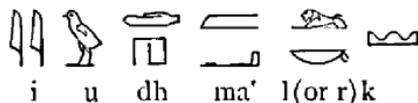


The President read and explained the following letter from Dr. Max Müller, "On the Supposed Name of Judah in the List of Shoshenq."

THE SUPPOSED NAME OF JUDAH IN THE LIST OF SHOSHENQ.

It is sufficiently known that the Egyptian king Shoshenq* has left in the temple of Karnak, as a monument of his victorious expedition against the kingdom of Judah in the fifth year of Rehoboam, not only a symbolical representation of the usual shape, but also an extremely interesting and scientifically not yet exhausted list of conquered towns. In this list the earliest Egyptologists believed they had found the name of Judah itself in the sixteenth name—



They were rather agreed in the transcription by "Judah-malek, Judahmalek, Judah-hamalek;" less in the explanation, which was either "king" or "kingdom of Judah."† The first translation involved even the opinion that the ornamental figure of a bound prisoner above it might be an authentic portrait of Rehoboam himself. This opinion seems to be fortunately forgotten, but not the explanations; which, although impossible both in Hebrew and

* This name is written without any sign of vowels, which indicates that it is to be read with the regular pronunciation of Egyptian quadriliteral substantives $\delta-\varepsilon$: *Shoshenq*, which is perfectly confirmed by the Assyrian *Shushinqu*. The false pronunciation $\Sigma\epsilon\sigma\sigma\gamma\chi\iota\varsigma$ of Manetho shows that the name was entirely out of use after the Saitic period. The present Biblical form יְהוּדָה is corrupted by the frequent mistake of י for י , which was followed by an impossible punctuation of vowels. We must restore יְהוּדָה .

† Then the name would undoubtedly form the commencement of the whole list.

in the Egyptian language, remain to this day in many popular works. I do not think that any Egyptologist has taken the pains to refute them. I find still in Brugsch's "History of Egypt" (German edition, p. 661) the transcription "Judah-malek," which proves that the author believes at least the name to be composed with that of Judah, although he seems to abandon the early opinions of its signification and to consider it as that of a town. De Rouge explained it still (*Mélanges d'Arch.*, II, 274) "Royaume de Juda."

It must first be confessed that if we consider the end of the name as the root מלך, we cannot explain the whole, מלך being substantive or verb, otherwise than "Judah is king." Such a name would be very strange for a little town never mentioned in the Bible. But we can prove that we have not the name of Judah contained in it at all. There is no trace of the first *h* of this word, which the Assyrians, more than two hundred years after, heard as "Yahudah." Why should the Egyptians suppress it, although they had two different kinds of *h*?

Then we cannot consider the □ as the feminine termination. It is true this form is found already in the inscription of king Mesha, but never in Egyptian, where the *-at* is commonly kept as  *tâ* or  *tu*, and in only few cases the  expressed by  *âa* (= ), more rarely by   *ai* (= ).* The form *âa* is the more usual also in the list of Shoshenq.

Moreover, we cannot even keep the *u*, considering the usual syllabic writing of Semitic names. This principle of writing disappears gradually after the XXth Dynasty, and is already here not perfectly followed out, for  would be written     *ma'-lu-ka*, but as the  after  *m* is a mere determinative, we must suppress also the  *u* after  *i* in transcription.†

* Papyrus Anast. 3, 6, verso      *gazai*, עזה.

† Champollion already in his hieroglyphical alphabet declared   *iu* not to be different from  *i*. I think this use derives from the analogy of the plural termination    *-iu*, turned into simple *i* after many substantives in the New Egyptian period. Afterwards, it seems to denote especially the long *i*. Also the usual Demotic sign of *i* is derived from  , not from @ W, etc.

The true designing of the name appears from the consequent transcription, **יְדֵה־מֶלֶךְ**. The soft *h* must be followed by a vowel, therefore it is most probably the article, and the whole name must denote "hand of the king," **יְדֵה־מֶלֶךְ**.

Such a name, mentioning (by the article) a certain king, would best square with a fortress built by a Canaanitish or Hebrew king. I must leave it to the fancy of the reader whether he will like to suppose a Canaanitish king, or Solomon (1 Kings ix, 19; 2 Chron. viii, 6) or Rehoboam (2 Chron. xi, 5) as founder of this (certainly very small) fortified town.

What I hope to have demonstrated is only that we have here no mention of the name "Yehudah, Judah."

NÜRNBERG, *August*, 1887.
