

This identification of Rameses, however, has been challenged by Sir J. William Dawson,¹ who locates the sought for "store" or "temple" city further south, at the Western extremity of the Wady Tumilat, at the eastern end of which, in the mounds of Tel-el-Maskhûta, near Tel-el-Kebir, the second city Pithom, Pi-Tum, "or the city of the Setting Sun," the Patoumos of Herodotus, the Heroöpolis of the Greeks, and the Hero or Ero of the Romans, was recently found by M. Naville. The discovery of this city indeed has set to rest the whole question of the truth of the Biblical narrative concerning the servitude of Israel in Egypt. Exactly as the sacred writer states, Pithom is ascertained to have been founded by Rameses II., to have been built of bricks, *both with and without straw*, and to have been used as a treasure or store city; while by Brugsch, Sayce, and others, it is believed to have been identical with Succoth, from which the children of Israel took their departure on leaving the house of bondage. The mode in which it was built may also be said to have received confirmation, the monuments² showing that the captives worked in detachments, each presided over by a taskmaster, and compelled to produce so many bricks a day. Nay, in a papyrus roll³ relating to twelve brickmakers occur words that read like an extract from Scripture: "Let there be no relaxation; that they should make their number of bricks daily in the new house, in the same manner, to obey the messages sent by my lord;" while a bas-relief has been recovered which exhibits one of Pharaoh's taskmasters standing over a gang of slaves, whip in hand, and saying, as he lashes them, "To your work, O slaves; ye are idle!" Well, the Bible reports that Moses saw these things, heard the cracking of the slave-driver's whip; perhaps too saw the spouting of the red blood beneath its stroke, heard the groans that escaped from the over-driven people; probably beheld them drop down and die where they stood, unable to contend longer with their hard lot; and being himself a Hebrew, remembering that those spiritless serfs whom

¹ *Egypt and Syria*, pp. 43. ff.

² Wilkinson, *The Ancient Egyptians*, vol. i. pp. 342, 343.

³ *Ibid.* p. 343, note L.