

years ago deputations of Bedouin from beyond Jordan—wild creatures who usually avoid the stir of towns—kept on coming in to ask the Turkish Governor of Jerusalem when the English were coming to take the Holy City. The Pasha, considerably perturbed by this unexpected development, put them off with specious excuses; they were coming soon—letters took so long on the way—there was no answer yet from the English. Three times these untamed men of the desert came; then ceased, in bitter disappointment. Perhaps they thought England had failed them. What had started the idea no one ever knew. About the same time a rumour arose in the city that five English generals were coming by the evening train to take Jerusalem. Half the city flocked joyfully to the station, many of the Jews even went down to Jaffa to view the landing, and when no one arrived the disappointment was really intense. We may smile at the simplicity of these people, but never at the real desire for liberty, the real belief in England, that lay behind it. England is greatly trusted in Palestine, for the people now understand that all her institutions out there are wholly for their benefit, and mask no ugly political aim or greed; the common saying, “On the word of an Englishman it is true!” must make us proud each time we hear it. English prestige has suffered a temporary eclipse of late years, owing perhaps to a restrained line of policy that was misunderstood by those to whom power must be shown in concrete form, but it has never been destroyed. “On the word of an Englishman it is true!”

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## EGYPTIAN RECORDS ILLUSTRATIVE OF GENESIS XXXVI.

By JOSEPH OFFORD.

MUCH time has been bestowed upon the publication of fragments of Biblical manuscripts found in Egypt, containing portions of the Coptic versions, but as a rule these do not present any valuable variants of the text. In the *Bulletin de l'Institut Français d'Archéologie Orientale*, Vol. XII, for 1916, M. Henri Munier edits some pages which have come from a Bible in the Sahidic dialect, and which

preserve parts of Genesis, chaps. xxxvi and xl. The first of these has not previously been published in Sahidic. These texts, however, are particularly interesting because of the spelling of the numerous proper names of persons and places. If they are compared with the Hebrew and the LXX it will be seen that the scribe carefully uses spelling which in the Greek repeats most correctly that in the Hebrew.

Among the names of tribes, or peoples, are some which are worth special notice, because they relate to words also to be found in Egyptian inscriptions concerning Palestine, or the territory between it and Egypt. These are Lotan, Hor (or the Horites), and the Aia. In the new-found Sahidic the scribe writes: (ⲛ)ⲗⲠⲠⲠⲠ : (ⲛⲉ)ⲭⲠⲠⲠⲠⲟⲥ, and ⲭⲠⲠⲠⲟⲥ : and ⲗⲓⲉ.<sup>1</sup> The references to these tribes in Egyptian records occur in a memorial discovered in 1900 by Mr. Garstang, of a personage named Khonsovkou, who lived under Usertasen III—also in texts that were found near the Sinai district at the ancient mines of Serabit el-Khadim, concerning officials there—and in the well known papyrus story of “The Adventures of Saneha.”

The first recital speaks of an expedition sent from Egypt against the Land of the Sakimim, and the people of the Lotanu. These, the hieroglyph scribe says, resided in the Land of Monitu Sati, which, to the Egyptians, signified Nether Asia, or South Syria. The publication of this inscription supports Prof. Max Müller's suggestion that the name of a tribe in Saneha's papyrus, which had been read as Tanu should really be Lotanu. Saneha divides the Lotanu into two branches, the Lotan simple and the upper or higher Lotan. The inscription of Serabit el-Khadim, in the Sinai Peninsula, mentions a chief whom the texts say was brother to a prince of the Lotanu.

The papyrus and the Sinaitic and other texts mentioned, refer to one or other of the Lotan, Horites and Aiah, for Saneha speaks of the latter in his travels in what is termed the Middle Empire period of Egyptian history. In later times, however, as in the reign of Thotmes III, the Lotanu are referred to as dwelling in Palestine and Northern Syria. Whether this is merely because the Egyptian conquests extended farther into Asia, and they found as they progressed that the Lotanu inhabited a large part of Palestine,

<sup>1</sup> Cf. לוֹטָן and לוֹטָאן; הָרִי (or הָרִירִי) and ⲭⲟⲃⲣⲉⲓ or ⲭⲟⲃⲣⲓ; אִיָּה and ⲗⲓⲉ.

or because under Egyptian pressure they had migrated from the Sinaitic and Beersheba districts away northward, we do not know.

Curiously, a similar change occurs in the emplacement of the Horite territory, a people whom the Egyptian records closely associated with Lotan, as does the Old Testament. Just as Saneha, when coming into contact with the Lotanu, meets also with the Aiah who, as Genesis tells us, was Lotan's nephew, so the early Egyptians associated the Lotanu and Horites as in contiguous territory, and up to the XVIIIth dynasty located them both in the Sinaitic region. But in the time of Wenamon's voyage to Byblos for cedarwood under Ramses XII, about 1100 B.C., he calls the Mediterranean, from about Carmel to Gebal, "The Sea of Hor." This would equate the Land of the Horites, at that date, practically with the Shephelah of Palestine. For, according to the annals of Seti I, there were still Horites between Ismailia and Canaan. Thus, he says, that proceeding from Zaru to Kanana, that is from Djar or Zoar, the Egyptian border town on the Shihor, the freshwater canal or Nile branch close to the route of the Suez Canal (see *Quarterly Statement*, 1913, p. 148 *seq.*), he crossed Horite territory. Consequently, at this time, Horites were scattered about from the south-west corner of the Sinaitic Peninsula as far as Gaza, whilst in earlier times, about 2000 B.C., as far as Egyptian information goes, these Asiatic tribes may have lived in the oases and wadis of South Palestine and Sinai only. It is very valuable to know that two names of Asiatic peoples, who the Egyptians say were their neighbours before their New Empire era, should be found allied in mention in Genesis; and that the Egyptians then geographically placed Lotan not far from where the Old Testament situated Seir, of whom it says Lotan was grandson. Further, it is noteworthy that a little later a papyrus should associate these tribes with the Aiah, a third Biblical name occurring in connection with the others, and placed by the Hebrew writer in a region between Palestine and Egypt.<sup>1</sup>

<sup>1</sup> For Asiatics known to the Egyptians, see four articles in *Bessarione*, for 1901, by M. Ballerini, "Le Tribu Nomadi delle Palestina e del Sinai Secondo le Memorie dell'Egitto Antico." For the Avith of Gen. xxxvi. 35, the Coptic reads ΓΑΙΘΕΥ; this points to the reading Gittaim; see Vaticanus, Γερθαμ, and *Encyclopaedia Biblica*, s.v.; and for Samlah, cf. ΓΑΙΛΑΛΑΚ.