1000 B.C. The Phoenicians 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, cup and ring carvings, which is believed by antiquarians to correspond with the sculptures on archaic work wherever found in the British Isles. The old Carthagenian 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 Pyrae theia, 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 lapi dary 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 Caesar’s legions over run 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 canker ing 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 gneiss, 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 Phenicians who, two centuries later, navigated the Western ocean, and carried on extensive commerce with the ancient Britains.

Space does not permit or we might trace the historic link through the priests of Heliopclis, 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, con-
taining 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 valu-
able contribution to sacred antiquities, and recognise him as a
worthy collaborateur of Mr. Smith, who more than any living
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 Renck-
ynski 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 Eng-
lish 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, shall 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.

CHAPTER I.

Before entering into particulars concerning the subject I beg to say that the motive which leads me to write does not arise from promptings of an ambitious heart or from selfish ideas of speculation. No! such motive would lower me less than the lowest rank of those who cease not crying, "with the crier in the moon," "Go a-head and make money as you can and be rich—snatch at everything you can lay your hands upon, and lock your heart;" as if it were all that is wanting for our temporal happiness and the salvation of our souls hereafter. No, my fellow-man! short of pity and charity to others, short of your Church and religion, you cannot enter where the blessed are. No! First be pure in your heart, be pure in your mind, pure in your actions, and, above all, pure in your time-sanctified Apostolic Creed; and then trust yourself to its tenets, with full confidence in your Church, peace in yourself and with your neighbour; and the Kingdom of Heaven in after-life shall be your eternal abode, into which no wicked man shall enter, for the proud and selfish shall have more than an equal share in the regions of darkness.

Now, I come again to speak with you, my good Christian brother; to meet you with the fruit of my labour, and show you the truth, on which, in spite of so much contention and scandal, I mean to say a word or two, and show the perverted state of the human mind. In the outset of my subject I must tell you it is an irksome task to prove right where there are so many different minds, so many different views on the same topic; and yet you must hear something, or stop your ears for a day or two, before anyone should hazard his definition concerning the truth you wish to define. You must prove that in which so many men utterly failed. "Well," you say "since you have begun, you
may as well go on, and let us see how you'll go about it." Yes, my reader, I'll try it, since I am before you, perhaps bolder than before, and stronger in my own conviction; for I know that I am standing upon a rock that never shakes, and never fails to support those whose conviction firmly rests thereon. So I fear nothing whatsoever. Let perversion rage ever so fiercely, even more fiercely than the fiercest storm of wind, I hope, with the help of God, to weather the storm and the rage of the ungodly, and get home victorious.

The philosophers of old, the priests of Hindoo, the scribes and sophists of Egypt, the prophets and pharisees of the Jews, the wise men of Greece and of Rome, and the Apostles of our Lord Jesus Christ—every one of them in their fervent preachings tried to convince the sinful man that the past and present were as full of marvels as the omnipotence of the Almighty Father is great; that all these marvels were not the offspring of chance, but of His infinite wisdom and power; for He is Jehovah our God Almighty, Father of all things visible and invisible, in heaven above, and below, and everywhere. Blessed be His name for ever and ever! Amen.

Now to the subject. It is four years since you, my reader, and I got into our possession the same reprint of the Moabite Stone inscriptions. Many of its admirers perhaps glanced at it only, and laid it aside, thinking no more of it. Some of them perhaps looked at it struck with wonder and vexation, not knowing how to make out one single letter in all those thirty-four lines of close writing, or to discover the meaning of them. But one or two, however, were satisfied with some words spoken at random for the occasion, and let them go forth to the public, and grew proud. However, it was not so with others who could not let the document go from their hands till they had full mastery of the subject, and then deciphered all, word for word, and translated them into some modern continental languages. Many followed afterwards with success, or no success at all, for they brought forward no more proofs to confront the public. The document was sent by Captain Warren from the shores of the Dead Sea, not far from Dhiban, the ancient Dibon of Moab, first
to the Committee of the Palestine Exploration Fund in London; then to the Illustrated London News, in which paper the Moabite Stone writings appeared May 14, 1870. My first deciphering and translation into the English language appeared in the Londonderry Guardian, July 7th, 1870. Then it was reprinted by some other country papers, and in one or two in London. [The Evening Standard, London, Saturday, July 9th, 1870.]

No one stood before me at that time. I was the first to decipher and translate the Moab writings marked No. 4 and No. 2, as being more correct, the other two impressions being not good. From these two numbers, marked 4 and 2, I could discover neither Greek, Latin, nor Hebrew. The words were set almost without any point. It seemed that each line was a single word, and each word resembled in sound the Slavic tongue, so I shaped my first translation accordingly; and out of all this jumble I got something like a sense which resembled a legend of a Royal father describing on a tombstone the misfortunes of his beloved daughter, who, by her cruel husband, was chained to a rock on the borders of the sea, and left there as food for a formidable Ichtijamri (a sea monster who lived upon fish and carcases of men); however, she was delivered by a gallant Prince, Jaor, or Jeahor (which means in Slavic, George), and then, as a reward for his gallantry, he got her for his legitimate wife.

I cannot vouch for the correctness of my first translation, for I see now that there was since then an alteration made on the two first fragments of the Moabite Stone by the addition of many lesser fragments, which being collected and set together made it nearly complete, with some few empty spaces which, perhaps, can be never supplied. This altered collection was photographed and reprinted by some savants of Germany into a legend very romantically written, and set as a link to some chapters in the Scripture, which, they say, fits exactly the place where it was wanting; and then applauded themselves on this happy stroke of fortune. Nevertheless, I feel it my duty to tell the learned of Germany that their self-laudation is premature to be good. There are others who found out quite a different mean-
ing in the Moab writing from that which Dr. Ginsburg has given us to understand. It was very fine to say, "I, Mesha, am son of Chemoshgad, King of Moab, the Dibanite," &c., &c. But I think it will be satisfactory to see that what he meant, "I, Mesha, am son of Chemoshgad," &c., &c., is, according to my knowledge of the Moabite and Hebrew writings, nothing more but this—"Anakimshah, son of Chemoshgad, King of Moab and Diban, Abimelek upon whole Moab, thirtieth King in Anak, and Achor, Chief in Ahash, and Bemoth, and Zoat, up to Chemosh, Rechabite, and Bezek." I need go no farther than this with my translation here, for I have prepared extra plates in lithographic print, containing every word 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 I found my authority—not in a random shot from a crossbow, as some individuals tried to do, but from the uncompromising testimony of Scripture, which in all languages is the same as this shattered, yet living witness proves beyond any doubt the correctness and sanctity of Holy Writ.

As to the plates, they are made expressly to vindicate the truth by the living testimony of the stone, which cannot be altered; for who should dare to alter what God has appointed? It must remain as it is, and serve as a book of reference for ages to come. The second plate contains several figures drawn from pictures impressed on canvas or cloth used for various domestic purposes. These pictures anyone can see in the "Working Man's Educator," No. 24 and 25, King William street, Trafalgar-square, London (Mark of canvas, No. 177), or in some of our Model Schools in Ireland. The principal picture represents a man with a head-dress and beard as was the fashion before the time of Moses with all reigning princes. The rope on his neck indicates that he was led by some one to be executed; his hands are tied up behind his back with two coils of a rope, and at the end of that rope there is a little bell attached, as if to warn the men appointed to watch him. On the wrists of his hands he has not a wristband, but a pair of iron handcuffs, and the fingers of both hands are cut away. His body is not shirtless, but the
dress, tightly fitted up, resembles knit stocking work of some very fine material, perhaps worsted. On his left side, up to his breast, is an oblong shield, with teeth around it, resembling cogs of a wheel. In the middle of the shield there are nine hieroglyphics. The first is a bird of prey; next, in his front, two sharp-pointed scythe-blades without handles. Below the first two symbols is a right-hand glove; underneath, something like a badly-formed letter L; below that, another letter like a letter u on its side; under it another glove, longer than the first, for it is bent at the elbow; below this a lion at his rest; under him an article like an earthen urn or lamp. The last symbol resembles a pair of wooden handcuffs, or stocks for legs. Now, these hieroglyphics, the shield, and the unfortunate individual who is the owner of them, was a mystery to our savants in Great Britain and on the Continent. However, there was an attempt by some gentleman in London to unravel the mystery, and the result of his great effort is printed below the figure. He began his work from the second symbol, and made of it J. The first he turned into U, the third into A, fourth into AH, fifth into M, sixth into A, seventh into L, eighth into EK, ninth into KA, and gave birth to Judah Malekkah, giving no reason whatever for his Judah Malekkah; and then, we presume, he went away to congratulate himself on this very happy result, for he must have been quite confident that his deciphering is perfection—sine qua non. No one came to oppose him, for fear of something worse. This vexed me greatly until I began to see the want of logic in it. It was my almost daily practice to come and contemplate and speculate on the meaning of symbols, for I was dissatisfied with the deciphering, but I had not courage to touch it before I was sure of success. At last I could resist the impulse of my heart no longer. I tried an experiment. I sketched first the figures and the hieroglyphics, as you can see them on my second plate, and then, after some trouble, I succeeded in deciphering them all; one by one, setting the principal letters together, I got the name of Adoni-Bezah. My astonishment and delight had no bounds; I could do nothing for some time. After having recovered my equanimity, I counted the cogs on the shield of my drawings—they were thirty-six in number, the spaces were an extra number of thirty-six. Then I requested a young lady to go into the
corridor where the picture was, to count the cogs and spaces, to see how far I was correct; for I drew the ornament from memory, in a different room. She, "Miss L. M'C." came in, and said, "36 and 36—or 72 together." Yet I knew not the meaning of those cogs and spaces, though I knew they were not for ornament. The Canaanites or Moabites had no knowledge of cog machinery at so remote a time, and yet I thought there must be something in it of great importance. On coming to my quarters I searched in Josephus's "Antiquities of the Jews," page 136, and to my surprise and joy he thus speaks:—"But the affairs of the Canaanites were at this time in a flourishing condition, and they expected the Israelites with a great army at the city of Bezek, having put the government into the hands of Adonibezek. Now, they hoped to have been too hard for the Israelites, because Joshua was dead; but when the Israelites had joined battle with them, the two tribes Judah and Simeon fought gloriously, and slew above ten thousand of them, and put the rest to flight; and in the pursuit they took Adonibezek, who, when his fingers and toes were cut off by them, said—'Nay, indeed, I was not always to lie concealed from God, as I find by what I now endure, while I have not been ashamed to do the same to seventy-two kings;' so they carried him alive to Jerusalem, and when he was dead they buried him in the earth, and went on still in taking the cities."
The Moabite Stone as it is at present...

As it was found at Dibban East of the Dead Sea, in August 1868, by M. Klein traveling in the East of the Dead Sea...

N° 2.

N° 1.

N° 3.

N° 4.

B. -

C.

C. Y.

These four stones here were discovered on the supposed Mount Sinai. By D. Baha, on Mount Nebo.

The deciphering and translation of these inscriptions my reader will find on the fourth plate with some other very important Greek writings and the exact Hebrew words in every symbol. These four fragments I suppose are the very stones which the Israelites took from the River Jordan...

First words on stone Full size.

These words are in the first line of the Moabite Stone, reduced size of the original.

Translation of this writing is in the final plate and in book with the Hebrew and English translation.

This extract from Johnston's Schooland Family Map has many corresponding names with the names on the Moabite Stone. See Map Plate.
CHAPTER II.

Here is the solution to the number of cogs and spaces around the shield. Seventy-two kings are represented by seventy-two cogs and spaces. If ever a wonderful coincidence happened, it is this! Blessed be the name of God! For it must be attributed to His Almighty hand, as there is no other power could ever have done it with such wonderful precision. To prove the correctness of this statement, I refer the reader to the Bible, and hope, to his great joy, he will find in the Book of Judges, chapter i., verse 5th, as follows:—"And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites." Verse 6, "But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes." Verse 7, "And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died."

This is the man the picture represents here, and which must have been executed immediately after the event, to perpetuate the signal victory of the Jews which they had gained over so terrible a monster, who swallowed seventy-two kingdoms at one gulp. This must have been perfectly true, when such weighty documents as the testimony of Josephus and Holy Writ prove it beyond any doubt. This wonderful truth came to light just in time to meet the ungodly perversion.

The second group upon the second plate also is taken from the "Working Man's Educator," No. 132. The allegory of this picture must be considered as the very first known evidence in our Christian faith, and the beginning of the Jewish dissolution and downfall of Judaism after. This is the first authentic representation of a Christian, who was known to have come from the very time of our Lord Jesus Christ, who, in his divine nature,
first converted some infidel Jews to be Nazarene Christians, and the man here in half kneeling, half sitting position is represented as one of those primitive Christians with whom Jesus Christ must have been in daily communication. The ornament on his neck is a half disguised cross, which served to indicate to his fellow-Christians that he was converted, and at the same time to elude the suspicion of the fanatical, high-born Jews, among whom he is seen sitting with his work. He is holding a camera obscura on his lap, with a portrait of Queen Alexandra's children, who proudly points out with her right hand to some trifling imperfections in the picture, and desires the artist to be expeditious in altering them. This individual before whom the artist displays his work is Alexandra, daughter of Hyrcanus, high priest in Solomon's temple, wife of Alexander, the son of the late king of Judah, and mother of Aristobulus and Mariamne, the wife of Herod the cruel.

The first figure is the representation of the widow queen, Alexandra, mother of Aristobulus, whose age is sixteen years, and Mariamne, his sister. Second figure, the middle one, is the figure of Aristobulus, whom Alexandra wished to become a high priest of Solomon's temple in Jerusalem, as was his grandfather Hyrcanus. The third figure is the portrait of Mariamne, the daughter of Alexandra, second wife of Herod. The fourth figure is the portrait of Alexander, the son of Herod, by his first wife. He is the stepson of Mariamne. The fifth figure is that of the artist himself, who, after having made a portrait of his royal mistress, and of her royal children, made his own, to perpetuate the event of his being a Christian first employed by the very pink of Jewish fanatics in high quarters.

Now, dear reader, to make you see the correctness of my statement concerning the five figures, I beg to refer once more to the authority of the Jewish historian Josephus Flavious, who, in Book xv., page 404, of the "Antiquities of the Jews," speaks thus:—"Ananelus, Babylonian priest, was the high priest of the temple, when Alexandra, the daughter of Hyrcanus, the high priest and wife of Alexander, the son of the king, who had also brought Alexander two children, could not bear the indig-
nity. Now, her son was one of the greatest comliness, and was called Aristobulus; and the daughter Mariamne was married to Herod, and eminent for her beauty also. This Alexandra was much disturbed, and took this indignity offered to her son exceeding ill, that while he was alive anyone else should be set to have the dignity of the high priesthood conferred upon him. Accordingly, she (Alexandra) wrote to Cleopatra, the Queen of Egypt, to desire intercession with Antony (Emperor of Rome), in order to gain the high priesthood for her son. But Antony was slow in granting this request. His friend Delius came into Judea upon some affairs, and when he saw Aristobulus he stood in admiration at the tallness and handsomeness of the child, and no less at Mariamne, the king’s wife, and was open in commendation of Alexandra, as the mother of most beautiful children; and when she came to discourse with him, he persuaded her to get pictures drawn of them both, and to send them to Antony for that when he saw them he would deny her nothing that she would ask. Accordingly, Alexandra was elevated with these words of his, and sent the pictures to Antony.” I hope this historical statement will suffice to prove the correctness of my explanation of the five portraits in the picture.

Before proceeding further, I beg to offer an apology to my readers for having neglected to bring to light another story as evidence concerning my first deciphering of the Moabite inscription. There are similar legends in Russian and Lithuanian (the remnant of Ninivites) languages, which resemble exactly my own version. First, in Moscow there was printed a book in 1859, under the name of “CKAZKA o Ivanie Bohertyrie o Prekrasnoi Cupruhie Eho Svietlannie, i o Zlom Volczebnikie Karatchunie.” It is a counterpart of what I have said. Now, the English version of it would be as follows:—“The tale about John the Hero and his charming wife, Sviatlanna (the Ligh), and about a vicious sorcerer, Karatchoon, who carried her away up to his enchanted castle (in German Vervünshten Schloss), and kept her there, among captive princesses, confined so closely that no mortal power could venture to deliver them from it. Yet, our John the Hero, after much trouble and danger, succeeded at last in penetrating into the castle, fought the sorcerer, who
turned himself into a formidable Zmia, or winged dragon, killed him, and delivered Svietlanna and many captive princesses, and brought her to his father's house, and got married at last." The Lithuanians have the same story, but it partakes of a Christian faith, under the name of "Schventas Yoorguis" and the dragon and a princess, &c., &c., &c. But in this case "Schventas Yoorguis" means to say St. George, the princess means Christian faith, the dragon represents Islamizm, from whom the Crusaders delivered her after the capture of Jerusalem. The Poles also have the same story, but it is more classical than the other two; for with them the rider upon a silver-grey mare means death delivering the man from the dragon of iniquities of this world ere he should go into a better land, &c., &c. All these stories must have sprung from the same source of adventure of Perseus delivering Andromeda from the sea monster, who was going to devour her. This adventure must have occurred in a very remote time—perfectly true, for the testimony of Josephus cannot be disputed. He speaks in Book III., "Wars of the Jews," page 668, chap. ix., second column, paragraph second, as follows:—

"Now, Joppa is not naturally heaven, for it ends in a rough shore, where all the rest of it is straight, but the two ends bend towards each other, where there are deep precipices, and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable." We cannot blame the ancient notions of man for romance, for we cannot prove for certain that they believed they were wrong, knowing not the exact nature of their ways in worshipping God Almighty. They worshipped, as we do, according to their understanding. We must be thankful to the light in Scripture and the Holy Gospel of our Lord Jesus Christ and his Apostles. The Chinese, Japanese, Hindoos, and Malays have the same representation of death as some other nations, yet they do not invest him with the attributes of doing good, but destruction. They represent him as a furious rider on a grey mare, by which they mean that the Eternity they represented in a rider tramples over poor sinners, without regard to class, age, sex, or wealth. They gave him a sceptre in one hand, and a bird in the other, to show he is as swift as a bird in his flight, and powerful as the King of the universe. This is
what the sceptre in the hand represents. The string of skulls around him shows his attribute of unmerciful destruction, and that his office from the beginning of the world is never changing.

The representation is very poetical and true, for there is nothing that can escape his pitiless grasp. If one should ensconce himself in a golden cage, secured with a thousand brazen locks, he will find him out, and add his skull to the row of his hideous beads around him. After this illustration of my first legend, I beg to say that the present testimony of very remote times is represented by the Moabite Stone, and my conviction is, that this event cannot be attributed to chance, brought to us by atoms. No, it must be attributed to Divine Wisdom, which sent us light to behold in Holy Writ what is written is perfectly true. The Moabite writing bears in its bosom the sanctified word of Jehovah, as it was written and reverenced three thousand years ago. This is the stable foundation on which the Scriptures stand—the Gospel of our Lord and Saviour, as preached and written in the beginning, and shall be without end. This testimony of Moab came in time, as if to discomfit the machinations of Satan, who in his wily disguise cannot be hindered from his attempt on man.
CHAPTER III.

The Scriptures are a rock whence the stream of life is perennially gushing, from which the whole of Christendom and all creeds and denominations drink abundantly. To stop that stream of wisdom the wisest philosophers of antiquity could not succeed; for no man has power enough to do so. No perverse man can dispel the true notion concerning God.—["Ego sum omne quod extitit, est, et erit. Meumque peplum nemo ad huc mortalium detexit." "Je suis tout ce qué a été, tout ce qui sera. Aucun Mortel n’a encore levé le voile qui me couvre."]

Even Plato himself confesseth it was not safe to meddle with His works. I shall not presume so far as to think that my opinion is correct in supposing there may be some one among my readers who is not so fully conversant with the word history as to form his own judgment of it. I beg to supply him with a short explanation of that word, and give him an insight into its intrinsic value, and the benefit of study. My aid may be superfluous, but no harm can result therefrom. We know there are more histories than one. First: Profane history, which is the oldest of all. It speaks of events and acts of men which happened, and shows places in regular order of time, if those events and acts are worthy of perpetual preservation. Second: The history of tradition, which is not written history, but passing from mouth to mouth, from father to son without written memorial, being the weakest kind of knowledge, because oral and unwritten, or anything delivered orally from age to age, similar to the sentries’ pass-word in London Tower, the Curfew in Scotland, or the tones of a public crier in Ireland, which few hearing them would know their meaning; for traditional words in passing from mouth to mouth, during many centuries, become a mere sound; but there is a written history which gives a positive explanation. Third: Legendary history, in which the legend means anything incredible, or an unauthentic narrative. Fourth: Natural history, giving a full description of everything connected with animate nature. Fifth: History describing old coins, or
numismats and medals, but the writing on which is of a legendary character. Sixth: Sacred history, which is the most copious and perfectly reliable. But there is one history which is the most positive and veracious that has ever come into our hands. This is rock-engraved history, that cannot be altered, or in any way broken or entirely falsified, which seems incredible. Such history is engraved upon obelisks, granite rocks, marble cylinders, and marble slabs; and this history is now before me, engraved upon a basalt slab, with pre-Mosaic letters. This is called the Moabite Stone—the only one which ever has come from pre-Mosaic times with positive facts concerning the sacred history of Moses. We have only a part of it, for it may have been in some sumptuous palace, or temple of the Canaanites at Diban, which, perhaps, contained historical records from the times of Noah, and many other things which, some day or another, may come to light, and then be transplanted to the museums of Paris, or London, or even Berlin. This stone is the truest engraved history which is sacred, and will serve as a book of reference for ages to come. The history of Deism has its marble cylinders, as the cylinder taken from Babylon, now in the British museum. The inscription on it is cuneiform or arrow-headed letters, bearing testimony of (sun and moon, and a Divinity in the shape of a man) a worshipping ceremony by a Babylonian priest. See the plate, on which you shall find my attempt to decipher and translate its mystical writing. Mythological history also has its marble slabs, with pre-Homeric Greek inscriptions, as the marble bearing the name of Arundelian marble—[Arundelian marbles, containing the chronology of ancient history from 1582, with Lecroni in Attica, to 355 B.C., and said to have been sculptured 264 B.C. They consist of 37 statues, 128 busts, and 250 inscriptions, and were found in the Isle of Paros, in the reign of James I., about 1610. They were collected by Mr. W. Petty, purchased by Lord Arundel, and given to the University of Oxford, 1627. The characters of the inscriptions are Greek. There are two translations—by Selden, 1628; by Prideaux, 1676. A variorum edition of the inscriptions, by Mittaire, appeared in 1732, and a fine one by Chandler in 1763. (See Kidd’s Tracts, and Porson’s Treatise, 1789)]—which Lord Arundel obtained by purchase from the island of
Paros. A French savant, in his work on "The Origin and Progress of Arts in Greece, vol. ii., page 182, speaks thus upon the subject of the Arundelian marbles at the University of Oxford, 1785:—"De toutes les Inscriptions Grecques parvenues jusqu'à nous depuis la 70, Olympiade, la plus importante est cette qui est connue sous le nom de MARBRE D'ARONDEL. Dans son état présent, Elle contient une suite d'époques depuis Cécrops—[Cecrops, the founder of Athens. He lived about 1556 years b.c. After a reign of 50 years, he died at Athens. Troy was destroyed 1184 b.c.; so he lived 372 years before the Siege of Troy, which lasted ten years]—premier Roi d'Athenes, jusqu' au temps où Callistrate fut Archonte* de cette ville célèbre. C'est l'année même de la naissance d'Alexandre le Grand, la seconde de la 106 Olympiade, et la 355, avant notre Ère. Les deux lignes qui suivent cette datte, son tellement altérées par le tems, qu'elles ne peuvent être restituées avec certitude; nous sommes néanmoins certains qu'il y manque un èspace de 90 années; ce manquement ne vient pas du marbre, comme j'ai cru avoir lieu de le remarquer, mais de ce que les lettres sont entièrement effacées. Cêprécieux monument est de l'an 265 avant la naissance de Jesus Christ. On ne peut assurer ou il a été trouvé, mais on a raison de croire qu'il vient de l'isle de Paros, d'ou il fut apporté à Smyrne avec d'autres marbres antiques, rassemblés par ordre de M. de Peiresc. . . . . . . Ils furent vendus aux agens du fameux Comete Thomas Arondel, portés à Londres en 1626, et déposés dans ses jardins situés au bord de la Tamise. Selden, en les publignant, leur Donna le nom de leur possesseur, qu'à présent [1785] ils partagent avec l'Academie d'Oxford à laquelle ils appartiennent. [Page 184.] Lydiat, A. Prideaux, après Selden, ont écrit de savants commentaires sur la Chronique du marbre d'Arondel.]—They were presented to the University of Oxford in 1627 by his grandson. They contain a chronicle of the city of Athens, engraved about 264 b.c. Again, the Rosetta Stone, first discovered by the French in 1799, and brought from Rosetta in a French vessel, from whence it was taken by Mr. Hamilton, who deposited it in the British Museum. In 1871 Mr. Letron published the text and translation of the Greek

* See Plate 4.
inscription. It is a piece of black basalt, about three feet long, and 2½ feet wide, with an inscription in three languages—namely, hieroglyphics, modified hieroglyphics (enchorical)—I think they are Coptic letters, and the Greek, setting forth the praises of Ptolemy Epiphanes (about 194 B.C.) It has been subjected to the investigations of Dr. T. Young and Champollion. Besides these two uncompromised testimonies of dates, there are still older writings in the very primitive Greek characters yet known to the savants of Europe, as the inscriptions found by M. l'Abbé Fourmont in his travels made in 1728 and 1729 in Laconia (Laconie), and some of these inscriptions you can see in "Mémoires" of the Academy of Inscriptions in Paris, and after his death a great number of them were lodged (dans la Bibliothèque du Roi) in the Royal Library of Paris. There are several volumes of these inscriptions written in a language but little known to the learned of Europe. Owing to the great expense of publishing them they remain in an unpublished state as yet. In one of his published memoirs he gives us a very interesting description of the discovery of a temple of Minerva Onga in Laconia, where there are engravings in primitive Greek writings from times before the birth of Moses, according to the Arundelian marbles, beginning the chronology from 1582 years B.C., at which time Cyclops is supposed to have come to Attica, and in 1556, just fifteen years after the birth of Moses, he brought a colony of Saites from Egypt into Attica, and laid the foundation of the kingdom of Athens 780 years before the first Olympiad, and ten years before the period when Scamander came from Crete into Phrygia, and began the kingdom of Troy, 1546 B.C. This l'Abbé Fourmont discovered, and the above said temple or chapel of Minerva Onga. The word Onga is not of Greek origin, for they have nothing to assimilate with it or any other language except the Polish language, in which you will find a word resembling Onga; "Ongad, Ongi," which means in French "Jadis, or Autrefois," or the word "Formerly" in the English language. So much for the meaning of Onga.* This chapel or temple in Laconia was built by King Lacedemon, father of Amycles. He was the

* See Plate 4.
first who built two temples for the Greeks. To one of these temples he gave the name "Celta," which means la célèbre; and the second "Phanna," which means l'éclatante. These poetic ideas are worthy of the subject which inspired them; and show it was not made by a barbarian, though so far remote from our own time. The prince who conceived these ideas married a princess named Sparta, daughter of Eurotas, who lived to a very old age. Having no son, he yielded his crown to his son-in-law, and built a chapel close by where his grandson afterwards built a temple to Apollon, of Amicleo. This chapel was in a perfect state of preservation, though it was buried in a forest of brambles, moss, and big trees, and hedges all around. On removing many thick deposits of moss he found three stones of immense size forming a pediment to the building, which served as steps to the chapel. Each of these stones was sixteen inches high; four other stones, each of a single block, formed the four walls; they are five feet in thickness, and about twenty feet high, and as many feet long on the outside of the chapel, but the dimensions of the room inside are only ten feet broad, sixteen feet in height, and sixteen feet long. Each of the stones on the outside of the temple (or chapel) was about twenty-six feet in length and breadth. The stone in front of the building facing the steps was about twenty feet. The pavement on the floor of the room and the roof was formed of three single stones ten feet in breadth and sixteen feet high; two of these rocks put together on the top formed the roof and the front of the chapel, so unique in its construction, seven stones only forming the building complete. The door of the building, scarcely four feet high, was cut in the solid wall. The stones are not dressed, and are black in colour. And this was the building ascribed to being the work of Cyclops. In spite of the small size and rusticity of that sacred edifice, it has a very remarkable character and is very imposing. It seemed at first to be a grotto, as M. l'Abbé Fourmont says; and he entertained the idea that it must have been built by giants, as there is no such edifice to be seen in our days—not even the most remarkable and most recherché can approach it in grandeur. After having removed the thickly set moss and rubbish of rotten trees and vegetable matter, set there by the hand of countless ages, in front of the chapel he discovered some characters
curiously written, by means of which we have learned that it was dedicated to Minerva Onga, by Eurotas, the founder of this edifice, who took the name of a king, Iketerkerates, whose name, according to Hesychius, was that of Lacon, one of the most ancient, no doubt.* They ceased to use it only after adopting the name of Lacedemonians, from Lacedemon, the son-in-law of Eurotas. The name of Onga, however, being quite strange to the Greeks, must have been given by Phœnicians to their Minerva. Cadmus brought first the letters and the worship of Minerva to Boeotia, and one of the gates in Thebes took its denomination of Onga because Cadmus consecrated in its neighbourhood an altar of stone, with a temple to that goddess of his country, after his arrival in Greece.

* See Plate 4.
CHAPTER IV.

This celebrated epoch is fixed by the Arundelian marbles at the corresponding date with the year 1519 B.C., or 125 years before the temple of Apollo was built at Amicles.* Add now to this date of Minerva Onga our Christian era of 1874 years from the time of Christ, and the result will be 3393 years exactly, or 52 years later than the birth of Moses, 1571 B.C. His five books were written 1452 B.C., when he was 119 years old, for he died the next year, 1451 B.C. So we have from the time of Moses' birth, and the Christian era 1874, 3445. The age of the temple of Onga being 3393, shows us that Moses was only 52 years old when this edifice was constructed and the writing had been scooped out, for they had no iron tools for engraving; iron being discovered by the Idæi Dactili on Mount Ida, in Crete, 1406 years B.C. Minos lived at that time, for he gave laws to the Cretans in that year, writing letters being invented by Memnon, the Egyptian, 1822 B.C. The Onga writing was made 303 years after their invention. But we know that the celestial observations began at Babylon 2234 B.C., the register of which was sent by Calisthenes to Aristotle for 1903 years, to the capture of that city by Alexander the Great. We must say that astronomical observations could never have been executed by symbols like the religious service of Egypt by hieroglyphics, so they must have had well cultivated language and written characters to accomplish it 412 years before Memnon’s invention in Egypt. The proof of this we have in the British Museum, upon two cylinders of marble, found in the ruins of Babylon, on which there is an engraved representation of a religious service by a high priest of Babylon, in the act of worshipping the sun, the moon, and an idol in the shape of a man. The words, which are written in cuneiform letters, represent their first notions, rude as is the representation, of a Supreme Power, as Zeus, or God; Rhea, the moon; and Hora, the glorious sun:—‘Saying I am the light; three in one on high, three in one below, and three in one everywhere” (see the second plate). The original sound of

* See Plate 4, 24 lines of the Priestesses of Apolom.
these cuneiform words seems to be Slavic:—“Try Odin na Wyzy; Try Odin na Nizy; Try Odin Wsiudy.” So much for the heathen worshippers of old; but they have also got written documents of their profane history much nearer our own times, and this is the Rosetta Stone inscription, which in due time I shall give to the public, with my translation of the hieroglyphic text, and part of the Enchoric writing, which does not seem to me to be the same as the Greek inscription below the first two inscriptions. Besides these I have a transcription of primitive Greek writing concerning Apollo’s temple, and the names of all the chief priestesses from the beginning of his worshipping to the downfall of Troy, 1148 years before the Christian era. The register of these priestesses on the first slab extends over 234 years of their reign.* The first name begins the Priestess Aka- kaliz. But the first line begins from the right hand to the left, and is written thus—Mateaz kai kourai ton Apollo—and then the second line continues the name of Apollo from the left hand to the right—Noz kai et. . . . . . Mateon Aka kaliz Akraton Mateea D. 10 years; then the fourth line begins again from right hand to left hand with the word aeeropa, and so on until the last line, which is the twenty-fourth, concludes the register with the last name of the twenty-seventh priestess, Poludora. . . . All the rest of the space is left blank, which shows that she lived when the Siege of Troy began, 1194 years B.C. The second register on the second slab was begun 80 years after Troy was destroyed, or 1104 B.C., and embraces the run of 283 years after the interruption of their office on Poludora, who lived, according to the testimony of Thucydides, 49 years after. Then, after the lapse of 80 years, a new register was begun, with the name of high priestess Enalia; and the last name on that second slab is Apia, daughter of Lysistrate. Then, according to what Thucydides says, the interval of office of priestess, beginning from Enalia to the end of office of Apia, must have been 874 years’ duration. So the history of the heathen mythology and other pagan histories are extant; whereas Holy Writ was fighting its way through countless ages quite alone, without any support, until it

* See Plate 4.
came to pass that the Moabite Stone was found, in 1868, to bear the undeniable testimony that the Bible is not a fiction, but the most sacred truth of whatever it contains, no matter how it happened. But it did happen, as the circumstances are recorded by Moses and all the Prophets, and Apostles in the New Testament of our Lord Jesus Christ.

*True translation of thirty-four engraved lines from the Moabite Stone inscriptions, found in 1868 at Dibon, &c.*

We read in the fifth book of Moses, called Deuteronomy, in chap. ix., verses 1 and 2, these words:—

1. "Hear, O Israel: Thou are to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2. "A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!"

"These were the words which Moses spoke unto all Israel on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab."

Now, the very first words on the stone are just the same as Moses spoke to the multitude of Israel, and the names of Paran, Hazeroth, and many other names mentioned in the Scripture are living yet.

Translation of the deciphered words on the stone:—ANAKIMSHAH, the son of Chemoshgad (Melek), King of Moab, and Diban, chief king and high priest (Abi-Melek) upon whole Moab; thirtieth king in all kingdoms of Anak, and the valley of Achor; chief prince of Ahash, with Bemoth, Zoath, up to Chemosh Rehabite; Beshek, with Shihon (Melek) king upon Ashalkin (or Shelkin), up to the limits of Jordan, with diminished boundaries of Sinay, and six kingdoms of Han, King of Israel, who pitched his tents over all Moab, Yamin (or Yeman) Reuben, within the limits of Thaanagh, and the children of Tho-
lagh, and the people of Yamar, and Ai, which Chemosh surrounded with death and destruction. And all Moab very much dreaded the command of Yamri in Aroer, whom that Bih (contraction for Bahal, which means Pagan God; or in the Slavic dialect of to-day, means Boh or Bih, or Bohg, the Supreme God) of Babatah made perish, when Israel stopped at Abdi-Halim 12 vells,* and Irash, of Amorites, up to Zimah (or Zimmah), Deba (Medeba), Yshub (or Yashub), and Heman's eleven children in Kiriath-Arba, of Arba-Han, smote with war and desolation this much-dreaded Bih Chemosh, and Aran with Bahal-Meon, and Ahash, Bih of Haish, and He, and Ai, with Kiriathim, and Aosh, and the people of Gad, at Yashub, lie in wait in the land of Mihalem and Ybon, and went up to Ghamali, Sharah, with He, and Beth, and Lathamaim, Beshar, and Ahazah, and Aharah, Athahal, the king of Sidon (a town of the Danites), and Yi, Yje-Abaram in the wilderness which is before Moab, and Korah, with the temple of that much-dreaded the terrible Chemosh, who up to Moab smote all with death and desolation, and laid waste in Hor up to Lighany. Chemosh Bekkariath, of Bekkar, and Ashur. Bih Chemosh carried away and chastised the people and the Prince of Ai, up to their limits; seized upon Ahaz, King of Judah, and Nob (the city of Levites, in tribe of Benjamin), and removed Israel further onward to Balalah and Alathaim. Bih Marakkih with Shaharuth admonished in Ai, in which he saw the complete destruction of Ahiragh and Shabamath (city of Reubenites.) But God (Alochim) the true God was powerful and victorious, made them miss the mark; because they were concealed (protected) from Chemosh and Huram. The temple of Maakah at the foot of Hermon, was set up (was placed) to Jehovah, who spake to the fathers of law that the multitude of men might be encamped at Chemosh. But the (Melek) King of Chemosh would not suffer Israel and the children of Yahatz to pass through his border; so King Israel came to Yashub (Yashubeam) the Korhite's Bih Bihlathahamah (or Bihlathahim), laid upon it and upon Yehoramah (or Yehoram), Chemosh Magh (Magian), of Akkah (town at the foot of Mount Hermon) said to Moab:—“Would that it were even-

* See the Map in Plate 3.
ing.” He acted wisely. Besheh (town of Besheh) and Aishah, and temple of Ahatz (King of Judah) took hold of all Diban and drew by lots. The children of Anak Korahih (town in the tribe of Benjamin) destroyed, and the people perished with Haghhal III.

And the children of Anak Shihorey (Shihor), in the mount of the valley Zareth Shahor, Anak Mag-di, Lathaith (Duke Magdiel) and children of Anak, and Beth-Melek, and Anak, the Hittite, Kilai (Keilites), Asher Shunamite, Bukkiah, up to Achor, Beer Aun (Arnon) Bukkorah, Bukkariih and Amri (Amori), Melekeh, and the people of Lachish, Hash, and Chemosh (Berburithah), fed the beasts, and Anak, of Kiriatey, Lakkarahih of Ben Ai III., Israel. Children of Anak, Achor, Apor-Hor in (Anakashtey), the land of Anaks, people of Yss, up to Paran (Barran) pitched (kuback) the tents the children of Beth-Bemoth Kai-hir-shaha city of Moab. The children of Anak, Bozra. Bela died, and Zobab of Bozra, the son of Zerab, reigned in his stead. (Genesis xxxvi., 32.), which for Ahar, king of Judah | — | Diban, fiftieth (Hamashim) lot, which is the limit of all Diban, laid with desolation, and Anak Melek destroyed, Bokkarah Ashar went straight on Tirr, profaned Ghethi-hal (Ghethile) in the land of Anak. Ben-Beth Diblathan (native of Dibon), Beth Bahal-Meon and Aisha destroyed.—m. 600.—The land of Hayran, Yashub Bih—B— | — | and Amoir up to Ti, Chemosh Harad with Lathahim—Bah (or Bih), Iraann and Ai, and He, Chemosh much dreaded, and upon all He Kohash lifted up his hand— | — | K, | — | and Ai———. Blessed be the name of God! Amen. [Remark: the empty spaces show the want of words which were lost.]

“My God and Father, while I stray
Far from my home, in life’s rough way,
O teach me from my heart to say,
“Thy will be done!”

Then, when on earth I breathe no more
The prayer, oft mixed with tears before,
I’ll sing upon a happier shore,
“Thy will be done!” Amen!
THE MOABITE STONE.

From the LONDONDERRY SENTINEL, 17th April, 1875.

WHEN Rev. Mr. Klein started on his mission through the East he had no idea of discovering the ancient monolith that proves the most wondrous record of a region allied with the history of those Canaanite Kings against whose Baalist idolatry Israel's Prophets bore solemn testimony for Mosaic truth. For over three thousand years it had lain as a mute but eloquent witness on the site chronicled by events in which Abraham's descendants acted a conspicuous part—a perennial memorial of antiquity—and survived the ravages of time, and rise and fall of dynasties, until this humble German Evangelist visited the locality, and the precious relic was rescued from lawless Bedouins. Anything associated with the history of the land of Moab must interest Biblical students—a country so long inhabited by the Israelites, and hallowed to the Hebrew race as their lawgiver's place of hidden sepulture (Deut. xxxiv., 5-6), where "the servant of the Lord died," and was interred by Jehovah Himself, after he had beheld from Nebo's lofty mount the arena of David's and Solomon's future glory and victories. More especially when the evidence positively confirms the veracity of Sacred Writ, and explains many historical, linguistic, and geographical points hitherto obscure. Long ere discovery of this valuable monument, writers on prophecy were struck with fulfilment of the Scriptural Records on the present state of Moab. "There is scarcely a feature," says Keith, "peculiar to the land of Moab, as it now exists, which was not marked by the prophets in delineating the low condition to which, from the height of its wickedness and haughtiness, it was not finally to be brought down"—a condition described by Dr. Porter, a modern traveller through the Holy Land, as a "mournful scene of utter deso-
lation” that “would seem as if the people of Moab had heard the injunction of Jeremiah.” This one feature renders the Moabite Stone the most priceless antiquarian document yet discovered; and, after careful examination by the most eminent European savants, it has been pronounced the oldest Semitic monument extant. Several translations have appeared; but though they agree on some Biblical names and achievements recorded on the stone, there are discrepancies which Captain Renczynski considers should be cleared up, to solve the chronological errors which form the chief obscurity. [Vide Plate I.] He maintains that, though difficult to decide the exact data, the inscription enables us to conjecture that it was written when Moses completed the gathering up of the Israelites, and left Rameses, in the land of Goshen, and arrived at their seventh station at the twelve wells of Elim, situate between the Deserts of Etham and Shin, and abode in Kadesh (in the desert of Sin) in the first month (Numbers xx., 1). On the fifteenth day of the second month after the Israelites passed the wilderness of Shur, where they suffered for three days without water, they came to the bitter waters of Marah, and journeyed until they reached the twelve wells of Elim. At this point Captain Renczynski dates the Moabite Stone, because Anakimshah [vide chap. iv.], the son of Chemoshgad Melek (King) of Moab and Diban, Abimelech (chief King) of All Moab, and thirtieth king of Anak, &c., speaks on the seventh line of the Moabitic inscription in words agreeing with the Pentateuchal Records:—“And Israel stopped at Abdi Halim, and were delivered, and seized by violence on Hamari (Amorites) with Zimah (Zimmah) and the temple——” [The remainder of the sentence is missing.] We perceive, Exodus xvii., 1, that the Israelites proceeded “from the Wilderness of Sin,” and “pitched in Rephidim, and there was no water.” “Then came Amalek and fought with Israel in Rephidim”—v. 8. “And Joshua discomfited Amalek and his people with the edge of the sword”—v. 13. “And Moses built an altar, and called the name of it Jehovah-nissi”—v. 15. Amalek is a contraction of Abimelek. The name Jehovah is the second word on the eighteenth line of the stone; on the sixteenth line we have the Hebrew word אדג God, a contraction for אדג God; and plural ויורא God, the true God; on the twenty-
sixth line the important words Desert of Parann, Hebrew עֵרֶנֶן; and on the seventeenth line there is one word that may be taken for Moses. It is written mesim, and seems to correspond with the Hebrew word מַסִּים mesim, which means a place; set; was placed. Captain Renczynski prefers the word "Moses" to "place," because Moses being written מֹשֶה Mosheh in Biblical Hebrew, differs from Mesim. Thus the seventh, seventeenth, and eighteenth lines would agree exactly with Exodus xvii., 15, and fix the date of the Moabite Stone immediately after the battle with Amalek at Rephidim. Such a venerable relic excels those "solitary ruins, sacred tombs, and silent walls" which Volney hailed as contemplation for "a thousand delicious sentiments, a thousand admirable recollections, pregnant with useful lessons." The words "Baal" and "Beth-Bemoth" on the stone awaken a thousand thoughts, fraught with richest historical lore, which prove its antiquity, and enable us to trace the Sidonian deity and high place idolatry, from their Canaanitish source, through Babylon, Phoenicia, and those Eastern and Western nations where sun worship prevailed. Baal was adored as Belus in Assyria—identical with Nisroch, the deity introduced by Sennacherib into Phoenicia; as Belsamen in Sidon; and when the Israelites left Egypt they marched through a city named Baaltzephon, on their route to the Red Sea. Baal-Hamon, Baal-Hazor, Baal-Shalisha, and Baal-Perazin were called after his name, so that the inscription deciphered and translated on Captain Renczynski's first plate elucidates a most important phase of sacred history. The Moabitic monument thus bears witness to the Sacred Oracles, and exists as the oldest record that has arisen from the tomb of ages to testify to the truthfulness of the Mosaic narrative, and explicate the most ancient events.
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 desolate 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.