

played a considerable part in the politics of the period. It will be remembered that Kirjath-Sepher, or "Booktown," which was destroyed by the Israelites when they entered Canaan, also bore the name of Kirjath-Sannah, or "City of Instruction." Here, therefore, the library and the school existed side by side.

We learn from the letters that Canaan was governed by the Egyptians much as India is governed by the English to-day. An Egyptian governor was appointed in all the more important cities, but in many cases the native prince was allowed to remain by the side of him, and in certain instances—as, for example, at Jerusalem—there was no Egyptian governor at all, the Canaanitish king acting in his stead. Where this was the case, however, a small garrison of Egyptian troops watched over the conduct of the vassal-prince, and from time to time he was visited by an Egyptian "commissioner." These commissioners seem to have possessed plenary powers, and to have had large districts placed under their inspection, which was rendered necessary by the fact that so many of the Egyptian governors were not Egyptians at all, but natives of Canaan, some of them even being Bedâwin shêkhs.

The shêkhs were subsidized by the Egyptian government, but in spite of this they indulged their natural propensities for robbery, whenever they dared, by making raids upon their neighbors. Some of the letters contain their excuses to the Pharaoh for the charges that had been brought against them on this head. The Bedâwin soldiers went by the name of "the plunderers."

The Egyptian troops were divided into three classes. There were, first of all, "the soldiers of the garrison," who were stationed in the subject cities; secondly, "the soldiers of the palace," who were attached to the person of the Egyptian governor; and lastly, the "auxiliaries," or, as the German Assyriologists prefer to read the word, the "bowmen." The vassal princes were required to furnish soldiers, horses, and chariots when ordered to do so.

Most of the letters were written at a time when the Egyptian Empire was beginning to fall to pieces. The religious reforms of Khun-Aten had produced civil as well as religious dissensions, and his enemies abroad soon took advantage of his difficulties at home. Letter after letter from his governors in Canaan is filled with urgent appeals for help. If troops are sent "this year," he is told, the provinces will be saved; if they are not sent, the Egyptian Empire will be lost. The governors and petty princes, moreover, were quarreling with one another, as well as intriguing with the foreign enemies of the Pharaoh. The king of Jerusalem complains that two of his brother governors have robbed him of a portion of his territory, and the incriminated governors retaliate by accusing him of treason. Charges and counter-charges are brought by one against the other, and the Pharaoh was probably as much puzzled as we are to discover on which side the truth lay, if indeed it lay on either. Doubtless these mutual jealousies and