

To conclude, then, I venture to suggest that the "Nameless City" was Ramah = Ramathaim-Zophim; that it was a place outside the border of Benjamin; that it was so situated that just after leaving Ramah, Zelzah in the border of Benjamin would be reached, and the two men be met who had come from Rachel's sepulchre. Going on from Zelzah, the Oak of Tabor would be the place where Saul would meet the three men going up to God at Bethel (? the place, or simply the "house of God"). Next to this he would reach the "Gibeah of God," with the outpost (or pillar) of the Philistines, and after passing the city (? Kirjath-Jearim) would, on meeting the company of prophets descending from the "high place" (? where the Ark was), himself be filled with the spirit of prophecy likewise.

After this he goes to his native place Zelah, and Samuel subsequently calls the assembly at Mizpah, where Saul's election by lot takes place, and he then makes "Gibeah of Saul" his home henceforth.

I hope Mr. Birch will excuse my persistence in thus holding to some of my former views, and trust the discussion may be the means eventually of leading to a settlement of some doubtful points.

H. B. S. W.

September 25th, 1883.

EGYPTOLOGY AND THE BIBLE.

(An Address by the Rev. Henry George Tomkins, late Vicar of Branscombe, at the Reading Church Congress.)

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 Sán 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 into 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 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 Rev. 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 Genesis 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 sweet-water 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-Maskhuta, 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-Maskhuta 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 twofold 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 or Sekut, *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 the 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 sweet-water 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. Teil-el-Maskhuta 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 Heroöpolis. 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 HPOY 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 very 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 Exploration 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?

THE FORTRESS OF CANAAN.

IN the last *Quarterly Statement* (Oct., 1883, p. 175) my friend Captain Conder, R.E., has made a very important and interesting identification (as it seems to me), viz., that of Khürbet Kan'an, near Hebron, with the fortified post of Kanāna, taken by Seti I in his first year from the Shasu.