

rushing into the water, waist-high, with all their clothes on, hurrying to rake in a fine haul of weed that the waves threaten to float away with.

At low-tide in fine weather the causeway connecting the Mount with the mainland shore is always uncovered; there the little sand-pipers whistle and chase each other all day long over the wet sands, and the water-wagtails (who are certainly possessed of an unmistakable sense of fun) play bo-peep, like merry children, round the clumps of sea-weed. Then the cows are driven across to be milked, for they do not live on the island, and the children, who do, can safely walk across the causeway to school. But when the sea is stormy, the little island is cut off from all communication with the outer world for days together; at other times the waves retreat once in the twenty-four hours, just for a few moments; as though possessed with a sense of mischief they would tempt people to venture across, only to overtake them half-way, and thereouse them thoroughly.

At such times the school-children get a holiday, obtained for them by the kindly intercession of the waves that divide them from the school-house; and so they, too, with the sea-weed gatherers, rejoice at the wild wind that blows no good to the fishermen.

From the mainland it is difficult to realise the magnificent proportions of the rocks on the top of the Mount. The stratifications run east and west, giving them the appearance of half-destroyed walls of some giant's palace. Standing amongst them, they form a splendid framework for the lovely peeps of the hills and shore of Penzance, or for the outlook over the wide Atlantic, dotted over with distant ships.

From the shore a narrow and precipitous pathway leads us right up to the castle-door by skirting a little wood, which, being on the rocky ascent, manages to weather the constant gusts of fierce wind that beat on the rest of the island. Although the whole island is indeed nothing but a big rock with a little earth scattered lightly over it, plenty of wild flowers and bracken contrive to find root-hold in its soil; the bracken, during the autumn rains, showing from afar off as patches of deep-red on the brilliantly-green grass.

The mainland between Marazion and Gulvall is also rich with beautiful colour. The narrow fields of bluish-green broccoli, divided by hedges of golden-green elder-trees, intersect the hills lengthwise, in converging lines, exactly like the seams of an umbrella, slanting down to the sand-slopes that border the

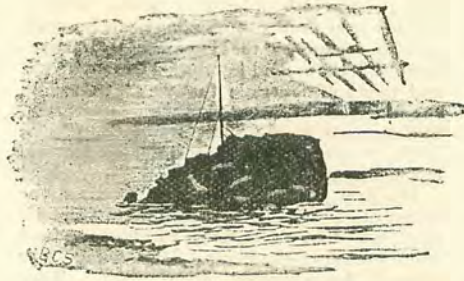
shore, where the blue sea-thistle flourishes, and even the stones are tinted pink or green.

But now that the harvest (of sea and land) is over, the wild flowers are faded and the storms have commenced, the birds think of departing too. In the dusk of an autumn evening I have seen the sands black with numberless small birds, gathering in flocks for their departure to their winter resorts. They settled on the ground, dividing themselves into three flocks of about equal size. Much fluttering and commotion was apparently caused by the unruly behaviour of the youngsters of the party, who, never having made the journey before, evidently found the preparations very exciting.

All at once the three flocks rose suddenly, and, after swarming from one stunted tree to another, at last settled themselves upon a couple of elder-trees and a big hawthorn-bush, which they made black with their numbers; and at length they subsided into calm.

The next day not a bird was to be seen. They must have taken their departure in the small hours of the morning, for they had all vanished.

BEATRICE C. SMALLFIELD.



ROMANCE IN THE DELTA.

WITHIN the last twelve years, the marvellous archæological discoveries in the land of Egypt have followed so fast upon one another, that the mind is dazed in striving to keep in touch with the progress of events, and in the effort to appraise them and reduce them to their true chronological perspective. Some have appealed most startlingly to our sympathy with what is sensational, such as the discovery of the royal mummies in 1881; others to our historical sense, such as the identification of the site of the famous Labyrinth, one of the wonders of the ancient world; but there are many others of far wider interest and of far deeper import than those which have revealed the parched bodies of old Egyptian Sovereigns, or made the heretofore semi-mythical building of Amenehat II. a great reality. And most certainly the discovery which M. Naville made in 1883 of the remains of the great treasure city of Pithom, and still later, Prof. Flinders Petrie's explorations amidst the ruins of Tanis, rank high amongst the "wonders of science." These two discoveries have been made in a region which but a few years ago had hardly been touched by explorers on account of its inaccessibility and of its dreary desert characteristics. But French and English skill and heroism have forced the waste of sand to give up its buried treasures, and these two cities of the dead past are once more instinct with vivid interest.

The ordinary tourist in Egypt, who takes his return ticket at Messrs. Cook's office for the first cataract, is rushed by rail across the Delta from Alexandria to Cairo; and from

that charming city he starts to visit the vast diorama of temple, tomb, pyramid and obelisk which line the banks of the Nile. He sees buildings which have been, for the most part, familiar to the world for centuries—to Persian, to Greek, to Roman, and to the travellers of all European countries. Science has for the past hundred years been very busy in elucidating the history of these astounding relics of a great nation, and their place in the course of time has now been determined with wonderful accuracy. From the time of Champollion, who wrung their meaning from the hieroglyphs, to that of Lepsius; from the days of Lepsius to those of Mariette and Maspero and Brugsch and Flinders Petrie, is now but little over a hundred years, and in that space of time the marvellous mosaic of Egyptian history has been put together, piece by piece, until the work has become, in its broad features, an almost finished picture and we are beginning to grasp the fact that to Egypt, Greek, Roman, and all other European nations owe their civilisation.

But to reach these now familiar monuments, the train speeds across that curious V-shaped district of the Delta, and the traveller quite forgets as he hurries through, that this stretch of marvellously fertile and highly cultivated land, was once the scene of events, quite as entrancing, quite as important, and of far more popular interest, than those which are associated with the well-known districts of Upper Egypt.

As one looks out from the railway-carriage upon the expanse of the Delta, which during

the winter months is one great sea of green, one is surprised to see rising, here and there, out of the ocean of waving grass and barley, mounds upon which are crowded the miserable huts of the modern squalid Arab villages. Some of these mounds are fairly high; some so low that one doubts whether, when the inundation comes in summer and in autumn, the inhabitants are safe from being swept away. Yet each of these mounds, upon which we cast but a casual glance, are as Miss Betham-Edwards well expresses it "a concrete piece of history." If we sunk a shaft from top to bottom of one of these typical mounds of the larger kind, we should in many cases be running it through "the relics of one hundred and sixty-eight generations of men. It would not be the remains of one town, but an immense succession of towns, stratum above stratum, with a semi-barbarian settlement at the bottom and a Christian town at the top." As the ages rolled by, race after race, generation after generation, rose upon the ruins of its predecessors and left countless traces in their turn of their existence in the deposits on the hillocks. Now it is with the results of the explorations of two of these mounds that this short article deals; yielding a history which indeed may claim to be romantic and which is moreover true, paradoxical as it may sound.

In 1883 the French explorer Naville was sent out under the auspices of the Egypt Exploration Fund to commence that series of diggings which, in the short course of twelve years, have yielded such astonishing results to

his and Flinders Petrie's skill. Let us understand the exact scene of their labours and then follow some of the lessons which they have given to the world; and with the assistance of a good map of the Delta we shall be able to accomplish this.

The north-eastern portion of the Delta, which lies near the Mediterranean end of the Suez Canal, is by no means the fertile region which the middle and western parts can claim to be. Here the salt waters of that curious inland sea, Lake Menzaleh, are at times blown by strong north-easterly winds over the country, blasting and killing all vegetation; and the soil then becomes boggy and valueless. Dreary to the last degree in winter, under the fierce summer sun the country is soon parched, dusty, and as dreary. Above the surface of this monotonous plain rises mound after mound; and even here Egyptian industry in ancient and modern times has driven numerous canals for traffic and for irrigating purposes. Let us now, starting from Cairo, follow the line of railway which runs in a north-easterly direction, until we reach the town of Zagazig, which if we have an ancient map by us, we shall find corresponds to the old Greek town of Bubastis. At Zagazig the railway takes a sudden bend and runs in an easterly direction to its terminus at Ismailia, the favourite resort of the father of the late Khedive, which town lies on the banks of the Suez Canal. We see that a modern canal runs by the side of the railway, and moreover, that traces of a very ancient water-way, in the same direction, are apparent. The courses of this railway and of the canals, from Zagazig to Ismailia, lie in the middle of a sort of valley, bounded on each side by low hills, and known as the Wady Tumulât. Two spots, somewhat less than half-way down the valley, are very familiar, for here is the mound known as Tel-el-Kebir, upon which Arabi Pasha made his last stand, and further on is Kassassin, where the life-guards made their famous charge previous to the dash upon Cairo. Continuing our journey towards Ismailia we come to a little railway station, with the Biblical name of Ramses, and south of this station, on the other side of the canal, is a sandy mound crowned by some deserted modern buildings, and known to the Arabs as Tel-el-Maskutah. This spot was the scene of Naville's operations.

We are familiar with the statement in the first chapter in Exodus, of how, when a Pharaoh arose some four hundred years after the time of Joseph and oppressed the people of Israel, the monarch utilised their labour in building two "store cities," Pithom and Raamses. Many years ago the German explorer Lepsius had identified, as he thought, this mound of Tel-el-Maskutah with the latter of these cities, Raamses. It was with the object of verifying this statement of Lepsius, that Naville undertook his explorations. The result was quite unexpected. Instead of finding remains of Raamses, he has placed it beyond all question that Tel-el-Maskutah is the ancient Pithom! What he found under the mound beneath the accumulations of centuries was shortly this. First of all, the remains of a huge brick wall surrounding a vast quadrangular space of fifty-five thousand square yards. In one corner of this enclosure he unearthed the remains of a temple, and most curious of all, and most interesting, as we shall presently see, he laid bare a series of extraordinary subterranean chambers, quite unlike any remains heretofore discovered in Egypt.

Both temple and city were found from inscriptions on various stones to have been founded by that king, Rameses II., who has left more relics of his greatness throughout the length and breadth of the land than any other Egyptian sovereign, who is better

known to us under the Greek name of Sesostris, and who is now, not however beyond doubt, to be identified with the "Oppressor of the Israelites." His inscriptions were the earliest found on the spot. Thus the history of the place begins with exactly that king whom we should expect to be the founder. But a still more wonderful piece of evidence was forthcoming.

The inscriptions were all carefully examined, and it was found that the place had two names; and moreover that the temple had been dedicated to a god called Tum—the god of the setting sun. An inscription on the base of a black marble statue of a priest called Aak, asks that all priests who enter the sacred "abode of Tum, the great god of Sukkut," should pronounce a prayer for his soul's benefit. Another statue is inscribed with the name of one Pames, who was an official of Tum of Sukkut and "governor of the store-house."

Let us realise the import of these inscriptions. The phrase, abode of Tum, is in the original Pa-Tum. Pa is the Egyptian word for a house. We have the word in the very name Pharaoh which means "founder of a house," just as the modern Turkish sovereign is called the Sublimè Porte or the door. Now the Greeks invariably turned the word into Bu, as in Bubastis, and as invariably did the Hebrews translate it into Pi; they made Pa-Bast into Pi-Beseth. So then Pa-Tum was changed into Pithom by the Hebrews. It is but another step to identify Sukkut with Succoth, and to remember the reference to "store-house" in the second inscription quoted above, and then to feel certain that we are indeed on the site of one of those towns whose foundation is chronicled in the short statement of the Bible, "and they built for Pharaoh treasure cities, Pithom and Ramses."

We saw just now how that amongst the many discoveries by Naville on this historic spot, was that of a series of most unusual subterranean chambers. He found the mound honeycombed with them. They consisted of a number of quadrangular brick-lined pits, having no communication with one another, and opening on a level with the surface of the plateau. The walls were well built of the usual mud-bricks joined by thin layers of mortar, and in places they were covered with a kind of stucco. The pits, when cleared of the accumulated sand, were found to be about twelve feet deep. It was evident that they were used as store-chambers, and most probably for corn. One is reminded here forcibly of the great corn store-chambers of Malta. Enormous chambers are there hewn out of the rock, which are entered by openings on the surface of the roadway, and where the stores of grain are kept for the supply of the people of the Island.

And if these are indeed the store-chambers of the city of Pithom, and if indeed they were built by the apparent founder of the city, the mighty Rameses II., the oppressor of Israel, is it not reasonable to conclude that we have here the actual buildings erected by the Israelites? And there is most startling and astounding evidence that we have. We know how Pharaoh's taskmasters "made the children of Israel to serve with rigour, and made their lives bitter with hard bondage in mortar and in brick." We remember how, after a time, the supply of chopped straw, which was employed as the binding material in the brick-fields, ran short, and how the wretched people were forced to gather "stubble," or as it should be translated, "reeds," to mix with the mud. The evidence of Pithom carries us yet a step further in their degradation. Naville found that in the building of these chambers three distinct kinds of bricks were employed. In the lower courses well-formed bricks, well bound with chopped straw, were found; higher up chopped reeds had replaced the straw, and

the upper layers were found to consist of bricks simply moulded from the mud, without any binding agent whatsoever. What a story of piteous sufferings and sorrow could these bricks not tell! How the weary workmen strove under the lash of the slave drivers to complete the daily tale of bricks, until they cried out "by reason of the bondage." Thus closes the first part of our little romance in the Delta.

Let us glance at our Delta map again, and tracing our road almost due north of Pithom for some thirty miles, through this truly dreary region of dead cities and desolation, find ourselves within sight of the shores of Lake Menzaleh, whose salt waters swished over the land by the storms of winter leave the waste boggy and blasted. As summer approaches, the waters recede, the swamps become waste stretches of baked mud, and the canals, of which there is quite a network, are the only means of communication with civilisation and the outer world. In this *terra infelix* Prof. Flinders Petrie commenced his operations in the winter of 1884. The particular spot to which he was attracted was a huge mound which lay close by the course of a canal which flows slowly and sluggishly out into Lake Menzaleh, and which is all that survives of one of the seven mouths of the mighty Nile. This mound is considerably higher than that of Tel-el-Maskutah, for it rises to the height of one hundred and seventeen feet above the plain, and covers an area of about four hundred and fifty acres. At its base lies a wretched and unsavoury Arab village, bearing the name of Sân. The history of Sân has been well preserved throughout the ages. Many indeed are the names by which it was known as the centuries rolled on. As Tan or T'San, it was familiar in old Egyptian times; as Tanis it was spoken of by the Greeks; as Zoan by the Hebrews; and now the Arabs have, in unconscious irony, preserved the name of the glorious city of the past in Sân, the name of that group of mud-hovels huddled together under the shadow of the great mound.

One piece of evidence from among many may be quoted, to show that Zoan is identical with Tanis. "Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan," writes David according to the English version of the Scriptures, and so reads the Greek version, with the exception of one single but important word—"Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Tanis." Now the Greek version of the Old Testament was made some 280 years before the Christian era, and this quotation supplies curious evidence that at that period and in the translators' minds, Zoan was recognised as identical with Tanis.

In modern times the fate of Zoan or Tanis has been the fate of hundreds of other places of historical interest in Egypt. When the great Napoleon sent out his plundering scientific expedition to the land, and subsequent explorers followed its example, the most deplorable methods were adopted to bring home "Egypt of the past" to the museums and squares of modern Europe. Mutilation of priceless statues too heavy to carry away entire, was the order of the day, and heads, arms and legs, were transported as trophies. Even the Persian and Macedonian conquerors were tender in comparison with these Goths and Philistines of our own time, and Tanis suffered cruelly. From that period until 1860, when Mariette Bey undertook a partial exploration of the mound, Tanis was left in the undisputed possession of the Arabs, who did not interfere with the kindly desert sands in their work of reverent burial and of preservation of what treasures survived this ruthless attack of the iconoclasts. To Prof. Petrie belongs the great honour of having, for the first time,

pieced out the history of Tanis from the chaotic mass of fragments of statues, shrines, and obelisks, which lie in countless profusion on the plateau of the mound. For months he lived here, with no companionship but that of the Arab villagers, until he had examined every stone, copied all the inscriptions, and photographed and measured every object of interest in the ruins. It was a colossal labour for a single hand to undertake, and to appreciate his triumph one must read his marvellous report as published by the Egypt Exploration Fund.

Of the beginning of Zoan or Tanis we know nothing from written history, beyond what is stated in that succinct chronicle in the Book of Numbers; "Now Hebron was built seven years before Zoan in Egypt."

Yet even from this scanty history a most ingenious deduction may, as Miss Betham-Edwards points out, be made. For as Hebron was a city built by that obscure race called Hittites, whose career is only now being brought to light by scientific men, so, from this association of the places, as if in comparison, we may conclude that Zoan was a city erected by this very same people of Canaan. And we know that Hebron was a walled city with gates, and it is more than probable that Zoan was of no less importance and extent. But after a time the Egyptians cast a jealous eye upon this foreign city, thus intruded upon their easternmost border. It was soon wrested from its original owners, and from henceforth its history is closely bound up with the fortunes of the most powerful of the Egyptian monarchs, and at one period rose to such a pitch of importance and glory that even the glamour of Thebes and Memphis pales before its greatness.

The history of Tanis as read by Prof. Petrie from the monuments found on the spot, sweeps us back into the ages, to a period over one thousand one hundred and ten years from the time of that great Rameses of the nineteenth dynasty, whom we have seen was associated with the beginnings of Pithom; back to the kings of the twelfth dynasty, who had their centre of government at Thebes, over three hundred miles, as the crow flies, from this city Tanis; and the first king of the dynasty, one Amenemhat I., has left unmistakable evidence of his power on the spot; for besides many fragments of beauteous lotos-columns bearing his name, an exquisitely carved and polished

head of the king himself was found, wrought in the lovely rose-coloured granite of Syene. This very material affords evidence of the power of these ancient kings, for the quarry from which this stone was brought lay some six hundred miles, as the Nile flows, from Tanis, away up at Syene, the modern Assouan.

The twelfth dynasty passed away and was succeeded by the thirteenth; a superb Colossus of one of its kings, unhappily snapped in two, rewarded the patience of the explorer. Then darkness settled down upon Tanis for some nine hundred years, until we are again in the presence of the ubiquitous Rameses II.

Yet out of these dark ages, some faint glimmer of light reaches us across the ocean of time. A strange and foreign race of shepherd kings ruled the land for these nine hundred years, whose racial features are preserved in the human-headed sphinxes discovered here. Out of the long succession of these monarchs only three names survive; one of whom, Apepi, has been identified with the Pharaoh who raised Joseph to be one of his Lords, and whose likeness—a powerful face, with high cheek-bones and flat nose, may be seen in the British Museum.

But the discovery at Tanis which created the greatest sensation amongst Egyptologists, was that of the remains of a gigantic statue set up by our friend Rameses II. Nothing like it has the world ever seen before or since. A brief account of this wonder may fittingly bring to a close this second chapter of our romance.

Some short distance from Cairo, on the site of the ancient city of Memphis, there lies, flat upon its face, a huge statue of this monarch, no less than forty-five feet high, of one solid block of granite. At Thebes, by the side of the ruins of the famous temple known as the Ramesseum, is a still more ponderous figure of the King, shattered into many fragments, which has actually been quarried by the Arabs for the construction of millstones! Until the year 1884 it was considered the largest statue ever wrought by the hand of man from a single block of stone. It must have stood originally sixty feet in height, and its weight was no less than eight hundred and eighty-seven tons! Yet this enormous figure would have been simply dwarfed by the monster of Tanis.

It is hard to realise the stupendous proportions of this Colossus; but the truth has been

brought home to us by the skill of the engineer and archæologist.

When examining the ruins of the temple of Tanis, Prof. Petrie found, built into the wall, huge fragments of red granite roughly squared to suit their situations. To his astonishment he detected upon one of these pieces a sculptured ear of gigantic proportions. Presently in another fragment he traced the outline of portion of an arm, until finally he discovered another which bore the toes of the right foot of a Colossus. The dimensions are almost fabulous. The great toe measured fourteen inches long, and the whole foot no less than four feet nine inches in length! It was a case of *ex pede Herculem*. Just as Prof. Owen built up the frame of the gigantic bird of Madagascar from the fossil thigh bone presented to him, so has the great Egyptologist restored the dimensions of this superb monument. From this fragment and from fifteen others, he has made careful, but withal moderate calculations, which prove that the statue, which was a standing figure of Rameses II., must have been ninety-two feet in height, and when placed upon its pedestal and plinth, could not have towered above the land less than to the height of one hundred and twenty feet; and its weight could hardly have been less than one thousand tons.

Let us grasp these proportions by comparing its height with that of a familiar object. The Scott monument in Prince's Street, Edinburgh, is two hundred feet in height; this statue fell but little short of half the height of the memorial, and when erected on its pedestal reached to the height of five-eighths of the modern erection.

"Was it a monolith?" we ask with a gasp; Prof. Petrie answers "Yes;" "And the material?" "Red granite quarried in the cliffs of Syene six hundred miles away up the Nile!"

Again darkness settles down upon Tanis, and its subsequent history so far as the monuments can tell us, is obscure; but we cannot be too thankful for the marvellous tale which has been woven by the skill of the Egyptologist; Tanis has once again been left to the guardianship of the Arabs, whilst

"... round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away."

L. EDW. STEELE M.A., B.L.

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QUESTIONS.

231. Which are the three Books in the Bible attributed to Solomon? Give six references from the first of these books made in the New Testament?

232. The Proverbs teach that the fear of the Lord is the beginning of all wisdom, and the spring and fountain of happiness. Say

where these statements are made? Also quote the passages that enforce the several duties of diligence, kindness, charity, humility and temperance, amongst other virtues.

233. Give references to the mention of animals and insects as supplying man with lessons of practical wisdom and of salutary warning. Also quote a text inculcating kindness to the lower animals.

234. What famous prayer is found in the latter portion of the Book of Proverbs?

235. Compare the social position of the Hebrew woman described in the thirty-first chapter with that of the Eastern woman of modern times.

236. What is the Hebrew title of the "Book of Ecclesiastes?" and of what subject does it specially treat?

237. Can you find a quotation from "Ecclesiastes" in the New Testament?

238. How many songs did Solomon compose, and how is the one in the Bible distinguished according to the Hebrew idiom?

239. Is there a quotation from the "Song of Songs" in the New Testament?

240. How many names of plants and of animals are found in the Song? Name them.