

and following joyfully he came up with them late that evening on the shore.

“At or about fifteen miles north of Suez there runs out towards the desert the only bluff on that whole frontier, Gebel Geneffa, on which the Migdol, or watchtower, would naturally stand to guard the country; near it, the Bible tells us, was Baal-Zephon, and exactly indicated by these marks near the station of Chalouf en Terraba, as I have no doubt, the great deliverance took place. Not, indeed, as depicted in our nurseries, in a long narrow passage across a sea eight miles wide, as at Ayun Moosa, which would have occupied a week at least, but, as afterwards at Jordan, by the drying up of so many miles of the narrow arm of the sea as would permit the vast and disorderly host to rush across, ‘broadside on,’ in the short time they had to do it in, ‘before the morning.’ The other stations now all fall into their proper places. Exactly ‘three days’ journey’ brings them to the only *healed* water, or sweet wells, on this coast of the peninsula, not the bitter puddle of Ain Howâra, which is the ‘Marah’ of travellers, but the rich fresh-water stores of Abou Soueyra. One whole day’s journey more, and Gurundel and Oosait are reached. Almost all along these to represent Elim. The ‘encampment by the sea,’ at Abou Zuleema, has never afforded room for controversy. From thence, another difficult and therefore short day’s march, round the tide-washed bluff, and they enter the pasturages of ‘Sin.’ Dophka then followed, *i.e.*, the plain, in the lower part of the Wâdy Feiran, near the sea, where, then as now, ‘there was no water.’ Alush, also waterless, would be that great plain at the entrance to the granite district of Horeb, where the Amalekite defile begins, with its easily identified hill (not mountain), standing athwart the valley, from which Moses, Aaron, and Hur watched the fight; and at the end of the defile, the oasis of Rephidim, or Feiran proper, watered by the streams which drain Alayatt and the northern slopes of Serbal. From thence it is just one day’s journey from one gate to the other, along the Wâdy el Sheykh; and after passing the Ootaieyeh gate, they were *in* the Midbar, or ‘pasturage’ of Sinai, under which, in the plain of Er Raha, they assembled ‘on the third day.’ It is of no use referring to maps, for not one of them is worth a rush.¹

“F. GELL.”

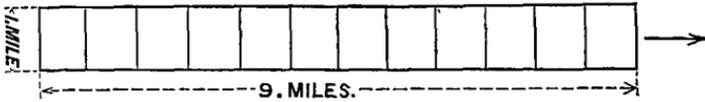
IV.

I HAVE read Canon Scarth’s article in the *Quarterly Statement* with much interest, and all the more from having recently made the march from Ismailya to Cairo. I have worked out the subject, and find that the march could have been accomplished without difficulty in the way suggested; of course I do not absolutely accept the theory, as one would not like to do that without a careful examination of the argument on both sides.

¹ P. S.—March 25th, 1883. This could not be said now; but it was true fourteen years ago, when this letter was written, that not one map of Sinai existed worth anything. Subsequent investigations have confirmed the view of the route of Israel here indicated.—F. G.

I do not think it would be fair to assume that the tribes marched in a compact mass, and, for the moment, I take the number as given in Exodus, *i.e.*, 600,000, or an average of 50,000 to each tribe.

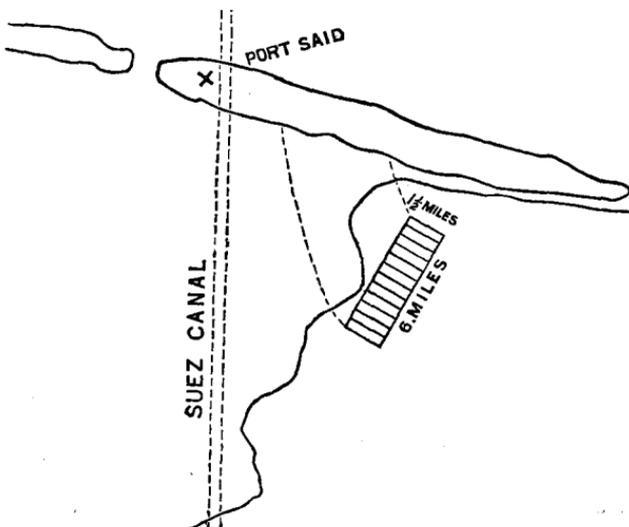
An English regiment of 1,000 men can be *camped* on an area of 320 yards by 150 yards, with their baggage, &c. A similar space is of course ample to allow the same number of men to *march in*, allowing for a considerable amount of straggling, and therefore the whole of the tribes could march or camp on an area of nine miles in length by one mile in width thus:—



This does not seem too large a space to allow, considering the nature of the people, and the certainty that they must have had transport animals with them to carry food and water.

The first day's march, from Zoan to Succoth, would be about fifteen miles; the second, from Succoth to Etham (a little beyond Kantara), rather more than the same distance.

Here it is assumed that the column turned northwards instead of following what was then, and is to this day, the direct road to Palestine. Pharaoh and the Egyptians had heard of the flight, but were still at least one march in rear. Another day's march brought the tribes to the eastern side of the lake, and here, no doubt, with the rumour that the Egyptians were in pursuit, it is probable that the wanderers would have closed in, and the column, when they halted for the third night, have assumed a deeper and broader form. I have carefully measured the distance on the map



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.