E 38 : . . . . . *ʾynw*.—

The name is not completely extant. Noteworthy is the characteristic ending.

E 39-40 : (and) *Qhrʾmw*.—

Two countries : *southern* and *northern Qhrʾmw*, probably *Qhrmw* of the Berlin texts (f. 7). Albright has probably correctly explained the name as '*God Qh is exalted*'[1]. There is, however, apparently no later equivalent.

E 41 : *Ṯwʾwdnw*.—

This place-name may be analyzed either as *Ṯwʾw-dnw* (cf. Hebrew צוריאל, צוריאל) or as *Ṯwʾwd-nw* (with the characteristic ending—*ânu*). In the latter case the association with biblical צָרֵדָה is not out of the question[2], in spite of the strange spelling. A connection with *Sidon* is mistaken[3].

E 42 : . . . . . *ʿfʾ*. . . .—

This place-name is not completely extant.

E 43 : *Ybʾy*.—

This place-name recalls *Yabliya* of the Mari documents. It probably stands for the town of *Ya-bi-li-ma* (*EA*, 256, 28) known from the ʿAmârna tablets, which is mentioned with various other places in Southern Ǧôlân

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[1] See Albright, *J.P.O.S.*, 8, p. 240, n. 2. There is probably no connection of this name of a god with Ugaritic *ʾqht* and the biblical name קהת.

[2] We know two places of this name from the Bible : 1) The native land of Jerobeam in the mountains of Ephraim (I. *Reg.*, 11, 25), the present *ʿEin Ṣerideh*, and 2) A town in the plain of Jordan (II. *Chr.*, 4, 17 and probably also *Jud.*, 7, 22, where the variant צררתה is probably possible in place of צררתה) normally called צרתן, the present Tell *Saʿîdîyeh* (see Glueck, *B.A.S.O.R.*, 90, p. 6 ff.). Only the second alternative is probable.

[3] See Albright, *B.A.S.O.R.*, 83, p. 34.