

the city and the province, and, as Professor Morris Jastrow, Jr., has lately suggested, the name Jebus may have been an alternative designation of the city to distinguish it from the province.

The Governor of Jerusalem was Abdi-heba. Some very interesting and fascinating conjectures of Professor Sayce, based on his first and hasty translations—for he was, as usual, the first to announce the discovery of the name of Jerusalem on the Tel-el-Amarna tablets—do not seem to be substantiated by the later more careful translations. Abdi-heba, or Ebed-tob, as Professor Sayce called him, cannot be compared with the Melchizedek of the Bible in any special priestly authority. He addresses the king with all the servility proper to a viceroy. His letters open with the formula, "To my lord the king, thus speaketh Abdi-heba, thy servant. At the feet of my lord the king I bow myself seven times, and again seven times." He acknowledges a special fealty to the king; and he says: "As for this district of Jerusalem, neither my father nor my mother gave it to me, but the arm of the mighty king gave it to me." This seems to imply that he belonged to the native royal family of Jerusalem, but that he confessed that he held the power, not by descent from them, but by the grace of the king of Egypt. It is this passage which Professor Sayce misunderstood as if Abdi-heba drew his authority from a god of Jerusalem instead of from the king of Egypt.

There are half a dozen of these letters of Abdi-heba, and they are filled with appeals for help against an enemy that is threatening him, called the Habiri, and with whom he has been accused to the king of conspiracy. The king of Egypt seems to have believed the accusations against him—at least he does not send the reinforcements so earnestly asked; and when we learn that three governors of other provinces had been captured and killed, and that the Habiri were everywhere victorious, we can only conclude that Abdi-heba was either himself captured with his city of Jerusalem or that he made terms with the enemy.

Now, who were these Habiri? Were they Hebrews, as Dr. Zimmern suggests and as Professor Jastrow is almost inclined to believe? The presence of the guttural *h*, *Cheth*, as the initial consonant taking the place of the *Ayin* in the word *Ibrîm*, Hebrews, is not fatal to the seductive suggestion, for *Ayin* is frequently represented by this guttural *h* in the cuneiform script and in these letters. But these letters were written half a century before the Exodus—according to our usual chronology. Besides, the reference can hardly be to the Hebrew invasion under Joshua, for the attack against the Egyptian power seems to have come from the west and the northwest sea-coast rather than from the east, by which latter route there can be no question that the Hebrews, under Joshua, invaded Palestine. Professor Sayce translates the word *Habiri*, "confederates"; but the fact that "the land of the Habiri" is mentioned seems to militate against this translation, and to imply that they were a people bearing that name and having a definite residence.