

remaining arches of Hadrian's Triumphal Arch was included, forming the choir. The Church is vaulted and had a flat roof, but the Sisters have recently erected over it a very nice and rather high dome, giving the town in this region quite another aspect. The dome rests on a new drum pierced with windows and decorated with a kind of pillars.

TELL EL ARMARNA TABLETS IN THE BRITISH MUSEUM.

Letters from Syria and Palestine.

By W. ST. CHAD BOSCAWEN, Esq.

THE publication of the collection of tablets from Tell el Amarna, in the British Museum, has long been awaited by students, and now that the work has been issued, the whole of this important find has become accessible. Though not so large as the collection at Berlin, the British Museum series are most important, and contain several letters of great historical value.

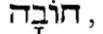
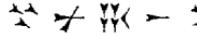
The most valuable inscriptions is the long letter from Amenophis III to Kallima-Sin, King of Babylonia, a document which supplements other inscriptions in the collections of Berlin and Gizeh, which together restore to us a most important chapter in Oriental history. The collection is, however, extremely rich in letters from Syria, Phœnicia and Palestine. There are thirteen letters from Rib-Adda, the Egyptian Consul in Gebal, or Byblos; two from Ammunira, of Beyrût, and three from Abi-Milki (Abimelech), of Tyre. There are two letters of great geographical interest from Akizzi, Governor of Kātna, a city near Damascus. There are twenty-six letters from Palestine, from Hazor Gezer, Askelon and Urza. Several of these are of special interest, as they are from Amorite sheiks, and give us valuable names and phrases of the Amorite speech.

The letters of Akizzi 𐎏 𐎎 𐎗𐎕 𐎗𐎕 𐎗𐎕𐎗, of Kātna, are of much value, as they supply us with considerable information regarding the geography of North Syria, especially the districts adjoining Damascus.

There are two paragraphs in the second of these letters (B.M. 37) which afford us an important list of names. The writer says :—

“Oh my Lord *Arzauya*, of the city of Rukhizi, and *Teuwa* (𐎗𐎕) *et-te*, of the city of Lapana, dwell in the land of Ubi 𐎗𐎕 𐎗𐎕𐎗 𐎗𐎕 and Dasa, in the land of Am. 𐎗𐎕 𐎗𐎕𐎗 𐎗𐎕. Now the land of Ubi is not for my Lord, and each day (*yūme samma*) to Aitugama they send, and thus they say come and take the whole of the land of Ubi.

“Oh my Lord, in like manner (*kimié*), the city of Damascus,   (*Abu Ti-ma-as-gi*), is in the land of Ubi; for the feet of my Lord it raises its hands, and in like manner the city of *Ḳatna* ( ) raises its hands and cries out.”

Here we have much valuable information. The land of Ubi is evidently the Hebrew Hobah, , which is expressly described in Genesis xiv, 15, as being one on the left hand, or north of Damascus. Here Hobah is associated with the land of Am, which is the region bordering on the Sajur and the city of Pethor, the *Pitru* of the inscriptions, the birth-place of Baalam. This land of Am is the “land of the children of Ammo ()”, of Numbers xxii, 5, which was situated in the district watered by the Sangara River, the modern Sajur River, close to which is the Mound of Tashatan, which I regard as the site of Pethor (*Quarterly Statement*, 1881, page 226). In a small fragment in the Berlin collection (No. 163), we have mention made of “Mitani, the land of Am, and the three Kings of the Hittites.” This district then extended from the Sagur south-west until it reached the province of Hobah, which extended northwards of Damascus. The city of *Ḳatna*, from which Akizzi writes, appears to have been to the north-west of Damascus, bordering on the land of Nukhašše,  , that is, the Upper Orontes Valley—the Egyptian Anaugas. In this same letter another paragraph (lines 40–45) affords additional information. “Oh my Lord, now I to my Lord said in this manner. The King of Nukhašše, the King of Ni,   , and the King of Zinzar, with the King of Kannat; now all these kings to my Lord are servants.” This passage carries us to the Euphrates for Ni, the   Ni-i of the Karnak lists (No. 132). Now this city was on the Euphrates, near to Naharain or Mitani, for we read in the annals of Thothmes III, “The King came to Ni on his return home. After he had arrived there he placed on his memorial tablet in the land of Naharain that the boundary stones of Egypt had been extended.” (Brugsch. “Hist. Eq.,” i, 333). In the famous inscription of Amen-em-heb we have reference to the regions mentioned here. “I saw the victory of the King, the King of the south and of the north, in the country of Senzar” (“Rec. Past.,” iv, p. 10) which is evidently the Zinzar of this paragraph, and which was evidently not far from Carchemish, apparently between that city and Aleppo. And again, he says:—“I began to see again another perfect action performed by the King, the master of two worlds, in the country of Ni. He took in hunting 120 elephants (or their tusks).” I should be inclined then to place Ni a little north of Carchemish, near Birejik. There is another reference to Ni, which associates it with the important stronghold of Tunip,    , *Du-ni-ip*, the Egyptian    Tu-nep, the modern Tenneb, near Aleppo, and south of *Ḍazzas*, the Khazazu of the Assyrians.

Here, in the letter from the people of Tunip, we read :—" And when his soldiers and his chariots he shall send, then Azira, in like manner as to the city of Ni, he shall do to them."

It will be seen from the above what important information we gain from these tablets as to the geography of North Syria, and its numerous petty kingdoms.

The letters from Palestine are, however, still more interesting, and are full of valuable material.

I select, as an example, the letter of Vapakhi (𐎧 𐎢𐎽𐎢 𐎧 𐎠), *Ya-pa-khi* 𐎧𐎢𐎽𐎢 who was Governor of Gezer (tel Jiser).

He writes thus :—

"To the King my Lord, my God, my Sun-god, who is from Heaven ; thus speaks Yapikhi, the official of the city of Gezer (𐎧-𐎢𐎽𐎢 𐎧𐎢𐎽𐎢 𐎧𐎢𐎽𐎢 𐎧𐎢𐎽𐎢 𐎧𐎢𐎽𐎢 *Ga-az-ri*), thy servant, the dust of thy feet, the holder of thy horses. To the feet of the King, my Lord, my Sun-god, who is from Heaven, seven times seven I cast myself, in mind, body and speech.

"That which is said, Oh King, my Lord, for me may he hear, and all is very good.

"I am the servant of the King, the dust of Thy feet.

"May the King know this.

"My Lord, when my younger brother has estranged himself from me, and entered into the city of Mu-ru ?-kua-zi, to the soldiers he has given his hands.

"In this now he is an enemy to me, and an expedition to thy land he has sent. My Lord, in regard to this matter his commissioner order" ?

The next letter is from Widya (𐎧 𐎠𐎢- 𐎧𐎢𐎽𐎢 𐎧𐎢𐎽𐎢), of Askelon, of whom there are letters both in the British Museum and at Berlin. I read thus :—

"To the King, my Lord, my God, my Sun-god who is from Heaven, speaks thus Widya, thy servant, who is as the dust of thy feet, the holder of thy horses ; to the feet of my Lord I bow myself seven times seven, in mind and body. Now I am keeping the orders (words) of the King, my Lord, the Son of the Sun-god. Now I have caused to be served food, drink, oil, corn, oxen and straw, before the soldiers of the King, my Lord . . . with all to the soldiers of the King, my Lord. In what manner can I be the Consul *targu*? of the King, my Lord, the Son of the Sun, and not listen to his commands?"

Another tablet of this group is that of Dagan-takala, whose name is especially interesting as containing the name of the great Philistine Deity, Dagon.

“To the Great King, my Lord, the Sun-god from Heaven, Dagan-takala (𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠), thy servant speaks. Seven and seven times to the feet of the Great King, my Lord, I fall. Save me from the mighty enemy (*Nakri dannu? ti*) from the hands of the strong? from the robber (*Khabati*), and the Bedouin (*Šute*), oh save me Great King, my Lord, and I say . . . and thou, oh Great King, my Lord, thou can’st save me. Even now to the Great King, my Lord (I cry).”

The last of the Palestine tablets to which I will refer is one of special interest, as it appears to be from the Baya referred to in the tablet discovered by Mr. F. J. Bliss, at Lachish.

“To the King, my Lord, my Sun-god, my God, thus Ba-ya-a, Thy servant in mind and body (speaks), seven times and seven times to the feet of the King, my Lord, my God, I fall. Now Yankhaman does not in this matter (right) . . . (*reverse*) at the hand of, and all the land from the enemy is free, and the land lives.”

There is one other tablet of a curious character; of this letter we do not know the writer, but it is illustrative of the work of the petty kings in Palestine.

“To the Kings of Canaan (𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠), (Ki-na-akh-na), thy servants, my brothers, thus O Great King. Adiya, my messenger to the presence of the King of Egypt, my brother, I send him, whatsoever you may entrust to him, carefully into the land of Egypt, (*as*) the tribute of the land of Egypt, with haste he will take.”

An additional importance is attached to these tablets by the valuable list of personal names which they give, and which, we may conclude, are typical of the various races of Canaan.

Of PHENICIAN names, the most important are:—

Abi-Milki (Abimilech); Abd-Asirta (servant of Ashbarath); Abdi-astate; Abdi-milki (servant of the King); Abdi-rana (servant of the High One); Azira (Ezer); Akiya; Ili-milk, Elimelech (Ruth i, 2), (God is King); Bel-ram, Baalram (Baal is high); Biti-ilu, Bethuel (Gen. xxii, 22); Milki-ilu, Rib-Adda, Rib-Hadad (a prince is Hadad); Sum-Adda.

There are, however, a valuable list of names which call for special comment. These are most probably AMORITE, and are therefore extremely interesting:—

Yatibri, Widiya, Yankhamu, Yapakhi, Arzawya, Wisuya, Wyasdata
Fiya Bayawa, Biwari, Biridiwi, Bidaswi, Dasru, Zimrida,
Zitadna, Labaya, Namyawai, Sigata Sitwai, Tiwatti.

The consideration of Mitanian and Hittite and other names must be postponed for the present.

The examples which I have given here are only a few selected from this important find, but they prove how fine a diplomatic system the Egyptians had developed, and how perfect was the system of official correspondence. The discovery made by Mr. Bliss at Tell Hesi leads us to hope that the day is not far distant when we may be able to construct many chapters of pre-Israelite Palestine from contemporary records from Canaanite libraries.

In many cases here the translations, especially of the Palestine and Amorite letters, must be regarded as tentative, as the language, and especially the grammatical construction, is often very difficult; but I hope that in most cases I have attained to the general sense.

NOTES ON THE CONTROVERSY REGARDING THE SITE OF CALVARY.

By the Rev. J. E. HANAUER.

FOR more than 1,100 years past intelligent visitors to Jerusalem have (as I hope to prove by quoting passages from several of the most important of their itineraries)¹ been puzzled to find that, though the Gospels and the Epistle to the Hebrews tell us distinctly that our Saviour was crucified outside the walls of the Holy City, ecclesiastical tradition locates Golgotha and Christ's Sepulchre in the very centre of the town. In order to explain this apparent divergence between Scripture and tradition, various theories were accordingly put forward.

The earliest of these is, in all probability, that of St. Willibald, and his statement is that Calvary "was formerly outside Jerusalem; but Helena, when she found the Cross, arranged that place so as to be within the City Jerusalem."²

The next explanation is Sæwulf's. He was here in 1,102, and says:—"We know that our Lord suffered without the gate. But the Emperor Hadrian, who was also called Ælius, re-built the City of Jerusalem, and the Temple of the Lord, and added to the city as far as the Tower of David, which was previously a considerable distance from the city, for anyone may see from the Mount of Olives where the extreme western walls of the city stood originally, and how much it is since increased Some, however, say³ that the city was re-built by the Emperor Justinian, and also the Temple of the Lord as it is now; but they say that according to supposition, and not according to truth."⁴ This statement, made a few years after the first Crusaders had taken the

¹ Pilgrim Text Society's Translations.

² Pilgrim Text Society's Translations, "Hodepor," p. 19.

³ The italics are mine.—J.E.H.

⁴ "Early Travels in Palestine," p. 37.