

published by the Intelligence Department, and there is plenty of room for the column so formed to encamp, or rather bivouac : for it appears to have been the same night that the alarm came from the rear, and the advance was ordered. Each tribe would then move to its left, and wheel a quarter circle to the right, passing into the dry ground, as the east wind drove away the lake westward. The passage of so large a body of men and animals would doubtless cut up the surface, and it would scarcely come within the category of a miracle if Pharaoh's chariots were unable to cross the bed of the lake and were overwhelmed by the returning water. There would be plenty of room for the whole Israelite force on the bank of sand. There is to my mind one difficulty : when the west wind blew, and the sea returned to its place, I do not see how the people could have regained the road to Etham, unless the sea again partially went to the westward.

If the large scale map published by the Intelligence Department is consulted, the whole thing comes out very plainly. In this map there is a Bir Murra, marked a little to the north-east of the Bitter Lakes, which would agree with the position given to Marah according to Canon Scarth's theory of the Exodus.

Of course, if it is assumed that the numbers given in Exodus are too great, the whole matter would be still simpler.

I have no doubt that there is a vast deal of interesting information to be obtained from a careful exploration of the south shores of Lake Menzaleh, and, so far as I know, it has not up to the present been investigated as it deserves. Perhaps after the Palestine Exploration Fund has completed its survey of the East side of Jordan, it may be able to get funds to extend its researches into the parts of Egypt which are more particularly connected with the history of the Jewish people.

C. M. W.

NOTES.

Kadesh on Orontes.—I have not yet been able to write on this subject, but would wish to note that the objections raised by my friend Rev. H. G. Tomkins to the new site are based on the supposition that the Lake of Koteineh existed in the time of Rameses II. The lake is artificial, and depends on the great dam, which has all the appearance of Roman work. According to the Talmud the lake was made by a Roman emperor, and I see no reason for doubting this assertion. There is no mention of any lake in the account of the attack on Kadesh itself, nor do the Egyptian pictures appear to give any representation of the lake. They speak only of the river Orontes, and show Kadesh between that river and the affluent on the north—just as Tell Neby Mendeh is situated at the old site of *Kedes*. As regards the name Mendeh, or Mendau (as Robinson calls it), it seems possibly to be derived from the name of the Egyptian deity, Mentu or Mando, the war-god whom Rameses invokes in the epic of Pentaur. I may also note that the name of the Hittites seems to survive in Tell Hetteh, in the valley of the Eleutherus, west of Kadesh on Orontes.

The following points in the *Quarterly* for October, 1882, I have been unable, through duty and illness, to attend to previously.

Jannes and Jambres, p. 234.—The occurrence of the name of Moses in documents of the 19th Dynasty in Egypt is not considered by Egyptologists to have any connection with the great lawgiver. Canon Scarth will find, by reference to the able paper at the end of Vol. I of the "Speaker's Commentary," that the views of Mr. Dunbar Heath were considered by Egyptological authorities many years ago and were then rejected. The name Moses seems probably to be of Egyptian derivation, signifying "water-child," and the early chapters of Exodus (as well as those in Genesis and in Job referring to Egyptian matters) have been shown to be full of Egyptian words. The name Moshî, in Egyptian papyri, and applying to an island, is probably connected with Horus the rising sun, represented as coming out of the water, rather than with any historic personage. In the same paper the story of Perseus and Andromeda is referred to Egypt. The Æthiopians of Herodotus, however, were found in the east as well as in Africa, and the tale is connected with Joppa, where Andromeda is supposed to have been bound. It is considered to be a sun-myth by the school of Max Müller, and Erythras, in this case "the ruddy one," is probably the rising sun. The name red is often given to solar heroes, as, for instance, in the case of the Indian Rohita.

Asherath.—It was not my intention to convey the idea that the Asherah was of stone. It is well known to have been of wood. It is supposed to have been similar to the sacred tree of the Assyrian monuments, the emblem of *Asshur*, and its lineal descendant—though not exactly similar in form—is the maypole. The *Metzeb*, or "pillar," was the stone monument (cf. Levit. xxvi, 1).

The Garrison.—I ought to thank my friend, the Rev. W. F. Birch (p. 266), for correcting me on this point. The words, however, are connected, and the Hebrew *Metzeb* becomes *Nusb* in Arabic.

It is quite true, as stated by Mr. Birch, that the word in 1 Sam. xiii, 3 and 4 is נָצִיב, and it is rendered "pillar" in the Speaker's Commentary. It would, however, have been more satisfactory if Mr. Birch had also stated that the word rendered "garrison" in five other instances in this episode, is as I stated, מִצֵּב (viz. : in xiii, 23 ; xiv, 1, 11, 12, 15) ; the latter word is rendered "pillar" in other passages of the Old Testament.

Mr. Birch does not agree to my view that Jonathan insulted a Philistine sacred *stèle* because of the words "and there was a trembling in the host, in the field, and among all the people, the garrison and the spoilers they also trembled, and the earth quaked so it was a very great trembling," (xiv, 15). Mr. Birch says "the vibrations of a pillar cannot here be recorded." It is evident, however, that the writer represents man and nature trembling equally, and if there was an earthquake the Menhir would certainly have rocked. It is, however, possible that the words "all the people : the garrison" should be rendered otherwise (הַעֲסָרֵה מִצֵּב), meaning "all the people of the pillar"—that is, the defenders of the boundary *stèle*. Thus the only objections raised to the proposed explanation of the word rendered "garrison" seem to be removed.

Holy oil.—The authority for the statement in the "Handbook to the Bible" is not stated as clearly as it should be. It is, as said at the beginning of the paragraph, Maimonides commenting on Kerithoth. The statement must be taken for what it is worth, but Maimonides is a very careful authority, and his statements are generally based on older authority.

Rude Stone Monuments.—I hope to be able to write more fully on this question later. A great deal of light is thrown on the subject by a study of Indian monuments, and of traditions connected with cromlechs and menhirs. There is plenty of evidence of sepulture in dolmens, where covered with cairns; but there is also plenty of sound evidence connecting cromlechs, circles, and menhirs, with sun-worship and nature-worship, and existing customs prove this beyond reasonable doubt. These monuments are of many ages, and are still erected by Arabs and Hindus, as well as by Polynesians, and are found in all parts of the world, including North and South America. Great circles were used as meeting places and council places; heroes were buried in such sacred spots; but, nevertheless, the evidence of sacrifices having been offered, and observations of sunrise having been connected with menhirs, is quite as full and sound as that connected with the sepulchral theory; and the connection in the Bible between early worship and circles, menhirs, and dolmens is sufficiently clear.

Rock Rimmon.—I should be much obliged for further information as to the name *Rummâr*, or *Rummân*, collected by Mr. Rawnsley. The care which he took to avoid leading questions, and the assistance of so excellent a guide as the late Mr. Selami, makes the collection of the name valuable. I have not, however, been able to find out where it applies, or what is the proper form of the word, whether with N or R at the end. My guide in 1881, when I re-visited this valley, did not know this name, even though I asked for it, and although he gave me nearly all the other names collected by Mr. Rawnsley and a few besides. The word *Rummân*, meaning "pomegranate," is common in Palestine—indeed is one of the commonest of the descriptive names in the Survey lists.

Mount Ephron (*Quarterly*, 1883, p. 52), Mr. Birch seems to identify with Ephrath. It may be noted, however, that the words are radically different, viz. :—**עפרון** and **אפרת**. It is, therefore, not a mere question of termination.

C. R. C.

NOTE ON THE "KEY TO EZEKIEL'S PROPHETIC DIVISIONS."

(See *Map of W. Palestine, Special Edition, illustrating Old Testament.*)

If it be permitted—to an always interested reader of the *Quarterly Statement*, who has geography on the brain, having been instructed therein from his earliest youth up, until the features of the earth and its divisions are as familiar to his mind's eye as A B C, and who has of late years, not once,