

Babylonian king, but he desired to add to his wives the king's daughter. A good deal of diplomacy is exhibited by the parties. The Babylonian king terminates the negotiations by saying that his daughter was of marriageable age and that he withdrew objections. This correspondence affords a glimpse of the international amity which sometimes obtained among these early oriental nations.

Assyria also is represented in these tablets. Two kings send letters to Amenophis IV, evidently with the desire of securing the good will of Egypt. A country called Mitani, including the ancient Nabariam and a part of Cappadocia, also shares in the correspondence. It is supposed that two of the wives of Amenophis IV. had come from this country. The mummy of one of these women has been discovered and is said to present the Syrian type of face. The Mitani tablets are formed of a clay peculiar to Northern Syria, and the language is not the vernacular of the country, but Babylonian, the most extensively different language of the time. The main subject discussed is matrimonial alliance with an evident political bearing.

From a biblical standpoint, however, the most important of the Amarna tablets are those which were sent from Egyptian officials in Palestine and Syria to Amenophis IV. The power which Egypt had been exerting in Western Asia was evidently on the wane. Owing to the attempt to establish a new religion, the king, as we have seen, had become unpopular at home, and, as might be expected, the foreign policy of the country was unfavorably affected. Breils at home did not argue much for an efficient policy abroad. With one voice the governors, stationed in subjugated districts in Palestine and the region on the north, appeal to Amenophis for help, saying that their territories were invaded and in some cases their fortresses besieged by powerful enemies. Among these foes were the Hittites, a people occupying Central Syria and Asia Minor, and who were destined to bulk largely in the history of Western Asia. Jealousy and strife among the Egyptian governors themselves were productive of great disorder, and tended at least as much as any other cause to weaken the rule of the Pharaohs. Several tablets are from the governor at Jerusalem, who complains of attempts being made by conspirators in Southern Palestine to foster