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EDITED BY THE HONORARY SECRETARY,  
CAPT. FRANCIS W. H. PETRIE, F.R.S.L., &c.

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## ORDINARY MEETING, DECEMBER 3, 1883.

J. A. FRASER, ESQ., M.D., INSPECTOR-GENERAL OF HOSPITALS,  
IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following Elections were announced :—

HON. CORRESPONDING MEMBERS :—Professor Maspero, Cairo ; Professor E. de Naville, Geneva.

MEMBERS :—T. Barber, Esq., Sheffield ; E. Bannister, Esq., London ; G. Fawcett, Esq., Wales ; J. Horne, Esq., M.D., Mauritius ; Rev. J. Kay, D.D., Edinburgh ; Rev. W. M. Lawrence, D.D., United States ; Lieut. W. H. Turton, R.E., St. Helena ; Rev. W. Tyson, South Africa ; C. S. Wilkinson, Esq., F.G.S., F.L.S., New South Wales ; A. Wylie, Esq., LL.D., Scotland ; P. B. Walker, Esq., M.R.S., Mem. Geog. Soc., N. S. Wales ; Rev. R. Collins, M.A., Huddersfield.

ASSOCIATES :—J. F. Anderson, Esq., Mauritius ; Rev. M. Archdall, M.A., N. S. Wales ; T. Barkworth, Esq., Essex ; Rev. H. A. Birks, M.A., Cambridge ; Rev. G. C. Blaxland, M.A., London ; W. Bowen, Esq., F.R. Hist. Soc., F.P.S. Lond., Trinidad ; T. Brindley, Esq., N. S. Wales ; Rev. J. F. Fotheringham, M.A., New Brunswick ; Rev. C. J. Garrard, M.A., Isle of Wight ; J. P. A. Garvin, Esq., N. S. Wales ; J. P. Goldsmith, Esq., Plymouth ; Prof. G. Stanley-Hall, A.M., Ph.D., United States ; Ven. Archdeacon W. C. Harris, M.A., New Zealand ; G. Houston, Esq. (LIFE), Scotland ; H. Hutton, Esq., J.P., South Africa ; Rev. E. D. Irvine, A.M., United States ; J. Jay, Esq., United States ; Rev. W. F. Kimm, M.A., Norfolk ; Ven. Archdeacon R. L. King, B.A., N. S. Wales ; Rev. Canon H. S. King, A.M., N. S. Wales ; Professor J. W. Lane, M.D., United States ; H. W. Monk, Esq., Canada ; C. M'Millan, Esq., M.D., Italy ; Professor C. M. Moss, Ph.D., United States ; Rev. President J. L. Porter, D.D., LL.D., Ireland ; Rev. Prof. C. Pritchard, D.D., F.R.S., Oxford ; W. Renner, Esq., M.D., M.R.C.S., W. Africa ; Rev.

R. R. Scrope, United States ; J. W. Stevenson, Esq., United States ; Ven. Archdeacon L. H. Streane, M.A., Ireland ; Rev. Canon A. H. Stephen, M.A., N. S. Wales ; Rev. W. H. Sharp, M.A., Warden, St. Paul's Coll., N. S. Wales ; Rev. Principal F. A. P. Shirreff, M.A., India ; Rev. Prof. R. B. Welch, D.D., LL.D., United States ; Rev. F. B. Tress, N. S. Wales ; Rev. J. Woolcock, Devonshire ; J. B. Wilson, Esq., N. S. Wales.

HON. LOCAL SECRETARIES :—Rev. Professor Cornish, LL.D., Montreal ; Rev. W. Wagner, LL.D., Philadelphia ; Rev. T. Hutchinson, M.A., London.

Also the presentation to the Library of the following works :—

"Transactions of the Royal Society."	<i>From the same.</i>
"Transactions of the Royal United Service Institute."	"
"Transactions of the Royal Geographical Society."	"
"Transactions of the Royal Colonial Institute."	"
"Transactions of the Geological Society."	"
"Transactions of the Society of Biblical Archæology."	"
"Transactions of the American Geographical Society."	"
"Studies in Anthropology." By Rev. J. Woolcock.	<i>From the Author.</i>
"Harmonies in Tones and Colours."	"

The following paper was then read by the Author :—

*RECENT EGYPTOLOGICAL RESEARCH IN ITS BIBLICAL RELATION.* By the Rev. HENRY GEORGE TOMKINS, Member of Council of the Society of Biblical Archæology.

VERY great and important have been the advances of Egyptology, both in the field and in the study, since my paper on the *Life of Joseph* was read to our Institute on the 3rd of May, 1880.

Three years before, on the 16th of April, 1877, I had communicated something on the *Life of Abraham, illustrated by Recent Researches*, which was afterwards expanded into an illustrated volume, entitled *Studies on the Times of Abraham*.\* My endeavour has been fairly to lay the Biblical narrative side by side with other records and parallel information derived from Egyptian, Chaldæan, Assyrian, and other ancient sources, and to indicate the results arising from this comparison.

\* Bagster, 15, Paternoster Row. I am preparing a new introduction to this work, bringing the subject down to the latest date.

The great historical personage next to Joseph in this survey would, of course, be Moses; and, indeed, I have been more than once invited to say something of the Exodus. From this, however, I shrank for the time, looking for more light, and meanwhile striking out some thoughts on *Biblical Proper Names, Personal and Local, illustrated from Sources external to Holy Scripture*. And now we cheerfully await further tidings from the Land of Goshen and from the northern outskirts of the Sinaitic peninsula. The Geological Expedition of the Palestine Exploration Committee will doubtless bring rich spoils of knowledge home, and the well-directed and successful excavations of the more recent Egypt Exploration Committee can scarcely fail, with God's blessing, to add quickly to the invaluable and certain results which we shall have before us this evening.

We have to thank the sagacity and well-trained zeal of M. Naville for these results, with the generous countenance and counsel of Professor Maspero, and I am most happy to say that M. Naville is now an hon. member of the Victoria Institute. Allow me to quote a few words from a letter, dated "Malagny, near Geneva, Sept. 15th," in which M. Naville says,—“While I was in Egypt you wrote to me once to ask me whether I should like to be inscribed among the honorary members of the Victoria Institute. I should be very glad and very thankful to be inscribed, having great sympathy for the work of that Society.”

And now I will try to bring into our store some fresh gleanings in the harvest-fields of Egyptology, especially from Deir-el-Bahri in the mountains of Western Thebes, and from Tell-el-Maskhuta, in the ancient “Land of Râmeses.”

#### *The Great Discovery of Royal Mummies at Deir-el-Bahri.*

Memorable and important as the great discovery of royal mummies in their dark hiding-place at Deir-el-Bahri has been in its general results, the points are not many in that long roll of Pharaohs which give any light on Biblical antiquity. Yet we may measure the seven centuries there represented, from about 1700 to about 1000 years before Christ, by landmarks of Holy Scripture. For four eras are distinctly marked, namely:—

- I. The War of Liberation against the Shepherd-Kings, or Hyksôs.
- II. The XVIII. Dynasty.
- III. The XIX. Dynasty.
- IV. The XXI. Dynasty.

If George the Syncellus is right in saying that Aphôphis, the shepherd-king, was the Pharaoh in whose time Joseph ruled, then the most ancient Egyptian prince found at Deir-el-Bahri was a contemporary of Joseph, who may himself well have looked on the countenance of the patriot Râ-sekenen, the Very Valiant, the calm placid features and rather oblique eyes, whose "counterfeit presentment" is given by the mask of the mummy-case which hides the reality.

The celebrated sphinxes of Sâh, discovered by Mariette, carry the royal titles of Aphôphis (Apepi), and have been considered as bearing the stern visage of Joseph's Pharaoh. I believe Professor Maspero doubts (Perrot et Chipiez, *Hist. de l'Art*, i. 683) whether the inscription is not a usurpation of a still older king's monument. And Lepsius has expressed the opinion that the sculptures of Sâh are to be assigned to the oldest, not to the latest, Hyksôs period. But this does not affect what I have said of Joseph and Râ-sekenen-tâi-aân, who began the war of liberation in earnest, which Ka-mes and Aah-mes carried to a prosperous end.


I would earnestly plead for those most interesting excavations in the Delta which will soon, we hope, bring to light fresh monuments of this important period, and enable us to know the certainty of these great problems affecting Biblical, no less than Egyptian, history, and the tantalizing cross-questions which the Nile and the Euphrates are asking of one another.

Meanwhile, the solemn "statue of flesh," the bodily frame of Râ-sekenen the Valiant, has in good likelihood seen Jacob's beloved son, and perhaps Jacob too, and bears witness to the fashion in which those patriarchs may reappear to the eyes of their descendants with names and titles written in hieroglyphic by the scribes of Joseph's household. I think this a very interesting thing. I do not suppose any mummy has been found so nearly corresponding with Jacob's burial as this: and if Joseph's mummy were recovered it would very possibly be in such a case as this is. All these touches bring home to us the inimitable "Egypticity" of the Biblical narrative, unfeigned as it is in its antique simplicity.

The next period, that of the eighteenth dynasty, was represented in the sepulchre of Deir-el-Bahri by its greatest monarchs, Aahmes the founder, who chased the aliens out of the Delta as far as Sharuhen (north-west of Beersheba); Amenhotep I. (in his garlands of bright flowers); Thothmes I., who pushed his victorious arms as far as the Syrian river-land of "Naharina"; his son Thothmes III., the "little corporal" of Egyptian history, whose memorable conquests are detailed

in those invaluable "Lists of Karnak," which give us hundreds of local names in Palestine and Syria, agreeing well with those of places named in the Biblical history of later times. "It is well to remark here," says M. Rhoné, "that about 1,600 years before Jesus Christ,—that is to say, some centuries before the Hebrews,—the *promised land* was an Egyptian possession, and it is to be believed that if the tribes of Israel succeeded in gaining possession of it, this could not be but by virtue of the troubles which, some centuries after Thothmes III., caused the dismemberment of the empire of the Pharaohs." (*Le Temps*, 31 Mai, 1882.) I should mention that the mummy of Thothmes III. was found dreadfully broken, and that the stature of that great Pharaoh was only about 5 feet.

The shepherds and herdsmen, no less than the fishers and fowlers, of the eastern lowlands and marshes of the Delta were let alone by the native Egyptian Pharaohs of the splendid eighteenth dynasty in "their useful toils, their homely joys and destiny obscure," as we may well believe; and Joseph had indeed given sage advice to his brethren in bidding them avow their calling, so gaining from the friendly shepherd-king "the best of the land, the land of Goshen," for their occupation. The field of Zoan is one which, God willing, is to be explored next spring at the instance of the Committee of the Egyptian Fund. The way taken by the Israelites in their Exodus was the way taken by our own forces as they marched to Cairo, Tel-el-Kebir being the place where the crowning victory was obtained; while the spot where our artillery were first planted and brought into action was the ruin-heap of the ancient Pi-Tum, about 12 miles from Ismailia. Due east of that place is the ancient road discovered by the Rev. F. W. Holland, and I hope it will not be long before some observations are taken of that road.

It was along the southern border of this land of Goshen that the great military road of the Pharaohs led out on the sandy, stony waste beyond. We must never forget that the early kings of the great twelfth dynasty, before the domination of the Hyksôs, had strongly fortified their eastern frontier by a towered wall, from which their sentinels looked out on the dreaded desert. A most important fortress was the key to the great entrance and outlet by which the kings of the eighteenth and succeeding dynasties led out their armies and brought back their captives and spoils. It was called Zar (or Zaru) ; and must have been at least as old as the twelfth dynasty, if not the sixth, since a curious treatise

in praise of learning, of such date, was "made by a person of Zaru." (Rec. viii., 147.) Zar was called by the Egyptians "the Sentinel at the Gate of Egypt." Brugsch has so positively asserted the identity of Zar with Zoan (Tanis), that it has been widely taken as granted. But De Rougé identified Zar with Sellé near lake Timsah, and this seems much nearer the true mark. For Dr. Dümichen, in his history of Egypt (in Oncken's *Allgemeine Geschichte*), has avowed his belief "that the identification of it with Tanis-Zoan, so strongly maintained by Brugsch, absolutely cannot be brought into accordance with the data found in the Egyptian texts as to its situation." And I think he has proved his point, as, indeed, had Dr. Haigh in 1876 (*Zeitschrift f. äg. Spr.*, p. 54). Now this brings us to a very interesting Biblical interpretation. In Gen. xiii. 10, we read that "Lot lifted up his eyes and beheld all the plain [*kikkar*] of Jordan, that it was well watered everywhere (before Jehovah destroyed Sodom and Gomorrah), like the garden of Jehovah, like the land of Mizraim when thou enterest Zar." The name זר may very properly be so read, as proposed by the learned Dr. Haigh in 1869 (*Zeit.*, p. 5), and in 1876 (p. 54).

The sandy wastes of the Shasu-land came up to the walls of Zar, but within the traveller saw opening before him the goodly green levels, irrigated by numberless canals and water-courses, the watered field of Zar (*Sekhet en Zar*), so flowery and beautiful that such a region was called in Egypt "the divine watered land" (*Sekhet Nuter*. Brugsch, *Dict. Geog.*, i. 13), as by the Hebrews "the Garden of Jehovah." This, then, was the view of "the land of Mizraim when thou enterest Zar," which represented the former glories of the warm, palmy Jordan plain "before Jehovah destroyed Sodom and Gomorrah."

Well did Moses know that familiar sight of "the land of Rameses," as it had greeted his eyes on his return from his long exile in wild Arabia. Dr. Dümichen takes for granted the Egyptian Zar as intended in Gen. xiii.


And now we leave the eighteenth dynasty, and come upon the celebrated kings of the nineteenth. At Deir-el-Bahri was found a broken coffin which had held the mummy of Rameses I., the founder of the new line, who reigned only six or seven years.

For Bible students the nineteenth dynasty is supremely interesting.

If Dr. Ebers is right, it was in the reign of Seti I., the son and successor of Rameses I., that Moses was born, and the "Pharaoh's daughter" was the celebrated and beloved



queen, Seti's daughter, whose name Dr. Ebers reads T-mer-en-

Müt, , answering to Thermüthis, the name

given by Josephus (*Antiq.*, ii. ix. 5; Ebers, *Durch Gosen*, &c., 2nd ed., 539).

Eusebius gives Merris as the name of the Princess. It is true that a daughter of Râmeses II. was called Meri, but the date would not agree so well. I have a profile portrait. If Dr. Ebers be right, this is the likeness, and, doubtless, a faithful one, of Pharaoh's daughter; and a very good-looking Princess she was.

The unequalled grandeur of the sepulchral halls of Seti I., in the Valley of Kings, is renowned, especially in England, where his grand translucent sarcophagus of alabaster (arragonite) rests in the Soane Museum. That was an astounding discovery when Dr. Emil Brugsch looked in and seemed, by the light of his lantern, to see the Pharaohs lying in such profusion that there was hardly one of the first rank in history who did not confront the astonished explorer. For Belzoni had found no Seti I. The venerated body had been taken away for safety, as we now know, and was found at Deir-el-Bahri, where his innocent child-like mask looked calmly at the intruder with broad dark eyes, as you see it in the photograph. The face looks like a baby's. It is almost always a surprise to compare the profile with the full face of an Egyptian sculpture. The full face is so much wider than one would suppose; while the profile is more delicate, and yet more decided and marked; often having a sub-aquiline nose, so that you would not suppose it could represent the same countenance as seen full-faced. The whole family of five generations showed perfectly well that they were a totally different people from the Egyptians, and were almost certainly descended from the Hittites. In the British Museum you may see a delightful head of Seti, with that engaging, frank, and bright expression so well expressed in Egyptian sculpture.

It was in reality Seti who dug the Sweet-water Canal from the Nile along the Wady Tumulât to Lake Timsah, and made the land of Râmeses green and lovely with the fertilising Nile rills. But the young Râmeses, of great Pharaonic birth from his mother Tuäu, was exalted from the cradle, since by his right the throne was established, and we need not wonder at the glory being given to him.

Now we will follow the living Seti, with his chariots and splendid army, in his first royal expedition over his eastern

frontier to chastise the insolent Shasu, the Bedouin hordes of the age.

He sweeps through the open portals of the twofold fortress of Zar, across the canal where crocodiles disport themselves, along the ancient road of the desert which our lamented traveller, the late Rev. F. W. Holland, found stretching "due east from Ismailia," far away over deserts and through Wadies, strewn abundantly with flint-flakes, with here and there a beautiful arrow-head of flint, "the route of Abraham from the Negeb into Egypt," as he wrote to me in May, 1880, adding:—"It is a very remarkable road, evidently much used in ancient times, and it is curious that it has remained unknown."

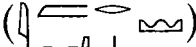
I trust that this important road will be soon carefully explored, for I think it quite within hope that the several fortified watering-places represented in Seti's great tableaux at Karnak as the halting-places in the desert may yet be truly identified.

This expedition of Seti's first year gives us as his object of attack not only "the land of Canaan" (Kanāna), but very notably "the fortress of Canaan," and in the October (1883) "Statement of the Palestine Exploration Fund," my friend Captain Conder, R.E., gives a very probable identification of the spot marked by the very name, south-west of Hebron (*Great Map*, sheet xxi., *Name Lists*, p. 399) Khūrbet Kan'ān, the ruin of Kanaan, Heb. כנען). I consider this an excellent discovery, but the advance was made not (as Captain Conder says) "from the vicinity of Gaza," but by that ancient route found by Mr. Holland, and in the latter part, perhaps, much in the line followed by the ever-regretted Palmer in 1869 (Palestine Exploration Fund, 1870). "The ruin occupies a knoll in a very important position on high ground. The two main roads to Hebron, one from Gaza by Dura (Adoraim), one from Beersheba on the south [this was Seti's route] join close to the knoll of Khūrbet Kan'ān, and run thence, north-west, about one and a half mile to Hebron. West of the ruin is 'Ain el Unkūr . . . which issues from the rock and gives a fine perennial supply, forming a stream even in autumn." I wish I could quote the rest of this most interesting description.

We have now approximately the starting-point, much, at least, of the route, and actually this point of attack of Seti's celebrated expedition. In his tableau we see the fort on its rocky knoll and the stream forming a pool in the valley; and the Shasu making their submission to the Pharaoh. It is curious that this particular spot, where the old name still

sprouts unchanged from the soil, should be the only local relic of the great name of the "land of Canaan," yet itself (as it seems) not mentioned in the Bible. It is in the triumphal return of Seti that we see the fortress of Zar and the outlying fortified wells of the desert.

I must deny myself the pleasure of entering on the war against the Kheta (Hittites) at Kadesh of the land of Amār

(, i.e., of the Amorites. Here we have such

cities "walled up to heaven," and tall warriors, as those whose sight melted the waxen hearts of the Hebrew spies. But this is an old story, and I seek for newer tidings. We will pass on.

Râmeses, the son of Seti, was brought up in court and camp, a Pharaoh and a soldier in earnest; and Moses was trained "in all the wisdom of the Egyptians," "mighty in word and deed," although he refused the proud title of "Son of Pharaoh's daughter," and clave to his own people.

The fine face and tall six-foot stature of Râmeses, so well known to Moses, are almost as familiar to us. Of all his likenesses surely none can be more beautiful than the exquisite statue in the Museum of Turin, where you see him enthroned in all the springing vigour of his youth. More than sixty years later the aged frame was embalmed and entombed, to come forth more than three thousand years later still to the light of day. Three times had he been translated for greater safety, and at last laid with his father and grandfather in the narrow gallery of the priest-kings of Thebes. I have brought hither some likenesses of the great Rameses; for, well known as he is, many of us may not be familiar with the beautiful statue of him at Turin, which ranks as the first Egyptian statue in Europe. This [showing it] is a photograph of the statue. It is carved in a material harder than marble, but not a limestone. I should also say that I have the profile from Rosellini—a very good profile of Rameses in his younger days. Here also is a photograph of the mummy, and here is a copy of the portrait which is beautifully carved in wood on the mummy case. I must halt here to say that this was said not to be the mummy of Râmeses II., and there was a controversy in the *Times* as to whether it was really Râmeses the Second or the Twelfth, a later Pharaoh. The doubt arose from the coffin in which the mummy was found. But there were discovered on the wrappings of the mummy hieroglyphic inscriptions in marking-ink which made it perfectly plain that it was

indeed Rameses the Second. But, as to the mummy-case, it was a new one supplied by a Pharaoh whose history is one of great interest. He was of the XXIst Dynasty, the celebrated founder of that line. A very talented lady learned in Egyptology, Miss Edwards, suggested that the face found on Rameses's mummy-case was that of this King Hérhor. I put in juxtaposition the delicate, refined profile of the Priest-king Hérhor from Rosellini, with a photograph of the face on the coffin of Rameses II., and I think any one will say that the profile goes along with the full face of the former. If that be so, it gives a very interesting portrait in the first style of Egyptian carving, of King Hérhor, the founder of the XXIst Dynasty, of the Priest-kings of Thebes.

But with Râmeses was not his son Merenptah, the Pharaoh of the Exodus. Whatsoever the manner of his death at an advanced age, he was not found with his fathers.

Some interesting points bearing on the Biblical history of this great time may be mentioned here.

Merenptah was the thirteenth son of Râmeses.

Kha-em-uas, an elder son of his royal mother Isi-*nefert*, had been co-regent with his father, but had died during his lifetime, on which Merenptah was exalted to his late brother's place. Kha-em-uas was a religious devotee, and chose to be buried in an Apis-sepulchre where Mariette found his remains.

A similar cast of character marked Merenptah, of whom M. Lenormant writes (*Hist.*, ii. 281), "he was neither a soldier nor an administrator, but a spirit turned almost exclusively towards the chimæras of theurgy and magic, resembling in this respect his brother Kha-em-uas. When the book of Exodus makes him reside in Lower Egypt, a little way from the land of Goshen, it speaks with the most precise historic truth, for this prince dwelt almost constantly at Memphis or Tanis. And the Biblical book is not less exact when it depicts him surrounded by magician-priests."

The monuments agree with the Bible in showing that Merenptah lost a son, of his own name, co-regent with himself, and presumably his eldest son. This is testified by an inscription on a statue of Usertesen I. at Berlin (Ebers, *Durch Gosen*, &c., 90, 541).

When we remember the exalted rank of the Hebrew Moses, and the previous greatness of Joseph, it is most interesting to find such a record as Mariette has described in his *Catalogue of Abydos* (p. 421). Some sepulchral inscriptions show that Merenptah had a Prime Minister bearing the true Egyptian names Râmeses-em-pi-Râ Meri-An, who was nevertheless an

alien of Semitic origin, the son of the foreigner Iupaää



The same officer is afterwards called "beloved of Râmeses. Meri Amen" (Râmeses II.), and here his native name comes out: "Ben Matsana of the land of Tsar Basuna." On the whole series of names here recorded Mariette remarks: "See, then, in a group of seven inhabitants of Abydos, three Egyptians, three Semites, then a seventh person of Syrian origin with two surnames, one Egyptian, the other Semite."

I would apply this to illustrate the adoption and advancement of Moses at the same period, and the Egyptian names Petesêph ascribed to Joseph by Chærêmôn, and Osarsiph assigned by Manetho to Moses (Josephus, *Con. Ap.*, i. 32; i. 26, 29).

These I have elsewhere shown to be genuine Egyptian names (*Life of Joseph*, Tr. Vict. Inst., May 3, 1880, p. 8).

Thus the likelihood of these statements emerges into light as we advance in real knowledge of the countries and periods in question.


The name Osarsiph (Ὄσαρσιφ, Ὄσαρσυφ) "from Osiris the God of Heliopolis," Manetho tells us, was the original name of Moses, who was a priest, a Heliopolitan by birth, afterwards called Moses when he had joined the Hebrews.

Now Josephus, in quoting this, contends that it is not probable that Moses was first called Osarsiph "while his true name was Moses, and signifies a person preserved out of the water, for the Egyptians call the water Mōu,"



See on "Moses" Ebers, *d. Gosen, &c.*,

2nd ed., 539. I will not here discuss the name משה. But the more I think on "Osarsiph" the more does the name grow in interest. For it is a veritable name of the great god

Osiris () as dead, and raised from the dead out

of his sepulchral chest; as it is said in an Egyptian religious papyrus: "Come! be resuscitated, *Osir-sapi!*" (*Devéria, MSS. du Louvre*, 172).

Now what more natural than that the Egyptian princess, seeing the little ark (or chest) floating like that of Osiris on the Nile, and opening it to find the babe living and weeping, should say in her playful tenderness: "Return to life, little Osir-sapi!" Indeed, it was on this Tanitic branch of the Nile, they said, that Osiris was committed to the water when slain

by Set his brother,—the very stream where Thermuthis in all likelihood found the Hebrew babe among the papyrus stems. The alternative names are quite Egyptian. Well might Moses be called Osarsiph and Mushé, and peradventure Tisithen too, as Manetho says.

It is worthy of notice that among the thousand relics of Deir-el-Bahri was found a beautifully-made oblong box of papyrus like a very neat little hamper, but with the papyrus-leaves so closely joined that it might well be made watertight by bitumen. It has a carefully-fitted lid. Doubtless the pious love of the faithful Hebrew mother laid her handsome babe in such a floating ark as this.

I need not mention that every noun used in the story is a genuine Egyptian word. The readers of Canon Cook's admirable essays in the "Speaker's Bible" are familiar with this (vol. i., 484). One other relic of great interest found in the dark hiding-place of Deir-el-Bahri reminds us of the history of the Israelites. It is the large, elaborate, and beautiful tent of leather used to form the darkened chamber of the funereal barque for the obsequies of Queen Isi-em-Kheb, the last royal personage committed to that sepulchre. This has been carefully described and represented in colours by Mr. Villiers Stuart in his work "The funeral Tent of an Egyptian Queen." The beautiful rose-coloured leather, said to be gazelles' skins, may well recall to our memory the "rams' skins dyed red," of which one of the coverings of the sacred tabernacle was made, and this fine example of Egyptian work bears witness to the skilful use of such a material for exactly such a purpose.

Like Seti I. and Râmeses II., his grandfather and father, Merenptah is well known by face to students of Egyptian antiquity. Handsome and lordly features he inherited, but a haughty ungenial expression mars their beauty. The plates in Rosellini are most careful copies of the sculptures. It is remarkable that the Egyptians never give the eye in proper perspective as an English artist does. For this we must make allowance in looking at Egyptian reliefs or pictures.

#### *Pithom and Râmeses.*

Chabas and others have argued that the fortified arsenal Râmeses must have been built for the only Râmeses (namely the second), who lived long enough to suit the data of the life of Moses.

The able treatise of Chabas on the nineteenth dynasty was by most Egyptologists thought conclusive.


Now Lepsius had found in 1849 very strong reason to conclude that a place in the Wady Tumulât, by the old Sweet-water Canal, called Abû-Keshêb, was the store-city of Râmeses, and so it has seemed till this year. But the important discoveries of M. Naville have now fixed for us absolute points of date and place by which our drifting opinions must be anchored fast.


I will try to make clear these points as shortly as possible for those not versed in the intricate details of Egyptian research.

About twelve miles from Ismailia westward up the shallow valley of the Sweet-water Canal is a place of ruins now called Tell-el-Maskhuta. It is the same place called Tell-Abû-Keshêb, the reputed Râmeses, and here on this mound our horse artillery planted their guns in the first action fought on the westward movement towards the more renowned Tell-el-Kebîr on the 24th of August, 1882.


From monuments taken thence long ago to Ismailia, M. Naville was convinced that the place was not Râmeses, but Pithom (פִּתּוֹם) Pi-Tum, the sanctuary of Tum, the setting-sun god of Egypt; and this he confirmed by fresh monuments which he brought to light. For the name occurs in the inscriptions many times as that of the place, and the local name of Râmeses (Pi-Râmessu) not once. Although the illustrious veteran Lepsius still upholds his opinion that the place is Râmeses, I cannot but believe that when M. Naville has produced in detail his evidence it will be clear that of the twin-cities this is Pithom.

But the locality in which it stands is scarcely less interesting in another light; for it is many times designated by the

inscription found there as Seku, or Sekut (  ), identified by Brugsch and Naville with the Succôth (סֻכּוֹת; LXX, Σοκχῶθ) of the book of Exodus.

Now I know that at first sight this seems a strained identification, and it needs to be explained and justified. This, however, can be done. I can now only refer to the instances cited by Brugsch in the *Zeitschrift für ägyptische Sprache* 1875, p. 7, which sufficiently prove that the lasso-shaped hieroglyph , generally considered to represent the sound of θ in Greek, or *th* in the English word *thin*, was sometimes equivalent to the sibilant expressed by ס in Hebrew.

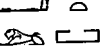
The tendency to hiss the θ sound is exemplified in the last (Oct. 1883) Statement of the Palestine Exploration Fund, p. 235, where Mr. Pickering Clarke tells us that the name of

the well *Themed* was pronounced by his Arabs "*Summed*," a precisely similar case to  סכנת. In Exodus the LXX give Σοκχῶθ, but *translate* the סכנות of Genesis xxxiii. 17, Σκηναί. Perhaps, after all, the Egyptian name was not the Semitic plural meaning "tents."

The temple, then, gave the name of Pi-tum, and the ordinary or civil name of the place was Sekut. Thus we have here the first local names of the Exodus that have yet been surely ascertained, the eastward of the twin store-cities and the first halting-place of the Israelites on their eastward march, not harassed but helped and urged onward by the terrified Egyptians.

But this is not all, for another well-known name cleaves to the same place.

In the book of Genesis xli. 28, we are told that Jacob "sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen. And Joseph made ready his chariot [probably at Zoan] and went up to meet Israel his father, to Goshen." But the LXX version written in Egypt, tells us that Judah went to meet Joseph at Heroöpolis, in the land of Ramesses, and that Joseph met Israel, his father, there. The Coptic version gives the name of the place as Πεσωε, that is, Pithom, and it turns out that all are right, for at Pi-tum M. Naville found Roman inscriptions bearing the name ERO, ERO CASTRA, the (Roman) camp Ero, and ΗΡΟΥ in Greek. Therefore this is the place in the land of Goshen, the land of Râmeses, where Joseph and his father met. The Greek ΗΡΟΥ well represents the Egyptian


*Aru*, plural of  *magazine*, or storehouse; and this is the true derivation of the name, as M. Naville believes from the use of the word in the inscriptions on the spot.

This not only represents the sense of the word rendered "treasure-cities" (מסכנות), but it is entirely borne out by the structure of the place.

For this arsenal of Râmeses II. is enclosed by an enormous wall of crude brick, containing in its circuit only a little more than twelve acres of ground; and this straitened space is occupied in a strictly military manner by storehouses, excepting only the temple and its small precinct. The storehouses had no access through their side-walls; but only from their vaulted roofs, where the grain was put in according to the representations of Egyptian granaries engraved by Wilkinson and others (*Anc. Eg.*, ed. by Birch, i. 371). As M. Naville has said:—"Armies which went to Syria and Mesopotamia had



the desert to cross, and were obliged in consequence to take with them the necessary food." Here, then, in "the best of the land," "the land of Goshen," still further irrigated and made fruitful as "the land of Râmeses," the troops could take up their commissariat stores just before issuing through the gates of the great frontier fortress of Zar on the waste lands swept by the hordes of marauding Shasu, the scene of Israel's wanderings and trials. The results of careful examination at Tell-el-Maskhuta correspond singularly well with the history given us in the Bible. The place was built by Râmeses II. There are no earlier monuments than his. It was Pi-tum. It was a fortified store-city, the place of military supplies nearest to the walled frontier-line of Egypt: the first halting-place of the Israelites, Succoth. And there are certain minute particulars which stamp the story on the structure itself. M. Naville found "very thick brick walls, remarkably well built, with *mortar* between the layers of brick," &c. This was not the usual mode of building with sun-burnt brick in Egypt. I quote from the fine new work of MM. Perrot and Chipiez on "Ancient Art" (vol. i., *Egypte*, 115):—"As to crude brick it does not differ perceptibly from *pisé* [which in Devon I should translate *cob*]; placed one on another, after undergoing only an incomplete drying, these bricks under the action of pressure (*tassement*), and of atmospheric influences, finish by no longer forming anything but a homogeneous mass, where one does not even distinguish the courses of work." But at Pithom M. Naville found "*mortar* between the layers of brick." This at once brings us to the Israelites whom the Egyptians made "to serve with rigour; and they made their lives bitter with hard bondage in *mortar* (חמר), and in brick," &c. (Ex. i. 13). Here [exhibiting it] is a photograph of bricks of the time of Rameses, and stamped with his royal mark. These contain bits of chopped straw.

Now, as for the brick itself, we learn that the straw was withholden from the Israelites, and they had to gather it for themselves, and yet to do the same tale of work (Ex. v.). "And they were scattered throughout all the land of Mizraim to gather *stubble* for *straw*," that is, to make the necessary chopped material. The word rendered *stubble* is an Egyptian word (𓂏 = Eg.,  𓂏). K&U, *arundo, calamus*), used for the reeds of which the scribes made their pens. And this is just what M. Naville found:—"I may add," he writes, "that some of them (the bricks) are made with straw; or with *fragments of reed*, of which traces are still to be seen, and some are of mere Nile mud, and without any straw at all." So that

even the reeds of the marsh ran short, or the time to gather them.

But there are some topographical traces which lead beyond Succoth on the route of the Exodus. A large and most important tablet of Ptolemy Philadelphus gives indications of other places, and among them of Pi-keheret, which seems to be the *Pi-ha-khirot* (פיהחירת) of the Exodus. And now we must patiently look for further results from the labours of those who are continuing M. Naville's researches for the Egypt Exploration Fund Committee, and you will not think me unreasonable in appealing for support to the Committee in that work, so needful to fill up the measure of Biblical archæology.


The Palestine Fund has already accomplished grand things, and is still engaged in a suspended survey on the east of Jordan, of which Captain Conder, R.E., has just published a most interesting account in his volume, *Heth and Moab*. The Egyptologist has already come to the assistance of the surveying officer, as we know, and it is clear that in the neglected ruin-heaps of Goshen, and the unexhausted quarry of monuments in "the field of Zoan," we may hopefully expect to find materials for the further elucidation of Israel's sojourn in the land of Mizraim and divine deliverance by the hand of Moses.

It is not the scientific explorer, nor the assiduous archæologist, who will lightly speak a word of doubt, much less of supercilious rejection, while he ponders the sacred archives of the Bible. "Always it speaks," says Bishop Temple, "with the authority of its origin. I have read many books," he continues, "which do much for the human intellect and for the human spirit, and have felt that I have learned much; and still feel that these books, though they are my teachers, are not my rulers; that, though they instruct me, they cannot command me. But when I turn to the Word of God it takes me straight, as it were, into His very presence, and gives its message there by an authority of His and His alone."



These are the solemn words of one who has not been easily inclined to take sacred things for granted. Let me add, for my own part, the witness of an honest and diligent student of the earliest historic antiquity. The most searching and microscopic examination only leads to higher degrees of conviction that the history is recorded by Moses; that the revelation which transfigures this history is supreme and divine, and "able to make us wise unto salvation through faith which is in Christ Jesus." "If ye believed Moses," said our Lord Himself (St. John v. 46), "ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The **AUTHOR**.—Before the discussion commences, I wish to read a letter from Monsieur Naville, to whom I sent a proof of my paper. After a careful perusal of it, Monsieur Naville, in the commentary he has forwarded, only takes exception to three or four points. Upon one or two of these you will see that I have not expressed myself with any degree of certainty, and when the discussion is in print I hope to reply to Monsieur Naville's letter in detail. It is dated "Malagny, near Geneva, November 24," and contains the following remarks :—

P. 74. It seems to me beyond any doubt that the so-called Hyksôs monuments are of an earlier date. I think anybody who has seen the ruins of Sâh will come to the same conclusion. They belonged to a group of statues and other monuments of the twelfth and thirteenth dynasties, which were together at the entrance of the great temple, and several of which have been left on the spot. Nearly all the monuments have been usurped later, sometimes twice over, by kings of the nineteenth, twentieth, or twenty-first dynasties, who did the same as Apepi had done before them. If Apepi had erected the sphinxes which have been attributed to him, he would not have engraved his name so negligently on one of the shoulders, so that it might easily be rubbed off.

P. 77. I do not agree with you on Seti I. having dug the canal of the Ouadi Tumulât. At present we have not found anything more ancient than Rameses II., and it is likely that he built the cities and dug the canal at the same time. As far as I can judge at present, the route of Seti I. is not through the Ouadi Tumulât; it is the northern route which went through Tanis in the direction towards the Mediterranean and Gaza. It is on that route that we shall find the site of , and I think I know where, only I do not feel at liberty to name the spot without quoting the text on which my evidence rests. The Israelites issuing from Succoth would not come near Zar.

P. 74. I should not say that in good likelihood Râ-sekenen had seen Joseph, and, perhaps, Jacob. We have no reason to assail the testimony of the Syncellus, saying that the Pharaoh of Joseph was Apepi; but the war which broke out between the two kings must have been after Joseph's death. The Scripture describes the time when Joseph lived as a time of peace, and it is not likely that there was much intercourse between two sovereigns of a different race altogether.

P. 80. As for the Egyptian name of Moses, I believe it to be   
or , which means a child, a boy. The Hebrews transcribed it in a form which gave to the word a Hebrew meaning, as it is very often the case. As for the name of Osarsiph, it is very possible that it has been given to Moses, but I should think not when he was a boy, but late in life, when he had been instructed in the sciences and religion of the Egyptians

which must have given him the rank and title of an Egyptian priest. Besides, in the myth of Osiris the child is always called Horus. I was very much interested in the name of Iskhut, taken from Esarhaddon's campaign, which seems to correspond very well with Succoth. Tell el Masxût is not an old name. It means the tell of the *statue*, and the name is derived from the granite monolith which has been known for many years.

The CHAIRMAN (J. A. Fraser, M.D., Inspector-General of Hospitals).—The very pleasant duty now devolves upon me of asking you to accord a vote of thanks to the author for his paper, as to the great merits and the interesting nature of which I am sure there will not be a dissentient voice. I am particularly interested in Egyptology; but, at the same time, can scarcely claim a special knowledge of the subject, being only one of those whom Professor Huxley has described as "Lookers-on at science and literature." Therefore I shall be glad if those present who possess that special knowledge will favour us with such remarks as may add to the information already laid before us. There is one thing I may add, that there are numerous and vast discoveries yet to be made in the interesting land of Egypt, of which at the present moment it may be said that the surface has merely been scratched.

Mr. W. ST. CHAD BOSCAWEN.—Upon a paper so full of sound and valuable research as that just read by Mr. Tomkins I can have but little to say. I think the Victoria Institute is to be congratulated on having so able and learned an Egyptologist as Mr. Tomkins as one of its members. Having read two or three papers written by him, I may venture the remark, that if everybody who undertakes to read an essay, before this or any other institute, would take as much trouble in the way of research as he has done, the proceedings of our learned societies would be worth twice or three times what they are at present. The researches now going on in the valley of the Nile are of the greatest possible interest, and those who have visited that portion of the globe may sometimes forget, as they pass by temple after temple, that when they have got beyond Cairo they are leaving behind them things of far greater interest to us Western people than the grander ruins of Thebes—of greater interest as connected with our own social life at the present day. We take up a newspaper or a letter from a friend, and we little think that the characters in which it is written or printed are now considered to have been first invented by the dwellers in the land of Goshen. Passing briefly to some of the points touched upon by Mr. Tomkins, I come to one which is brought forward in connexion with future explorations—namely, the gateway by which nomad people were brought into contact with the Egyptians—the outer eastern gate by which they found their way into Egypt. When they had thus found their way there, they had great influence on the civilisation of that country, and we cannot doubt the contact with Egyptian civilisation was a matter of great importance to the Semitic people. As to the influence of the Semitic people in Egypt, we have the best and most undoubted evidence. About the period of the eighteenth or nine-

teenth dynasty the Egyptian people underwent a great change, as great a change as we underwent at one time by our relations with France. The language of Egypt also underwent a considerable alteration, and a number of Semitic words were then introduced into that language, just as a large number of French words were inserted into ours, until at length it became a mark of good breeding to interpolate the literature of Egypt with Semitic words. This was one of the great effects produced by the contact that had taken place between Semites and Egypt. But there is another question that awaits solution on the part of those who wield the pick and the shovel, and that is, What was the influence of Egypt on the Semites, and what did the Jews bring out of Egypt? It is a very remarkable thing, with regard to Numbers and Exodus, that there are numerous strong proofs of the truly historical and Egyptological character of these books. It is important to notice the numerous indications of Egyptian knowledge exhibited by the writer of the Pentateuch, yet it is quite evident that the Levitical code was not based upon an Egyptian model, but rather was a revival and elaboration of the code common alike to all the great Semitic family in Arabia, Syria, and the Euphrates Valley. The discovery of the dyed leather funeral tent of the Egyptian queen proves the employment of such materials by the Egyptians at the time of the Exodus as are described in the Hebrew writings as used in the construction of the Tabernacle; but the Tabernacle itself must be regarded rather as a form of the great sacred tent common to the Arabs long before the time of Abraham; while the sacrificial code resembles in the most minute details that of the Semitic Babylonians. I think that, if the explorations that are to be undertaken are carried out on the site of Zoan, we shall have put before us more clearly and fully the influence that was brought to bear on the Jews. In the houses and lower parts of the town we may find records of the Jews, even at the time of the Exodus, and possibly some few specimens of the writing which the Jews brought out of Egypt, and which they borrowed from the Egyptians. There is one point on which I might be able to throw a little light derived from the evidence coming to us of the civilisation of Asia. The word Zar has been much spoken of in this paper, and attention is called to the passage which is quoted from the 13th chapter of *Genesis* :—“Lot lifted up his eyes and beheld all the plain (*Kikkar*) of Jordan, that it was well watered everywhere (before Jehovah destroyed Sodom and Gomorrah), like the Garden of Jehovah, like the land of Mizraim when thou enterest Zar.” It is a curious fact that, in the appendix to Mr. Rassam’s paper on the interesting discoveries recently made in Assyria, reference is made to that extremely fertile plain to the north of Babylon, which was watered by the Tigris and the Euphrates, and which was called by the word Akkadians Edina, and that this word was translated by the Semitic people as the word ZERU. Therefore, the peculiar expression which appears in the passage quoted as first referring to the Garden of Eden, and then to Zar, would seem to indicate a rich, fertile plain, and the entrance to such a plain from desert, when Egyptian civilisation was at its height. I would just refer to another matter. The expedition for which Mr. Tomkins has pleaded

to-night, and which the Palestine Exploration Fund is to carry out for the purposes of geological survey in the Jordan Valley, and the valleys leading down to the Gulf of Akaba, is said to be in connexion with the scheme of the Jordan Valley Canal. I have seen it so stated in different newspapers, and I ought to say that it is in behalf of research alone, and is in no way connected with any such scheme, having been proposed before the Jordan Valley mania came on. It was originally broached last year.\* There is also another point connected with the explanation given as to Zoan or Tanis. I am glad to see Egyptologists are at last shaking down to some agreement of opinion as to the remarkable monuments at Tanis (Zoan), which seem to me to be undoubted relics of the Hyksós kings, and to resemble the monuments of Carchemish. There is a large slab at Jerabis representing Hittite deities standing on the back of a couchant lion. The fore part of the animal is exactly like the fore portions of the Sphinxes at San. Mariette has pointed out that the warlike head of the great Hyksós invasion was in all probability a band of Hittite warriors, leading on hordes of Semites, similar to the Arabs of the Soudan, of whom we hear so much at the present day. These discoveries may help to clear up the relations between the Hittites and the Hyksós, and to prove that the wars of vengeance entered upon by Râmeses II. against the Kheta and Syrian allies were vengeance upon them for the part they had taken in leading the Hyksós into Egypt. I will conclude by saying that Mr. Tomkins's paper bristles with sharp little discoveries, and some important ones, and I can only hope that the work he has pleaded for may be carried on, and that in a few years we shall have some great and important discoveries from the Delta of the Nile.

Rev. H. G. TOMKINS.—I spoke of the tantalizing cross questions which the Nile and the Euphrates are asking of one another, and

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\* Since these remarks were made, "Professor Hull has returned with materials for the construction of a geological map of the Holy Land very much in advance of anything which could hitherto be attempted. He has traced the ancient margin of the Gulfs of Suez and Akaba to a height of 200 feet above their present level, and is of opinion that at the time of the Exodus there was a continuous connexion of the Bitter Lakes and the Red Sea. (Palestine Exploration Fund Journal, April, 1884, p. 137.) The Dead Sea, he has discovered, formerly stood at an elevation of 1,400 feet above its present level,—that is to say, 100 feet above the level of the Mediterranean. He has also found evidences of a chain of ancient lakes in the Sinaitic district, and of another lake in the centre of the Wady Arabah, not far from the water-shed. The great line of dislocation of the Wady el Arabah and the Jordan Valley has been traced to a distance of more than a hundred miles. The materials for working out a complete theory of the origin of this remarkable depression are now available. They are found to differ in many details from the one furnished by Lartet. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead Sea. The relation of the terraces to the surrounding hills and valleys shows that these features had already been formed before the waters had reached their former level. Sections have been carried east and west across the Arabah and Jordan Valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan."—ED. (revised by Prof. Hull).

Mr. Boscawen has raised a few points which I will not just now take up time by going into. With regard to the sphinxes of San, he has raised a most interesting argument, and the photographs of the lion which my friend Dr. Gwyther has brought home are of great value. I quite agree that that is a good parallel of the shaggy spliinx, with its mane. With regard to one or two points he has brought out I agree, after having read everything I can get hold of about Egyptian influence on the Jews, and the beautiful work of the late Abbé Ancessi—who died at an early age—on the book of Leviticus and other things in which Egypt was supposed to influence the Mosaic doctrines and code, that Mr. Boscawen has touched the right string. I say this from what little I know, and after taking a vivid interest in everything that might help me in finding out the points of intersection between the Egyptian and Assyrian. It is in regard to these great points that we find the most valuable results in recent discoveries, and it does appear that there is a marked contrast between Egyptian and Mosaic piety; between the Egyptian moral code and the moral and spiritual code of the Hebrews; between the forms of holiness and ideas of righteousness held by the Egyptian and by the Hebrew, more particularly when I remember that the only things I have ever met with that come home to one's heart and conscience as Biblical outside the Bible, are the piteous wailings of the stricken heart in the fragments of penitential psalms of the Assyrians, Babylonians, and early Chaldeans, these being the only extra-Scriptural sources in which I have found the sense of sin in the veritably-awakened conscience. Therefore, I quite agree that the higher spiritual morality and yearnings are to be found much rather by the side of the Euphrates than on the banks of the Nile. But upon this point I should like some one to make further inquiry. With regard to the tent of the Egyptian queen, I only point out, as a curious matter, the material of which the tent was composed, and suggest a certain likeness to what we read with reference to the Tabernacle. I am glad to say I have anticipated Mr. Boscawen's notion of the etymology of Zar in some notes I made at the Church Congress, where I had to speak upon these matters. I am very much indebted to Mr. Boscawen for his remarks, and I hope that such meetings as these may prove the means of increasing our information on such great topics as this. I trust also that the explorations in Egypt may go on, and that, during the next six months, much more than we yet know may be learned about the Nile Delta. I have only now to thank all for the attention bestowed on my paper, and for the kindness and courtesy with which I have been received.

The meeting was then adjourned.

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NOTE BY THE AUTHOR, Aug. 12, 1884.—The last number of the *Zeitschrift* of the renowned and regretted Lepsius contains an important article by Brugsch-Pacha, in which he frankly accepts Naville's site of Pithom, and places Rameses further north on the eastern frontier of the Delta. The latter site must not be regarded as ascertained.

## APPENDICES.

## ON RECENT ADVANCES IN BIBLICAL CRITICISM AND IN HISTORICAL DISCOVERY IN RELATION TO THE CHRISTIAN FAITH.\*

THE topic prescribed for me is "The Bearing of Egyptology, in its most Recent Phase, on the Bible." I would first say this: that to show the bearing of Egyptology on the Bible is rather to prove, by innumerable small coincidences, that which Ebers has so well called the *Egypticity* of the Pentateuch, than to establish any particular historical point by external and monumental evidence. But that function of Egyptology is a very important one indeed. For instance, the life of Joseph is supported at every point in the strongest probability by the parallel between the Egyptian monuments and the record in the Bible. I will not, however, take up much of your time in arguments this evening. I would point out that in the main, roughly speaking, the Delta of the Nile is almost the Biblical Egypt. We have so little in the Bible beyond the Delta, that we may say that the Delta is almost the Egypt of the Bible. I will now take three points in the Delta. The first is that of the Biblical Zoan, the SAn of the present day, where the immense ruin-heaps are waiting to be explored. Here, already, the results of comparatively superficial examination by Mariette are so very important, in having recovered the sculptures of the "Shepherd Kings," that we may expect something still more important from a thorough search of the ruins. The "Field of Zoan" of the Bible is called by the same expression in Egyptian records. The Field of Zoan was the scene of the great wonders which God performed by the hand of Moses. I do not think that Zoan is, as Brugsch supposes, the Zar of the Egyptian monuments. But now we will come to that point—to the place called Zar or Zaru on the Egyptian monuments, and here we come upon a very curious Biblical coincidence. In the 13th chapter of the Book of Genesis, where is described Lot's choice of the Jordan plain, it says: "The plain was well watered everywhere, even as the garden of the Lord, like the land of Egypt as thou comest unto [when thou enterest] Zoar." But there is very strong reason for believing that these words should be read not "as thou comest unto Zoar,"—which is far away from the land of Egypt,—but "when thou enterest Zar." [The Hebrew word *exactly* suits this.] And I want to say a word about that place Zar. It was a most important military point, for it was the place of starting for all the Egyptian expeditions into Syria during the great reigns of the Thothmes and Rameses Pharaohs. They started from "the fortress of Zar"; and there is still to be seen at Karnak that magnificent tableau which represents the triumphal return of Seti I. from one of these expeditions. You can see the "Fortress of Zar," and the

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\* *An Address delivered at the Reading Church Congress, October, 1883. By the REV. HENRY GEORGE TOMKINS, late Vicar of Branscombe. Reprinted, by permission, from the Official Report.*



Pharaoh in his chariot, at the head of strings of captives who are being taken into bondage in the land of Goshen. The open portals of the fortress are to be seen, and the fortified points of the great military road from Syria; and this is very important, for it is surely connected with a discovery of the late lamented F. W. Holland, Vicar of Evesham. In a letter to me, in May, 1880, he said: "The road which I discovered to the south of that (viz., of Brugsch's route of the Exodus), running due east from Ismailia, will, I hope, have had a special interest for you, as the route of Abraham into Egypt. It is a very remarkable road, evidently much used in ancient times, and it is curious that it has remained unknown." Mr. Holland described his route in a paper read before the British Association, and reprinted in the Quarterly Statement of the Palestine Exploration Fund for April, 1879. I hope this most important ancient road will not remain unknown much longer, for it ought to be very carefully surveyed. It is the road by which the fathers came into Egypt; the road at the termination of which, a little within that "Fortress of Zar," Joseph went to meet his father, with all the pomp of Egyptian monarchical grandeur, with his chariots and his escort; the road by which the great armies of Egypt went out upon their wonderful expeditions, which Sir Charles Wilson has referred to, against the Hittites and their other enemies; and therefore I say it is a road well worthy of being thoroughly surveyed. And I cannot help thinking that, since we know approximately the situation of that fortress of Zar, which was the key to the great military inlet to Egypt, by which our own troops so lately led our expedition to Cairo,—I cannot help thinking that if we were to put one thing and another together, we should find ourselves on the eve of very important results. The inlet of this ancient road must needs be closely connected with the great military position in the strong eastern fortified wall of the ancient Pharaohs, the key to Lower Egypt, the fortress of Zar, hitherto confused by Bible readers with Zoar, in the passage I have quoted. And that discovery of the true Zar of Gen. xiii., which was made by the learned Dr. Haigh, in 1876, is taken for granted by Dr. Dümichen in his important history, now in course of publication. That Zar is a place which should be carefully looked for. Now we will go a little further, about twelve miles along the land of Goshen, along the line of the Sweetwater canal, along the exact line of our recent military operations, and to the spot where I think the first engagement took place. We find there, at Tell el-Maskhûta, the ruin-heaps and the ancient fortified walls of a most important place—one of the twin store-cities which were built by the Israelites for their oppressor, Rameses II. The venerable Lepsius distinguished himself, among many other achievements, by the identification of this place, upon apparently unassailable grounds, with Rameses. It has been taken for granted, and the railway station there is called "Ramsis." M. Naville, in the course of his excavations made there for the Committee of the Egypt Exploration Fund, has found very important monumental evidences. I can give you a short account of his results, but I have not time to argue. I am perfectly aware that Dr. Lepsius still adheres to his original idea that Tell el-Maskhûta was Rameses, and I have read his recent article in his *Zeitschrift* with the greatest attention. Now, M. Naville has found a very great and strong wall of circumvallation of that ancient fortress. It is built of crude bricks, enclosing a restricted area of about twelve acres, but those twelve acres are occupied in a strictly military manner by the magazines of a "store-city." These store-chambers are very interesting indeed. They had high walls, and were strongly built, and they had the peculiarity of being opened only at the top. There were no doorways, and no inlets at the sides, and that peculiarity entirely tallies with the well-known representations of Egyptian granaries and

store-chambers given by Wilkinson and Rosellini. While this was a store-city, it was a sanctuary as well, according to the custom of the Egyptians. Like other towns, it had a two-fold name, a religious and a civil name, as, for instance, our own Verulam is called St. Alban's. The secular name of this place was Seku, *i.e.*, Succoth, of the Bible. Let me remark that Brugsch has vindicated the sibilant pronunciation of the first Egyptian consonant, the well-known lasso-shaped hieroglyph, in Lepsius's *Zeitschrift*, 1875, p. 8. It is, then, a most interesting fact that the secular name of this place was Succoth. I take this as proved, for it is established by the mention of Seku or Sekut twenty-two times in the inscriptions found there. There are the priests of the well-known setting-sun-god, Tum, of Sekut. And the sanctuary is called, fifteen times over, Pi-tum—the abode of Tum. If any one should question this, I will gladly give the references by which I think it is clearly established. Thus it was the first halting-place of the Israelites in their exodus. And that is the first nail yet driven hard and fast in their route. We have had many theories and contests, and an agreeable diversity of opinion, but from henceforth I believe that the theory of Brugsch, that Pharaoh's host was swamped by the setting in of the waters of the Mediterranean in the Serbonian marsh, must be given up, and the old theory that the escaping tribes went along the valley of the Sweetwater canal must be regarded as firmly established.

And now we are passing out of the region of vain conjectures into the region of historical realities.

There is another point. Tell el-Maskhûta is not only the Pithom and the Succoth of the Bible, but a very interesting place, of which we read in the Septuagint version. When Joseph went to meet Jacob, and Judah was sent to meet Joseph on behalf of his father, the meeting-place was Heroópolis. The identity of the spot is pointed out by Roman inscriptions there with the name ERO, ERO CASTRA. The derivation of the name given by M. Naville is very interesting, namely, the Egyptian word "Ar," a storehouse, of which the plural is "Aru," identical with the Greek ΗΡΟΥ found on the spot. Thus the name is found, and the road is found, by which Jacob came and Judah went on before him. I may say besides that there is a curious confirmation of the Biblical account of the work of bondage. The walls are very well built. The bricks are of Nile mud, and embedded in mortar, which reminds us that the Egyptians "made the children of Israel to serve with rigour, and made their lives bitter with hard bondage, in mortar and in brick" (Ex. i. 14). There are three kinds of brick used, the first made with straw properly provided; the next are made with reed (the "stubble" of our Bible, and the word used is pure Egyptian, *Kash*; *arundo*, *calamus*); and the third kind are made of sheer Nile mud, when even the reeds were exhausted. All these M. Naville has found at Pithom.

I will only add a few words more in following the illustrious engineer officer, Sir Charles Wilson, whom I am happy to see here in the interest of the Palestine Exploration Fund, and that is, that I am a humble member of the committee of the Egypt Exploration Fund, not by way of rivalry, for I have been a local secretary of the Palestine Fund for many years. The one is the complement of the other. Sir Charles Wilson is himself on the committee of the Egypt Fund. I will therefore only make the shortest possible appeal, and ask, Is it not worth while to pay for pickaxes to get at the wisdom of the Egyptians?