

A PASSAGE ON THE MOABITE STONE.

On the Moabite Stone the word אִשַּׁב has been taken in two senses: Line 12, "I carried off;" and line 13, "I caused to dwell." Is it not possible that in both it answers to the Hebrew יָשַׁב, "I turned" (*cf.* 1 Sam. xv, 31, from the root שׁוּב). In Assyrian the aorist takes *a* as a prefix (*cf.* *asib*, "I sat"), and the Moabite dialect approaches Assyrian in some particulars (pronouns, plural, and verbal forms). This change, if there is, as I suppose, no real grammatical objection, makes a great difference in the historical meaning of the text—

וּאִשַּׁב מִשָּׁם אֶת אֶרְאֵל דָּוִד וְאִסְחַבְתִּי (ה) לְפָנַי נִמְשָׁ בְקָרִית
וּאִשַּׁב בָּהּ אֶת אִשׁ שָׂרֹן א . . . מֵחֶרֶת

"And I turned thence (from Ataroth) to Ariel of David, and I pulled it down before the face of Chemosh by war, and I turned by it to the men of Sharon (and . . .) afterwards."

The fourteenth line records the taking of נֶבֶה, either Nebo or Nob, where the altars of Jehovah" were pulled down, but this word is used in the Bible of pulling down the walls of a city (2 Sam. xvii, 17).

In this case if, as is generally supposed, the Ariel of the Bible is Jerusalem, King Mesha claims to have taken Jerusalem and to have gone on to Sharon, and to have overthrown Nob in the time of Omri's son Ahab, or more probably later, after his death (*cf.* 2 Kings, iii, 4). The victories of Mesha would follow Jehoram's attack, and in the same reign (2 Kings, viii, 16-22) there was a general revolt from Edom to Libnah, which would agree with this rendering. But we do not know for certain where Ariel—the "city where David camped" (Isaiah xxix, 1, 2, 7) should be placed, and the term Sharon was applied to other grazing plains besides that near Jaffa—notably to one near Tabor.

C. R. C.

THE BATTLE OF KADESH.

(3rd Sallier Papyrus, "Records of the Past," II, pp. 67-78.)

THE conquest of Kadesh by Rameses II was preceded by a surprise nearly fatal to the king. He was told that the Hittites had retired to Aleppo, and riding alone to the north-west of Kadesh, was cut off from his army by the Hittites, who were in ambush, and who came out by the ditch south of the town west of the Orontes.

The position of the Egyptian army in rear is minutely described. The legion of Amon was behind the king (*i.e.*, towards the south), the legion of Phra was by the ditch, west of the town of Sabatuna, divided by a long distance from the legion of Ptah "in the midst," which was

near the town of Arnama. The legion of Sutekh was on the road, apparently at the "Lake of the Land of the Amorites," or of "*Amuli*." They were all at a considerable distance from Kadesh and from Rameses, on their way from the south.

This account is easily explained if Kadesh be placed at *Kades* close to Tell Neby Mendeh. Arnama will then be *Hirmil* in the Orontes valley, Sabatuna, *Zabun* further south, and the Lake of Amuli, the great lake of *Yammâneh* on the east slope of Lebanon. All these places I have visited. They lie on the direct road between Kadesh and the Lebanon Pass to Afka. This agrees also with the statement in the poem of Pentaur, "He marched through the valley of the River Orontes." The Egyptian corps were each 14 miles or a day's march apart.

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16th June, 1890.

CONQUESTS OF RAMESES IN GALILEE.

IN his eighth year Rameses II attacked Galilee, and took the towns of Shalama (Shunem), Marona (Merom), Ain Anamin (probably Engannim), Dapur (Tabor), and "the town Kalopu on the mountains of Beitha Antha."

This last is apparently Beth Anath in Upper Galilee, which Sir C. W. Wilson fixed at 'Ainitha. Looking at the map, I see that the ruin *Shelabun* is on the hill to the west of Ainitha. The site (Mem. 1, p. 245, Sheet IV) is ancient and important, and may very well be the Kalopu of this campaign.

C. R. C.

JEWS AND GENTILES IN PALESTINE.

To draw a picture of Palestine about the Christian era, it is necessary not only to understand the Jews, but to know also all that can be known of the non-Jewish population of the country, and to judge their relations to the Jewish population. Outside the New Testament we have no literary aid except in the works of Josephus; though the Mishna, put into its present form about 190 A.D., no doubt represents the conditions of Jewish society before the destruction of Jerusalem. Our monumental information is confined to a very few inscriptions in Hebrew and in Greek, but it is here proposed to show what light can be thrown on the subject by the occurrence of foreign words in the language of the Talmudic books; and to carry down this inquiry as late as 500 A.D. This philological inquiry may be divided into three parts: First, as regards the words used in the Mishnah in the second century A.D. Secondly, those occurring in the Jerusalem Gemara, the Bereshith Rabba, and the Targums in the third and