

MISCELLANEOUS NOTES.

By JOSEPH OFFORD, Esq.

1. *A New Egyptian Place-List in Northern Syria*.—Upon the interior of the body of the newly-discovered chariot of Thothmes IV, now in the Cairo Museum, is a list of the various tribes whose defeat is depicted in the bas-reliefs in stucco delineated upon the panels.

As a further addition, portraits are presented giving the facial physiognomy of each of the people enumerated, so that we have a pictorial ethnographical dictionary of various Semitic tribes.¹

The list referring to Syria contains six names, and heads. These names all appear to be those of North Syrian sites between the Orontes and Euphrates, and should enable us, by a collation with other texts of Egyptian conquests in Western Asia, to establish the position of each of these cities or districts.

The names given are Naharina, Sangara, Tunipa, Shasu, Kadshi, and Tikhisa. Of these the first is undoubtedly a tract of country, not a city, and bordered on the Euphrates.²

Sangara.—Thothmes III speaks of a king of Sangara as if it were a district, saying that, on leaving the king's place, he, on his return journey to Egypt, passed the city of Niy; whilst Tiglath Pileser I calls a Hittite prince of Carchemish, Sangara. Adad-Nirari and Shalmaneser II mention a river Sangara, but Samsi-adad claims receipt of tribute from the land of the Singuriai, so Sangara may have been the territory bordering on the Sangara, or Sanjur, river.

Tunip is universally agreed to be the modern Tenneb.

The Shasu are supposed to be the Bedawin or North Arabian nomads of those days.

Kadshi is probably a variant of Kadesh.

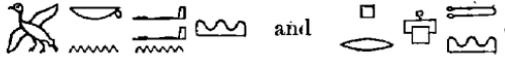
Tekhis, or Takhis, which almost certainly is identical with the Tikhisa of this chariot list, was near the Orontes, it seems to have been the title both of a territory and a town; for Thothmes III records capturing "Anrathu, a city of the district of Tikhis"; whilst Amenophis II speaks of taking "the city of Tikhis with seven rebellious chiefs among its garrison." The last Pharaoh associates it with the city of Niy, which, as has been mentioned, lay upon the Egyptian, or southern, side of Sangara.³

¹ There are also a number of negroid or Nubian tribes.

² [Probably the Nahrina or Narina of the Amarna tablets, *cp.* Aram-Nāharaim.—ED.]

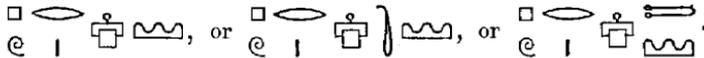
³ See the new volume edited by Messrs. Howard Carter and Percy Newberry of the *Catalogue Général des Antiquités Égyptiennes du Musée du Caire*, Nos. 46,001 to 46,529.

2. *The Egyptian Name for Canaan and Philistia.*—In the first volume of the *Bulletin* of the French Archæological Institute of Cairo, M. Chassinat gives a text referring to an interpreter probably accompanying an Egyptian army or travellers to Syria. He was specially interpreter of two languages therein—



The first, evidently Canaan, is a much more correct counterpart of its Hebrew name, כְּנַעַן, than the usual Egyptian form, . It proves finally that the Egyptians, when speaking of Pakanāna, meant not merely a fortress but the Biblical Canaan.

The second name corresponds letter for letter with פְּלִשְׁתִּי; Menepthah and Rameses had given it in their inscriptions, amplified . If from this we deduct the signs embodied in it for forming an ethnic, we obtain either—



The final rendering is certainly identical with the newly-found title of the district whose language the interpreter spoke, and is the name of the Philistine region south-east of Palestine.

3. In the *Nouvelles Archives de Missions Scientifiques et Littéraires*, vol. x, 1903, p. 678, MM. René Dussaud and Macler, among many hundreds of new Syriac inscriptions, give one referring to the restoration of Pagan worship in that province by the Emperor Julian. It was discovered at 'Anz, and reads:—"Under the reign of Flavius Julius Emperor Augustus the sacrifices have been renewed and the temple restored and consecrated in the year 256, the 5th Dustros." In their notes the travellers point out it was in A.D. 361-2 Julian's instructions were promulgated, the edict being issued at Constantinople, December 11th, 361; therefore 256 of the era of Bostra is 361 or 362 A.D. The text shows that by March 5th, A.D. 362, the order had been some short time before received in the Hauran. We know the Heliopolis temple was reopened in April or May, and that of Daphne in October, 362.