

EXPLORATION IN THE DELTA OF EGYPT.

BY THE REV. H. G. TOMKINS.

IN the *Quarterly Statement* for January, 1884, some account was given of the important work of M. Naville for the Egypt Exploration Fund in the Wády Tumilát, *i.e.*, the valley of the Sweet-water Canal. Since the memorable discovery at Tell el Maskhutah much has been done at Sán by Mr. Flinders Petrie; and just now the subscribers to the Egypt Fund have received M. Naville's Memoir on "The Store-City of Pithom, and the Route of the Exodus." Of this I will first write something, and hope in a later number of the *Quarterly* to give a short account of the last year's work, and of that now in hand.

M. Naville's Memoir is handsomely got up, and contains thirteen plates and two maps. The plates are photographic, and represent the statue of the recorder and the sculptured hawk, both in the British Museum by the gift of H.H. the Khedive to the Committee, and of the Committee to the Museum. The plates give the inscriptions found by M. Naville. In these the name of the nome is given, that of the district, and that of the "store-city." The nome is , the 8th nome of Lower

Egypt. The district is , the last form being truly equivalent to the Hebrew סְכוּת, letter for letter.

With regard to the equivalence of  and  the instances given by Brugsch in the *Zeitschrift f. Aeg. Spr.* 1875, p. 8, are conclusive, and so says M. Naville, p. 6: "The letter  which was pronounced *th* is often transcribed in Greek and Coptic by σ , and in Hebrew by ד . The name of Σεβέννυτος, Sebennytus, *Theb neter*  is a striking proof of this assertion, which is corroborated by the spelling of many common names. I need not dwell on this philological demonstration, which seems to me quite conclusive."

Yet a writer in the *Athenæum* of February 14, 1885, has the hardihood to pronounce that "the philology that can identify the *Oukut* of the hieroglyphics with the סְכוּת of Exodus xii, 37, is worthless."¹

The "store-city" is called by the name of its sanctuary, spelt both ideographically and phonetically, , Pi-Tum, Hebrew פתם, and , Ha-neter Tum, which equally means the sanctuary of Tum; and the tutelary god of the place is identified by various and conclusive

¹ I am glad to find that M. Naville agrees with me in an interesting point: "Rev. H. G. Tomkins has pointed out that we have the Assyrian transcription of Succoth in the Iskhüt of Essarhaddon. *Academy*, March 3, 1883." Mem. p. 6, note.

proofs besides. In the *Deutsche Revue*, March 1884, p. 358, Brugsch gives his adherence to M. Naville's conclusion in most undoubting language.

I have already pointed out in the *Quarterly Statement* for January, 1884, how singularly the structures disclosed at Tell el Maskhutah, even in minute details, tell their own tale and bear out the precise and unusual particulars of the story in the Book of Exodus with regard to bricks, and straw, and reed, and the short supply, and the "hard bondage in mortar." It will not be doubted, I believe, by those who weigh the manifold monumental evidence, that we have there the store-city Pitum, built by the enthralled children of Israel.

It is in the large and important tablet of Ptolemy Philadelphus that we get some most interesting clues to further geographical discoveries.

The most curious is the mention of a place, with a sanctuary of Osiris, called , Pi-keheret, which seems, as M. Naville supposes, to have been "the second sanctuary of Heroöpolis, at a short distance from Pi-Tum, but nearer the sea." He compares the name with the Pi-Ha-Khiroth (Exod. xiv, 2, 9; Numb. xxxiii, 7), פִּי הַחִירוֹת; LXX (Numb.), *ροσρόμα Εἰρῶθ*; Vulg., Phihahiroth. In Numb. xxxiii, 8, we have merely Hakhiroth; LXX, *Εἰῶθ*. The name itself seems to be, therefore, Egyptian, expressed in Hebrew חִירוֹת. This would, I think, convey the sound of  well enough. Considering the determinative (a serpent), may we not compare , "serpent of the lower hemisphere" (Pierret. Vocab., p. 372)?

The ascertained position of Pi-tum and the indication of "Pihakhiroth" of Exodus put us on the sure line of march of the Israelites. I would recommend students of these questions to read the new edition (just out) of the very able and important work of the Abbé Vigouroux, "La Bible et les Découvertes Modernes," 4^{me} edⁿ. Paris. Berche et Tralin, Tome II.

In a future *Quarterly Statement* I hope to return to some detailed points of geography of the eastern part of the Delta. Meanwhile it is most satisfactory to know that M. Naville has undertaken excavations at an important point near Fakûs in the heart of the land of Goshen.

In the great ruined and deserted capital of the Delta, Zoan, Tanis, Sân, Mr. Flinders Petrie has entered on a course of thorough examination in his methodical and perfect style. It must be remembered that he has done much valuable service, which scholars will appreciate, in pioneering; having sifted the first tentative suggestions in very many places, and ascertained at what spots work will be worth the cost. All this is of very high practical importance, besides the actual results, of which I hope to speak in the next *Quarterly Statement*, with regard both to biblical and to classic antiquity.

The Rev. W. C. Winslow, of Boston, the Hon. Treasurer for America, is doing most active and successful work; and with regard to support at home it is especially to be noted with much pleasure that the Hellenic Society has given an earnest of approval and practical interest by a

donation towards the cost of excavations at the spot where Mr. Flinders Petrie has, in all probability, hit upon the ancient Naucratis, the one Greek colony of later Pharaonic times. The Hellenists will revel in the spoils of this mine of early Greek art, while the Biblicists will await the certainly important tidings of further exploration in Goshen and the "Field of Zoan."

THE SITE OF EMMAUS.

BY THE REV. P. MEARNS.

THE interesting narrative of our Lord's journey to Emmaus, with two of His disciples, on the day of His resurrection, has caused much attention to be given to the question as to the site of the village; but, until recently, nothing satisfactory had been suggested in the way of identifying the site. Mrs. Finn's identification of Emmaus with Urtás, in the valley of Etham, near Bethlehem, has been received with much approval, as it well deserves to be. But certain objections have been urged against this discovery by writers who have paid some attention to the subject, and such objections ought to be carefully weighed. One thing seems to me certain, however, that if Urtás be rejected the site is still entirely unknown.

Two writers, who both held theories of their own, have stated objections, in the *Quarterly Statement* for October last, to Mrs. Finn's discovery. It has been remarked by a shrewd observer of men and manners, that when a man has made a speech in favour of an opinion he is not likely to change it, even after he finds strong objections stated against it; but, if he has written a book in its advocacy, there is no longer any hope of his abandoning it. Mrs. Finn's critics naturally wish credit for previously expressed views; but others will be careful to weigh the evidence on both sides. The two objectors to Mrs. Finn are not themselves agreed; and, whatever may be said of her discovery, I think we must throw their theories overboard; for they do not seem to me to meet the requirements of the case. It appeared to me at first, as it does still, that none of the sites recently discovered in Palestine have been supported by evidence more conclusive than that produced by Mrs. Finn in favour of Urtás as the true Emmaus.

Mr. Henderson says—"At the risk of being classed among cavillers I venture to give reasons for entirely dissenting from the proposed identification." He refers to Lightfoot, "who proposed to identify Etham with Emmaus, not only anticipating Mrs. Finn's proposal, but giving another, and (as he thinks) more plausible support for it than she has done." This remark is curious, especially as following his strong dissent. It cannot mean, that because the learned Lightfoot went to the valley of Etham for the site of Emmaus, Mr. Henderson "entirely dissents from" the proposal of Mrs. Finn to go to the same valley for the same purpose.