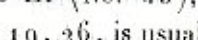
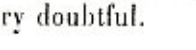
and connected by Albright with *Abila* in the Dekapolis, the present *Tell Abil*[1]. The ending *y* in *Yb'y* may be best explained as the gentilitic suffix *iyu*.

E 44 : *R'yt'* (*Ryt'*).—

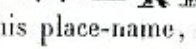
This might conceivably refer to *Rtmrk* (= *Rt-mlk*) of the list of Thutmosis III (No. 45), with the first element still unexplained (אלמלך, *Jos.*, 19, 26, is usually thought of). On the other hand *Lydda*, Hebrew לד (the present *Lidd*) may be suggested[2]. This assumption, however, is very doubtful.

E 45 :  *'wš'mm.*—

This place-name, also mentioned in the Berlin texts (f 18), is almost certainly *Jerusalem*, as has been already recognized by Sethe[3]. It is the Egyptian rendering of Semitic [*wa*]*rušalimum* (with the characteristic ending—*um*).

E 46 :  *'y.*—

The name is not extant.

E 47 :  *'Ibw'm.*—

This place-name is pronounced *'Abu-râmu* (or *'Abû-râm*), and probably means '*The father is high*' (or '*God Râm is father*') corresponding to the biblical אַבְרָם[4]. A place by the name of *'Ibrm* is known from the

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(1) See Albright, *B.A.S.O.R.*, 89, p. 15, n. 44, who explains the name in the sense of Hebrew יְבָלֵי מַיִם (*streams of water*), associating it with Hebrew-Aramaic אֵבֶל. Perhaps one of the four places called *'br* = אבל in the list of Thutmosis III is meant here. *Abel-Meḥolah*, a town in Transjordan, might be considered for instance (see Glueck, *B.A.S.O.R.*, 90, p. 10 ff. on this town).

(2) Provided *t* = Hebrew ד, as in *M'ktry* (*E* 5). Later the town is called *Rṯn* (list of Thutmosis III, No. 64).

(3) See at length Maisler, *J.P.O.S.*, 10 (1930), p. 182.

(4) On the name אברם see Albright, *J. B. L.*, 54 (1935), p. 193 ff. who has analysed the various interpretations of the name.