


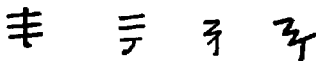
the people whom I conquered with my brother ; he rules in the city of Harran."<sup>1</sup> As regards this passage it is to be noted that Egyptian records prove that Amenophis III, at some time during his long reign, had entered the country beyond the Euphrates, where he is said to have hunted lions ; and that Harran is usually supposed to have been in the same country, being the abode of Abraham on his way from Babylonia to Syria.

The letter continues to speak of the Land of the Minyans and of Embassies, and apparently of a reply to be sent. It then refers (line 35) to the time of his father and to tablets then written ; also (line 53) to Artatas, the grandfather of Dusratta, "before my father," who again is called "my grandfather, my father's father" (as Dr. Sayce has pointed out). It continues (line 67) to refer to Gold in connection with his grandfather and father, and to a contract in the Land of the Minyans "contracted in the presence of the images" (of the gods). This contract seems to refer to a lady (line 90), "the woman my . . . affianced by my brother in the presence of the images," and soon after we read of "my god Sausbe in his presence in the city of Nineveh." The lady's name (line 103) was Tadukhepa, and the passage might perhaps be rendered "Tadukhepa to be taken in marriage, Dusratta of Mitani, ever a friend, desires of his friend Amenophis III, the Egyptian. In the final paragraph there are two references to the "Princes ruling (or living) in the Land of the Minyan race," with a reference to "renewal of friendship and understanding," which no doubt would result from the marriage. Such appears to me to be the general subject of the longest and perhaps most interesting letter in the Tell Amarna collection.

## THE LACHISH INSCRIPTION.

By MAJOR CONDER, R.E.

DR. SAYCE'S proposal (*Quarterly Statement*, April 1891, p. 158) to read *Li Semak*, depends mainly on his understanding of what he supposes to be the Samech. This appears to me to be quite untenable, because Phœnician letters consist of joined strokes, and not of strokes independent of each other, as in the case of the signs  which he renders as Samech. I subjoin the various early forms of the letter Samech.



<sup>1</sup> The Semitic letters from Tell Amarna speak of the Hittites very often. One mentions a Hittite prince fleeing to the land of Mitani. In others they are noticed as rebels seizing the city of Tunep (Tennib) which belonged to them also in 1360 B.C.

In none of these is there any resemblance to the two letters of the Lachish text, which Dr. Sayce runs into one; whereas, taken separately, they are both well-known forms of the *Heh* and *Nun*. The suggestion of the scholar who does not append his name to his proposal is equally unsatisfactory. He neglects the *Nun* altogether: The *Heh* to which he would give the additional crooked stroke is one of the most constant letters of the Phœnician alphabet.

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The early forms are as shown. None of them have more than four strokes. Both the proposed readings must therefore, I think, be rejected, as unsupported by any extant evidence—so far as I am aware. Both scholars seem to me to be puzzled by the last letter but one, which they render *Mim*, though it is closely like a form of *Vau* known from the seals of 8th cent. B.C.

#### THE HEBREWS ON THE TELL AMARNA TABLETS.

By MAJOR CONDER, R.E.

IN the excellent translations of some of these invaluable letters by Father A. J. Delattre, S.J., it is noticed that the name of Canaan is spelt with the same sign which is used in the name of Gaza, to represent the Hebrew guttural  $\aleph$ , not with the value *Kh* or *Gh*, but with the value 'a. This agrees with what I have already published as to the 'A *biri* in these letters being the Hebrews. As the task of translation goes on it becomes apparent that the language and the system of characters used by the chiefs of Phœnicia and Canaan who were subject to the King of Egypt are neither of them purely Assyrian or Babylonian, but represent the Phœnician or Amorite language and writing of the age of Joshua.

#### BAAL GAD.

By MAJOR CONDER, R.E.

THIS is a somewhat important place, being the north limit of the Land of Israel according to the Book of Joshua (xi, 17; xiii, 5). Robinson placed it at Baniyas, but its position is defined in the two passages as being "in the valley of Lebanon, under Mount Hermon," and the region inhabited by the Gîblites is said to have extended thence to the entrance to Hamath. It seems to me, therefore, more probable that it should be