

declared to Pharaoh the being and the character of his father's God.

The only Egyptian monument which even doubtful tradition connects with the prime minister of Apophis is the great canal that runs parallel with the Nile through a great part of its course, and which is known to this day as the Bahr Jusouf. By this canal Lake Moeris was fed. Now Lake Moeris is a monument of the twelfth dynasty of Manetho, and around the name Moeris cluster many facts that cannot be foreign to the story of Joseph's Pharaoh. The Amenemhes, who began the worship of Ammon, belong to this dynasty, and to them must be attributed the foundation of No-Ammon or Thebes. According to the lists of Manetho and the interpretation of some modern historians of Egypt, the Shepherds followed the twelfth dynasty, but, according to the more trustworthy monuments, that dynasty was immediately followed by the so-called Eighteenth, consisting of the Pharaohs that knew not Joseph and the vanquishers of the Shepherd line. From the monuments we also learn that certain Pharaohs of the Sixth dynasty, in which Ati and his son Phiops of the hundred years occur, were contemporary with others of the Eleventh and Twelfth. Mr. Sharpe observes that Eratosthenes, who professed to have exercised much care in compiling his list, placed Apophis after Osirtesen III. of the twelfth dynasty, although it is proper to add that Mr. Sharpe does not think this arrangement is supported by the monuments. But the Pharaoh who succeeds Osirtesen III. on the monuments is Amenemhe III., and he is universally regarded as the Moeris from whom the lake received its name. Now Bunsen held that Pepi or Phiops of the Sixth dynasty, who is called Merira, was the Moeris of the Labyrinth and lake, and Sir Gardner Wilkinson supposed that Pepi might have been the original king of that name. I am disposed to go further and assert that Pepi Merira of the Sixth, Amenemhe III. of the Twelfth, and Apophis of the Shepherd dynasty, are one and the same. It is certainly remarkable that Amenemhe II., whom we may reasonably regard as the father of Amenemhe III., met with a fate identical with that which befel Ati, the father of Pepi, being put to death, as Manetho informs us, by his own guards of the bed-chamber. All the reforms and public acts which the Bible attributes to the Pharaoh of