

for granted. Our only important record of Apophis is that contained in the First Sallier Papyrus, which, although written by an enemy, corroborates the story of Jabez's conversion, and represents him as relinquishing the worship of Egypt's national divinities for that of one God, Sutech or Shaddai, the Almighty. The monuments afforded no information concerning this great monarch, a circumstance altogether unaccountable when we consider the important events by which, according to the book of Genesis, his reign was marked. But these monuments do speak out regarding a powerful Pharaoh named Pepi, who, according to Brugsch, was censured by king Sken-n-re of the so-called eleventh dynasty for favouring the Shepherds. This Pepi is universally recognised as the Phiops of Manetho's sixth dynasty, who reigned a hundred years, and by this remarkable circumstance coincides with the Apappus of Eratosthenes, in whose name we are brought back to Apophis, the shepherd. We are told that he extended his borders on every side, and that the whole of Egypt was subject to his sceptre. The hundred years of a useful and prosperous reign, the widely extended empire, are the comment of history upon the brief Bible statement "God granted him that which he requested," when he prayed—"Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me."

The incidents furnished by Manetho and the monuments concerning the father of Phiops or Pepi explained how it was that "his mother called his name Jabez, saying, Because I bare him with sorrow." His father's reign, unlike his own, had been one of strife and bloodshed. He had called to his assistance against Teta and Userkara, competitors for the throne, foreign tribes who took from his name Ati their designation of Aadtaus or Adites, and whose original pastoral occupations gained for them and for the dynasty they supported the name of Shepherds. Other Egyptian and Greek traditions have enabled us to see in Ati a cruel and probably a licentious king, the inaugurator in Egypt of the barbarous harem system of the East, whose wife proper, however, was a queen in her own right, no longer in the bloom of her youth, the Cybebe of a strange and shameful story. Whether by the unfortunates whom his cruel policy had deprived of manhood,