F 3 : ..... *ʾmt*.....

The name is not completely extant.

F 4 : *ʾqḫʿ*.—

A place-name *ʾqḫʿ* is mentioned in the Berlin texts (f. 11) before *ʿʾqtm* (*ʿA/ʿIrqatum*, f. 12).

There is, however, no equivalent.

F 5 : *Dmʾtʿw*.—

This name is also found in the Berlin texts, i. e. in the form of *Dmʾtyw*[1] (f. 16), between *ʾsqʾnw* (*Ashkelon*) and *Mwtʾ* (*Muti-ilu*) and *ʾwšlmm* (*Jerusalem*).

I should like to suggest that it is דוּמָה (<דומה), the archaic name of the land of Edom. *Jes.* 21,11 has דוּמָה parallel to שֵׂעִיר *Seʿir* :

מַשָּׂא דוּמָה. אֵלַי קוֹרֵא מִשֵּׂעִיר

In my opinion it belongs to the number of archaic names of countries and peoples extant in the Bible (cf. כוּשן and שת which are found again in the execration texts).

F 6 : *Ḥsšwm*.—

The curious spelling of the name is noteworthy.

It is certainly not the town of *Ḥaššum* on the Middle Euphrates[2] known from the Mari documents and the Boghazköi inscriptions.

F 7 : *Mntw m Stt*.—

On the archaïc names of the Asiatic peoples and countries, cf. p. 64.

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island town of *Arwad* (see Weber, in *Kundtzon, Die El-Amarna Tafeln*, II, p. 1141 ff.). On the other hand Noth, particularly on the basis of the topographical list of Sethos Ist, assumed the situation of *Ullaza* to have been south of *Tyre* (Noth, *Z.D.P.V.*, 1937, pp. 219 ff., 229 ff.). A connection with the Syrian place-name *U-li-si-im* (gen.), known from an inscription of Naràm-Sin King of Akkad (Gadd-Legrain, *Ur Excavation Texts* I, No. 257 II, 13 and p. 80), is possible.

[1] For the orthography of the name of *Mʿkyw* (*E 62*) and *Mʿkʾw* (*E 37*).

[2] Dossin, *Syria*, 20 (1939), p. 109; Güterbock, *Z.A.*, 44, p. 126 ff.