

origin, as noted by Mr. Guy L'Estrange ("Palestine under the Moslems," p. 48). These foreign words have, as we see, in many cases come down among the peasantry from the time of our Lord. In others they denote the influence of later civilisation, Persian, Greek, Turkish, and Italian, on the peasantry, exactly as foreign influence on the Jews is marked by the 280 words detailed in this paper.

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MONUMENTAL NOTICE OF HEBREW VICTORIES.

Most of the Tell Amarna tablets refer to affairs in the north of Syria, but three appear to refer to the south of Palestine, as rendered by Professor Sayce ("Proc. Soc. Bib. Arch.," June 4, 1889, and June 5, 1888). These letters are as follows:—

"To the King my Lord and my father I speak, T . . . thy servant. *Arudi* . . . seven times and eight times I smote . . . when he made a raid, *Milki*, son of *Maratim*, against the country of my Lord the King, commanding the forces of the city of *Gaturri*, the forces of the city of *Gimti*. He took the country of the city of *Rubute*, (belonging) to the country of the King for the *Abiri* people. And again entirely the city of the Hill of *Ururusi*, the city of the House of Baal, whose name is *Marru*, (belonging to) the place of the men of the city of *Kilti*. And twelve cities of the King he led into revolt and . . . (belonging to) the country . . . of the men of the race of the '*Abiri* . . ."

The second letter—

"To the King my Lord, my God, my Sun, by letter I speak, Suardaka, thy servant, the dust of thy feet, at the feet of the King my Lord, my God, my Sun, and seven times seven I prostrate myself.

"The King of the Land of . . . gave command to make war. In the city of *Kilti* he made war against thee the third time. A complaint was brought to me. My city belonging to me (. . . to me). *Ebed Tob* sent to the men of *Kilti*. He sent 14 pieces of silver, and they marched against my rear, and overran the domains of my Lord the King. *Ebed Tob* removed my city from my jurisdiction. The . . . of my Lord the King and the fortress of *Baal Nadanu*, the fortress *Emeri* from him and his justice he removed. *Lubapi* (or perhaps *Laaba*, "the lion") with (wicked) speech he, together with *Ebed Tob*, occupied the fortress of . . .
nu . . ."

The third letter—

". . . and again the city of *Pir* . . . a fortress which is east of this country, I made faithful to the King. At the same time the city of *Khazati* (or '*Azati*), belonging to the King, which is on the shore of the sea west of the land of the city of *Gimti* *Kirmila* fell away to *Vrki*, and the men of the city of *Gimti*. In . . . I rode a second time, and then we marched up and *Labapi* (or *Labaa*), and the country which thou holdest revolted a second time to the '*Abiri* people with *Milki-Aril*, and he

took the sons as (hostages). Also he makes request to the men of the land of *Karti*, and then we defended (or perhaps "became free") the city of *Urursi*; all the men of the garrison whom thou hadst left in it, *Khapi*, my envoy collected. *Addasirakan* (is) in his house in the city of *Khazati* (or 'Azati)"

With regard to these letters, Professor Sayce has recognised the names of several of the towns as places in the south of Palestine as follows:—

Kirmila is probably Carmel of Judah, south of Hebron.

Ginti, mentioned with Ashdod by Sargon, is supposed by Dr. Delitzsch to be Gath.

Kilti—the Hebrew Keilah, now *Kila*.

Karti, one of the places called Kirjath.

Gaturri, probably Gedor or Gederah.

Khazati, or 'Azati, Gaza. In this case the cuneiform *Kha* stands for the Hebrew guttural *Ain*.

Urursi is a doubtful reading, and Professor Sayce is tempted to read *Eru-sha-lim*, or Jerusalem.

Aril is the Hebrew Ariel, "the Altar of God."

As regards the people of the 'Abiri, Professor Sayce reads *Khabiri* "confederates," but, as above noted, the cuneiform *Kha* stands in the name of Gaza for the Hebrew *Ain*, and indeed 'a is one of the values of this sign.

It is evident that there was a general outbreak of people from the Judean mountains into the plains, even Gaza being taken from the Egyptian governor. What I would now urge is that the 'Abiri are the Hebrews (Hebrew 'Abri'), and that this account represents the victories of two Hebrew chiefs called Arod and Ebed Tob. The first is a Hebrew name, "the wild ass" (Num. xxvi, 17), which belonged to an important family of the tribe of Gad. *Ebed Tob*, "the servant of the Good (or just) One," might also be a Hebrew name. Labapi, or Labaa, was apparently a deserter who joined them. If this explanation be correct, we have in these letters the earliest notice of the Hebrews in existence, and a contemporary account of the wars of Joshua, or of his successors, in the Philistine plains.

The objection which will be taken to this view is that the letters belong to an age before the Exodus. They were written either to Amenophis III, or to Amenophis IV, about 1450 B.C., and scholars as a rule have accepted, unquestioned, the date of the Exodus given by Dr. Brugsch, about 1300 B.C., but the argument on which this is founded is of the most unsatisfactory nature, and several scholars of late have rejected this late date, and have placed the Exodus earlier.

¹ The word *Abiru*, plural *Abiri*, means the people from beyond; either referring to the Abarim or regions beyond Jordan, whence the Israelites came, or, as is more generally supposed, to a derivation from beyond the Euphrates (see Gesenius' *Lexicon*).

In the 1st Book of Kings (vi, 1) it is stated to have been 480 years from the 4th year of Solomon to the date when "the children of Israel were come out of the Land of Egypt." The 4th year of Solomon dates about 1014 to 1011 B.C., and is fixed by the date of Necho, King of Egypt.

If we accept the Bible account, the Exodus, according to the Hebrew version, must have occurred either 1480 B.C. or 1520 B.C., approximately, according as we understand the 40 years in the wilderness to be included in the 480 years. Consequently the conquest of Palestine coincided with the latter years of the reign of Amenophis III, and the reign of his weak successor Amenophis IV, who, as we see from these letters, were not able to resist the rebellion in South Palestine, while in North Syria their Governors were being attacked successfully by the Hittites.

The Baal whose name was *Marru*, recalls the word *Mara* or *Marna*, "Lord" or "our Lord," applied by the people of Gaza to their chief god. The Melech, son of Marratim, might perhaps be the "King ruler (*mar*) of Marrati, which recalls the town of Maarah, now Beit Ummâr, in Judah.

Milki Aril might mean "King of Ariel," which appears to have been a name for Jerusalem (Isaiah xxxiii, 7). "The city where David encamped," as in the Bible Melech Arad is "the King of Arad."

Gaturri I should suppose to be *Gederothaim*, near Beit Jibrin and Gath, now *Khurbet Jedtreh*.

The country east of Gaza is described as that of Gath and Carmel, two of the most important towns of that region.

Karti I should suppose to be either Kirjath Jearim, or Kirjath of Benjamin (Kuriet el 'Anab).

As far as I am aware, this suggestion as to the 'Abiri being Hebrews is new, and I am not aware of any objection that can be raised against it, except that of date, which is not really tenable. It seems to me that we have to do with the time immediately following the death of Joshua, and before the bondage under Sisera, who lived in the days of Rameses II, and whose name appears to me to be Egyptian, viz., *Ses-ra*, "the servant of Ra," who oppressed Israel with iron chariots. Iron was known in Egypt in this age.

It is a very important fact that the Egyptian Governors of this period, whose names are Semitic—apparently Assyrian or Babylonian—use the cuneiform character in writing. It was apparently used by the educated class in Phœnicia, and among the Hittites also in one instance at least, as well as by this unfortunate Governor, whose name Suardaka is also Assyrio-Babylonian.

It seems to me that we may thence deduce that the alphabet was not invented in 1450 B.C., and when we reflect that the earliest alphabetic texts yet known are not older than about 900 B.C., this seems to be probable. About the time of David the power of both Assyria and Egypt had declined, and it is about this time that the alphabet begins to appear, as a native script of the Hebrews, Phœnicians, Moabites, and Arameans, who were then subject neither to Assyria nor to Egypt.

The three letters here quoted are thus the earliest monumental notices of the Hebrews, carrying back our history to the time of the conquest; while Hittite history is carried back even to 1600 B.C. in the annal of Thothmes III.

SOUTHAMPTON,
16th June, 1890.

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NOTES ON THE QUARTERLY STATEMENT,
JULY, 1890.

Identifications.—Mr. Flinders Petrie says that in fixing ancient sites we have been obliged to “trust to names,” but such a method is not safe by itself. I have often pointed out that ancient remains must also occur. We have trusted mainly to the *form of tomb*, which has now been established in consecutive periods. I regard this as perhaps safer than deductions from pottery, which are apt to mislead.

Pillar at Tell el Hesi.—It is important to have a drawing of this. Pillars such as Mr. Flinders Petrie seems to describe were used by the Romans in Palestine. Still the volute was used in Assyria (or in Elam) about 600 B.C., and in later times in Phœnicia.

Isaiah's Chapel.—This illustrates the mediæval notice of Isaiah's Tomb (traditionally so-called) by the Bordeaux Pilgrim, speaking of the Kedron Valley: “in unum positus est Isaias Propheta et in alium Ezechias rex Judæorum.”

John of Wirzburg places the Quercus Rogel at Siloam, where Isaiah was said to have been slain. Isaiah's tomb is also mentioned in the “Citez de Jherusalem.”

Drafted Masonry.—No monument is known in Phœnicia with such masonry before the Greek period. The old part of the Tyre aqueduct, which is pretty certainly Phœnician work, is not drafted. It is curious that so little is ever said in considering this question of the palace at Arak el Emir, which is described in the “Eastern Survey Memoir.” Here we have masonry very like that of the Jerusalem Haram, dating from 176 B.C.

It is also curious that all writers assume the marks on the lower courses of the temple wall to be Phœnician letters. That Dr. Deutch thought they were so is well known, but when he wrote we knew very little of such matters. The chief group of these markings does not recall any Phœnician shapes, and another mark H is certainly not an early Phœnician form. It is the form of the letter H , as used about the Christian era, or it might be the Greek H . The only other distinct sign, † is most like the Greek Γ (*Gamma*). There is not a single clearly Phœnician letter among the marks on the wall. Greek mason letters occur at Baalbek.

Lachish.—There is no reason for accepting Umm Lakis as Lachish on