

The mode of writing, practiced by them, had at this time spread all over Western Asia, and become established in France, as we learn, especially from the inscribed slab of Marseilles.* In

* In connection with the Moabite Stone, it is important for the better understanding of the discussion, to give both the Marseilles and Eshmunazer inscriptions. The latter will be found on a succeeding page. The Marseilles Stone was found at that place, on the ruins of a temple of Baal, in 1845. The following is the translation of the Rev. Nathan Brown, D. D., read by him, in connection with a learned paper on the Phenician literature, at a recent meeting of the New York Association for the Advancement of Science and Art.

"House of Baal. These are the requisitions for the sacrifice tribute, established for perpetual observance by Halisbaal the Ruler, son of Bodtanith, son of Bod—and Halisbaal the Ruler, son of Bodeshmun, son of Halisbaal, and the associate directors. For a bullock offered entire, whether an oblation or a whole peace offering, the priests shall have ten shekels of silver for each victim; and with the whole burnt offering they shall have in addition, the tribute of flesh, three hundred misquals (or pounds); and with the oblation, grain and fine flour, as well as the skin, viscera and feet; and the rest of the flesh shall belong to the owner of the sacrifice. For a young bullock that has horns, but does not strike with the horn or hoof, and is not used for labor, or for a stag entire, whether an oblation or a whole peace offering, the priests shall have a duty of five silver shekels, for each victim; and with the whole burnt offering they shall have in addition the tribute of flesh, pounds one hundred and fifty; and with the oblation, grain and fine flour, as well as the skin, viscera and feet, and the rest of the flesh shall belong to the owner of the sacrifice. For a ram or he goat offered entire, whether an oblation or a whole peace offering, the priest shall have one silver shekel and two gerahs for each victim; and with the oblation they shall have in addition the tribute of flesh, thirty pounds, and grain and fine flour, as well as the skin, viscera and feet; and the rest of the flesh shall belong to the owner of the sacrifice. For a lamb, or kid, or fawn of a stag, offered entire, whether an oblation or whole peace offering, the priests shall have three-fourths of a shekel of silver, and two gerahs for each victim; and with the oblation they shall have in addition the tribute of grain and fine flour, as well as the skin, viscera and feet, and the rest of the flesh belongs to the owner of the sacrifice. For all produce of the garden, whether flowers for a whole peace offering, or jujubes, or onions, the priests shall have three-fourths of a silver shekel and two gerahs for each offering, and the peace offering shall be for the priests. For every bird, or first fruits, or sacrifice of spices, or sacrifice of oil, the priests shall have two gerahs for each offering. For every oblation offered before the gods, the priests shall have grain and fine flour, and the oblation. . . . Upon cakes, and upon milk, upon lard, and upon every offering which men shall offer there shall remain. . . . Of every offering which a poor man shall offer, whether property or birds, nothing shall remain to the priests. Every leper or person with scurvy, and every murderer, is rejected; and every man, of that which he offers. . . . The man of the congregation shall give upon each sacrifice, according to the rate fixed in the regulations. The tribute which he shall bring is fixed, and he shall give according to the regulations made by the ruler Halisbaal, son of Bodtanith, and Halisbaal, son of Bodeshmun, and the associate directors. Every priest who shall exact a tribute exceeding that which is decreed in this tablet shall be punished, and he shall give to the owner of the sacrifice who presented it, double the amount in silver, of all the duties which he unjustly exacted." See also "Inscription Phénicienne de Marseilles. Nouvelle Interprétation. Par M. L. Abbé, J. J. L. Bargès. Paris, 1858."