

opposite"—but that rather it was by Wâdy Tumulat, which would rightly be called "near" to those who were at Lake Timsah? And does not the word "turn" just express the action of those who, being at Lake Timsah, were endeavouring to escape by its northern edge, but are now bidden to plunge into the difficulties that must meet them at the Red Sea?

In prehistoric times the river Nile must have poured the mud of Ethiopia into the Gulf of Suez by way of Wâdy Tumulat: this gulf would then be open, through the Bitter Lakes, up to Lake Timsah, if not further. In process of time the passage between the Bitter Lakes and Lake Timsah would be silted up; and as the channel of the Nile in Wâdy Tumulat was shallow, that would also be silted up, leaving Lake Timsah as a deep depression of *fresh water*, and so still the "Lake of Crocodiles," as its name imports. From this mud of the Nile, in Wâdy Tumulat, the Israelites made their bricks for Pharaoh. The continuance of Lake Timsah would make the silting up between it and the Bitter Lakes to be but imperfect; hence *quicksands* would be naturally expected—indeed, when M. Lesseps was making his canal, "the Great Bitter Lake" was a morass full of reeds, and marsh plants, and the Arab name for it was "the Valley of Reeds." Thus we are led to expect the existence of a "Pi-hahiroth," *i.e.*, "the place of quicksands."

This, then, is the position of the Israelites: they have "turned" from their most ready means of escape from Egypt—thus doing they come upon "the quicksands of Pi-hahiroth;" south of them appear the Bitter Lakes, then forming the upper end of the Red Sea. They are indeed "entangled."

Their last "encampment" before crossing is "by the sea;" further excavations may give us the true positions of Migdol, and Baal-zephon. Possibly this "encampment" was near the junction of the greater and the lesser Bitter Lakes, and there the crossing was effected. What we require is (1) sufficient water to become "unto them a wall on their right hand and on their left;" (2) not too deep a depression for the Israelites to pass over easily with wives and children: where this spot is likely to be the soundings of the lakes must suggest.

Let me recommend on this subject the most interesting articles by Miss Amelia B. Edwards, on "Is Ramases II the Oppressor of Exodus?" contributed to "Knowledge," in 1882-3; the "Cities of Egypt," by Reginald S. Poole; "La Bible et les Découvertes Modernes," 3rd edition, by the Abbé Vigoureux.

ADAM CLARKE SMITH.

---

## II.

MAY I be allowed to make two remarks on the papers which have appeared on this subject?

If, after the passage of the Yam Suph, the Israelites found themselves on the shores of the Mediterranean, it is very strange that no indication of that fact is to be found in the narrative.

2. If, after passing the Yam Suph, they crossed the "way of the land of the Philistines" a second time, and were again forbidden to follow it, we should have expected to find some notice of this second prohibition in Exodus xv.

*September 17th, 1883.*

JOHN CYPRIAN RUST.

---

### III.

WHENEVER the route of the Israelites after their encampment under Horeb is brought into notice, there spring up from many unexpected quarters questions which imperatively demand an answer. At such a time the loss occasioned by the premature deaths of men like Palmer, Holland, and Tyrwhitt Drake is sure to be felt. Just when criticism was beginning to demand greater accuracy and more methodical treatment in matters geographical and historical, their powers of observation were being trained into perfect efficiency. With them must have perished a mass of information of a special character, which had not been so thoroughly analysed and examined as to yield all the valuable metals it contained.

The journeyings of the Israelites from Egypt to Horeb have been well discussed by those who have personally examined the ground; and the survey by the English Ordnance Expedition in 1868-9 has done equally good work in settling many a disputed point, as in placing within easy reach of students a remarkably clear and accurate delineation of the country.

The superiority of the work done by travellers and inquirers of the Palmer school, in such a country as Arabia Petræa, is seen when one puts by its side the great achievements of even Burckhardt and Robinson, specially in the matter of correct nomenclature. To have secured the help of a linguist like Palmer, versed in all kinds of Arabic and Oriental literature, first in the survey of Sinai, and then in the exploration of the desert between Judæa and the Sinaitic Peninsula, was a piece of good fortune which will be appreciated more and more every day by those anxious to make more clear the Bible narrative.

In that book, what is the information given of the country and people through which the Israelites were to journey, and what is our present knowledge—or perhaps, rather, what is the value of the suggestions as yet made, as to the line which the Israelite march must have taken when they set forward to conquer the Promised Land? The land was surrounded by powerful nations, and these nations, in a state of development, were of necessity brought into contact with each other. Some day we may hope to discover Egyptian archives, which shall give a detailed account of the escape of the Israelite slaves in the time of Minepthah—just as we have now a contemporary illustrated history of the campaigns of the Egyptians, under the king who oppressed the Hebrews, against the Hittite Empire on the Orontes; or there may be a mine of Phœnician antiquities opened to us.