Topography of Thebes, and general view of Egypt. Being a short account of the principal objects worthy of notice in the valley of the Nile, to the second cataract and Wadee Samneh ... with remarks on the manners and customs of the ancient Egyptians. And the productions of the country / by I.G. Wilkinson [sic].

Contributors

Wilkinson, John Gardner, 1797-1875.

Publication/Creation

London : J. Murray, 1835.

Persistent URL

https://wellcomecollection.org/works/z4735nj5

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

wellcome collection

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org



54906/B

54906/B

F. L. Hoyt-Phillipps

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b29294265



Drawn by J. G. Wilkinson Esq.re & on Stone by L. Haghe.

Tomb of Soltán Berqooq.

Tomb of Soltán el Ghoóree.

TOMBS OF THE MEMLOOK KINGS OF EGYPT.

Day & Haghe Lith.rs to the King.

London, John Murray Albemarle Street.

TOPOGRAPHY OF THEBES,

AND

GENERAL VIEW OF EGYPT.

BEING A SHORT ACCOUNT OF

THE PRINCIPAL OBJECTS WORTHY OF NOTICE

IN THE

VALLEY OF THE NILE,

TO THE

SECOND CATARACT AND WADEE SAMNEH, WITH THE FYOOM, OASES, AND EASTERN DESERT, FROM SOOEZ TO BERENICE;

WITH REMARKS ON THE

MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS

AND THE

PRODUCTIONS OF THE COUNTRY,

&c. &c.

BY I. G. WILKINSON, ESQ.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

MDCCCXXXV.

" Quidquid præcipies esto brevis."

HOR. DE ART. POET.



LONDON:
Printed by WILLIAM CLOWES, Duke Street, Lambeth.

TO THE

LORD PRUDHOE,

AS AN ACKNOWLEDGMENT FOR THE VERY KIND ASSISTANCE
HE HAS AFFORDED HIM IN HIS RESEARCHES,
BY THE USE OF HIS MANUSCRIPTS
AND OTHER PAPERS,

AND BY

MUCH VALUABLE INFORMATION ON EGYPTIAN SUBJECTS,

THIS WORK

IS INSCRIBED,

BY

THE AUTHOR.

PREFACE.

In order to hasten the publication of this work, it was my original intention to have put the MS. into the hands of a printer at Alexandria; but detained at first by the cholera morbus, and subsequently prevented by his death from having it printed in Egypt, I have been obliged to forward it to England,* which will necessarily occasion considerable delay. Had I been aware of this at first, I might have extended my historical or chronological account of the Egyptian monarchs; nor should I have confined the fifth, sixth, and seventh chapters to their present limits.

I have avoided entering at any length on the subject of hieroglyphics, as being of little interest to the general reader, and some future opportunity may present itself, when the study of them is better understood.

The work mentioned in Chapter V. has occupied

* Since writing the above, I have had my Survey of Thebes and the Pyramids engraved. It was intended to accompany this work, but is now published separately; and as the Royal Geographical Society have kindly taken it under their protection, I refer those who wish for copies of it to their rooms in Regent-street.

much of my leisure time, and contains a more detailed account of the former and present state of Egypt; but whether it will ever be deserving of publication must depend on circumstances—though from the little interest generally felt about that country, it is probable such materials will never be required.

If in the same chapter I have not given all my authorities for the manners and customs therein introduced, it may be concluded that in those cases I have drawn my inferences from the subjects in the tombs, to which constant reference would have been tedious and unnecessary. But if some difference is observed in the statements given in this work from those in my Materia Hieroglyphica, in a few points of Egyptian history, and other intricate subjects, I beg the indulgent reader to consider that the study of hieroglyphics is still in its infancy and obscured by the difficulties of a long-lost language. And if I was once led to form other conclusions, I must rely for my excuse on the intricacy of the study; but having availed myself of the first opportunity of correcting them, the acknowledgment of my errors will, I trust, clear me of the suspicion of an attempt to maintain any favorite theory, and prove it to be the result of repeated and more matured investigation.

I ought also to apologize for the mode I have adopted of writing the name of the capital of Egypt; but as I had followed the Arabic nomenclature in all the other towns (except the Greek city of Alexandria), it appeared to me more consistent to use Qaherah than Cairo; though I allow that, since custom has sanctioned it, this last might have been preferable. I have indeed been at a loss respecting some Arabic words, as, for instance, Ali or Alee, and have introduced both as being equally correct; but in all cases I have been guided by the sound rather than the orthography in my mode of writing them.

Thebes, 1831.

INTRODUCTION.

"O Ægypte, Ægypte . . . . solæ supererunt fabulæ, et æque incredibiles posteris . . . . solaque supererunt verba lapidibus incisa. Et inhabitabit Ægyptum Scythus, aut Indus, aut aliquis talis."—*Lat. transl. of Mercur. Trismegistus' Dialogue with Asclepius.*

It may be generally observed that the first people who arrived at an advanced state in the arts of civilization were early encouragers of agriculture, and possessed countries whose riches consisted in the produce of the soil. And that independent of the general taste for industry which is necessarily matured in a well-cultivated country, the number of its inhabitants speedily increases, and opulence and power succeed in proportion as their condition is improved.

But the state of the hunter and of the shepherd differ widely from the agriculturist. In the former the wants of each member of society depend entirely upon his individual exertions; and since no time can be spared for industrious employment at home, civilization can make little or no progress, and arts remain totally unknown. The shepherd indeed possesses some advantages over the hunter, but still he has neither the means nor the inclination to arise

from that primitive state which contents itself with merely satisfying the common wants of man; and if he attempts a predatory warfare against a neighbouring tribe, his conquests are confined to the pillage or desolation of the invaded territory. But when agriculture enables man to produce an abundant supply of the necessaries of life, always keeping pace, in a favorable soil, with the increase of population, property becomes established and defined, emulation succeeds, and arts and civilization are rapidly introduced. The labors of the few, besides satisfying their own wants, are found sufficient to maintain those members of society who are employed in other occupations; and hence arises that distinction of agricultural and other classes, which were at so early a period introduced into the fertile regions of Egypt and India. Nor are we at a loss to account for the great esteem in which the husbandman was held in the former country; and their contempt for the shepherd might have originated in the unfavorable opinion they entertained of the indolent Arab, from his unworthy occupations, or from his inutility, as an ignorant and unimproving member of society.

It was agriculture which so speedily rendered Egypt superior to all her neighbours; and while others were immersed in the barbarism of a pri-

mitive age, she rose in the midst the patron of arts and acquirements: and with a natural thirst after power, her superior knowledge led to the introduction and improvement of military tactics. Her "wisdom" indeed was the admiration and a proverb of the surrounding nations; and if any wonder was related, or any difficulty to be solved, the name of Egypt was invariably connected with it. Nor did the productions of the country, now so limited, fail to attract the attention of the botanist; and the medicinal properties of her plants have received an unqualified share of encomium, in the works of the most learned naturalists of antiquity.

And why should we be surprised at the superiority of the Egyptians, at a time when nations were but emerging from a state of ignorance and barbarism? So far from seeming incredible that Egypt should have extended her arms beyond the limits of her valley,* it appears singular that any one, who calmly considers the advantages she

* The recent conquests of Mohammed Ali, with the feeble resources of modern Egypt, have happened very opportunely to support the opinion I here suggest: nor can we suppose that the power of Egypt was as great in the time of the Ptolemies as under her native princes; yet Ptolemy Euergetes extended his arms considerably to the north-east, having penetrated as far as Bactria, and by a successful invasion of Persia restored to Egypt a great portion of those statues that Cambyses had carried away from the Egyptian temples.

enjoyed, should have doubted this fact—the necessary consequence of her superior condition, and her advancement in civilization, which neither sacred nor profane history will allow us to call in question.

For we are assured that in learning she far excelled her cotemporaries. If a philosopher sought knowledge, Egypt was the school,—if a prince required a physician, it was to Egypt he applied,—if any material point perplexed the decision of kings or councils, to Egypt it was referred,—and the arms of a Pharaoh were the hope, and frequently the protection, even at a late period, of a less powerful ally. But it is to an early era that I wish more particularly to allude—before the aggrandizement of Babylon and Persia—epochs comparatively modern in the history of Egypt, and the immediate forerunners of her decay.

That the smallness of a state is no great obstacle to her power is a fact too well known to be deserving of notice, and if Voltaire had impassionately considered the resources of that people, and the state of the neighbouring nations, his notions on the subject would have been more correct, and his remarks less at variance with fact. For though we admit the conquests of Sesostris to have been exaggerated by fiction, it does not follow that either the canals he cut, or the wall he is said to have

built* at the edge of the desert, were owing to the fear of hostile aggression; and it is evident that Egypt had no reason to dread a foreign invader while she was superior to her enemies in military power. It was not by the strength or multitude of strongholds that she was defended against her neighbours, for Pelusium could never be a sufficient bulwark against a more potent aggressor; but as long as she was able to attack and invade "the countries of the gentiles," † her frontier was protected, and the secret of her security was the extent of her foreign possessions. And the force, discipline, and number of her armies, and the weakness of other states, afterwards powerful, but as yet in embryo, were ample guarantees for the safety of her own territory, and facilitated her invasions and successes in the East.

Assyria was, indeed, a notable exception, with similar and even greater advantages than Egypt; and her means and resources had already been developed under the rule of Ninus and of Semiramis. But the successors of Ninyas neglected the advantages cherished by the founders of that monarchy, and

* Vide pp. 367, 368.

† A name applied by the Egyptians, as well as the Jews, to all foreign people. Shemmo seems to have been used by them for stranger and captive, as hostis by the Romans for stranger and enemy.

speedily lost the conquests they had made. And while luxury and indolence invaded the court of Assyria, and overwhelmed her princes in Eastern effeminacy, Egypt rose gradually by industry to power, and was enabled at length to punish an enemy who had threatened, and perhaps even invaded her territory. Foreign expeditions were then attempted, and succeeded; and each monarch took a pride in advancing the conquests and terror of the Egyptian arms. Nor could once-mighty Assyria resist the strength, or check the progress of an army disciplined* with severity, and taught to endure with pleasure the fatigues their royal leader was proud to share with them, and she was doomed to witness the invasion and loss of many of her conquered provinces.

Moreover the stern regulations of Egypt withheld her monarchs from the fatal allurements of effeminate luxury, and though riches and splendor took the place of the early simplicity of the Egyptians, they still continued to reject the enervating habits of the East. And while the voluptuous habits of her monarchs tainted and subverted the early greatness of Assyria, the sage institutions of the Egyptian priesthood, controlling the will of the sovereign,

* Military tactics were studied at a very early period in the East.

and awing the mind of the people, watched over their improving condition, and succeeded for ages in preventing their falling into errors so common to oriental nations. For the power of Egypt was not of short duration, having existed from before the accession of the eighteenth dynasty nearly to the invasion of Cambyses; and we find that, as late as the reign of Neco, the Egyptians possessed the country lying between Gaza and the Euphrates.* But at this last-mentioned period the strength of Babylon had greatly increased, and that of Egypt was approaching its downfall; nor could her relative advantages over neighbouring states any longer be compared to those she enjoyed about the era of the great Remeses.

That the fact of her foreign conquests is proved by the sculptures of her temples will not be doubted by any one who has studied those subjects; but we must be allowed to smile at the notion that they represent the aggression of the country, and the wars of an invader in the Egyptian Delta. Time will convince the sceptic, and again relate the progress of her arms in the provinces of Asia. And the tributes these last paid to the monarchs of the Nile, and the costly presents of gold and silver they annually sent, will account for the immense riches

* 2 Kings xxiv. 7.

of some Egyptian cities, which neither their mines could afford, nor their commerce introduce. For Egypt could export but little grain to other countries, which from their condition needed it not, or were already well supplied, excepting those of the immediate vicinity, Palestine, Arabia, and Libya; and it is probable that the spices and drugs of Arabia were sometimes only bartered for the corn of the Nile. And though the revenue, which might be derived from the exportation of her surplus produce would have been considerable, yet at so early a period it is scarcely probable that commerce was sufficiently advanced, and communication with distant countries sufficiently encouraged, to enable her to profit by a very extensive sale of corn; nor were the wants of men, at such a time, of a nature to require a superabundance of the necessaries of life. For navigation was scarcely in its infancy; and people were then contented with the fruits of the chase, or the productions of their own soil.

But as neighbouring countries improved, they gradually coveted objects of art, and Egypt was then enabled to increase her revenue by the sale of her manufactures, as well as the produce of her lands. Her linen, cotton, and woollen cloths were the admiration of that early epoch, and the fine texture of her linen deserved and obtained the

highest encomiums of the ancients. Nor were the Egyptians neglectful of their breed of animals; and horses were among the exports of the country. The price of a horse in the reign of Solomon was one hundred and fifty shekels of silver, and a chariot, the manufacture of Egypt, was usually sold to the Jewish monarch for the large sum of six hundred shekels.* The commerce of Egypt was, however, confined to her intercourse with the main land, nor do her merchants ever appear to have ventured by sea, except perhaps in crossing to Arabia,† or in coasting along the shores of the Gulf.

Whatever may have been the date of the foundation of Tyre, it is probable that flourishing city was coeval with an early period of the Egyptian monarchy; nor is it impossible, from the usual good understanding which existed between the Phœnicians and Egyptians, that the former may have purchased the corn of the Nile for their own consumption, and trafficked in it with more distant

* 1 Kings x. 28, 29. A shekel is about 2*s.* 6*d.* English money.

† Sesostris was said to have fitted out four hundred ships of war; and Neco, according to Herodotus, had *triremes* in the Mediterranean and the Arabian Gulf, and fought by sea with the Tyrians; but it may be doubted whether the Egyptian merchants visited distant countries by sea on commercial speculation; and they even employed Phœnician mariners in a voyage of discovery.

and the severe and regular discipline of her troops; nor can we judge of the former state of Egypt by its degraded condition at the present day.

Had Rome left no annals, no history of her greatness, could we infer, from her present condition, her former power; and would it be thought probable that a small town, founded by a *colony of Goths,* or other wandering people, in immiti solo, as the Romans themselves have termed it, should give laws to nearly all the then known world? Could one town, placed in the midst of enemies, rising, as Livy observes, "from such a limited commencement," be supposed to resist all their attacks, and succeed in subjugating the states of Italy alone? Should we credit this, were no history present to establish the fact? And had not the ancient Egyptians much greater advantages? Are not their successes and the extent of their foreign conquests even less unaccountable?

But though the fertility of Egypt tended to her aggrandizement, it served in the event as a temptation to the aggressions of warlike invaders from a poorer country; and the Persians, a rising and powerful state, overwhelmed the once victorious Egypt, which had lately been stript of her conquered provinces. And yet the power of Persia, which had prided herself on her military supe-

riority, and on her possession of a poor country destined to conquer, was of a shorter duration than that of her Egyptian predecessor, and the small army of Alexander made an easy conquest of the lordly Persia. But Persia recovered from the blow under a new race of kings, and Egypt was doomed to be a prey of powerful invaders, whose successive aggressions have been invited by the richness of the soil.

Much, however, will depend on the condition and resources of a country, even when attacked by a formidable enemy; and it is possible that if the power of Egypt had not been diminished by the successes of the Babylonians, and by that decay of force which every nation is destined to experience, the conquest of Cambyses would at least have been attended with greater difficulties in the execution.

After what has been said, the reader will be better prepared to hear of the power of Egypt, and to read of conquests in the remote regions of Asia; though I do not yet pretend to fix the exact range of their expeditions, or the position of the countries they invaded. But as hieroglyphics advance, we may hope to decide these interesting questions, and to restore to that ancient and civilized nation the consequence she merits, by her early advancement in the arts of peace and war.

CONTENTS.

	Page		Page
Preface	v	Ancient Egypt, and its early civilization . .	vii—xxi
Introduction, on the power of			

CHAPTER I.

Topography of Thebes, or Diospolis Magna.

Name of Thebes . . .	1	Wealth of Thebes . .	43
Time of its foundation unknown	2	Its decline and fall . . .	44
The most ancient part . .	*ib.*	The city and Libyan suburb. Gardens and houses . .	45
First objects to be visited there .	3	Christian inmates. Arab invasion. Small temple of Medeenet Haboo . . .	46
Temple-palace or palace-temple of Old Qoorneh . .	*ib.*	The original part . .	48
Dedication. The word Pharaoh (Note)	5	Additions by various kings .	49
Shrines and sacred subjects	6, 7, 8	Egyptian embattlements . .	*ib.*
Other ruins on the west bank .	9	Great temple-palace of Remeses III. . . .	50
Memnonium, temple-palace of Remeses II. . . .	*ib.*	His pavilion. Game of chess .	51
Granite Colossus . . .	10	Parts of the temple . .	52
Its size and weight . .	12	Speech of the god to the king .	53
Tomb of Osymandyas . .	13	Egyptian columns . .	54
Battle scenes . .	16—21	Mons. Champollion . .	55
Conquests of the Egyptians	22, 23	The other parts of the building	59
The Jews . . .	25	Procession of the king and his attendants . . .	61
Astronomical subjects in the Memnonium . . .	27	The coronation ceremony . .	63
Other ruins . . .	28, 29	Another procession . .	64
Temple-palaces of Amunoph III. . .	31, 32	Historical subjects; captives .	65
Vocal statue of Memnon .	33	Of what country . . .	66
Height of the two Colossi of Amunoph . . .	35	Return after victory . .	67
The sound, and its real cause .	36	Another expedition . . .	69
Other Colossi in the avenue leading to the temple . .	38	Revolt of the allies . .	73
Rise of the alluvial soil and bed of the river . . .	40	Temples protected against rain at Thebes	75
Other ruins. The temples of Thebes numerous .	41	Other ruins near Medeenet Haboo	76
The 100 gates not of the city; no wall . . .	42	The sacred lake of the dead .	78
		The queen's tombs . .	79
		Pallades or pellices Jovis .	80
		Antiquity of the arch . .	81
		Dayr el Medeeneh . .	82

	Page
Ptolemy Physcon	83
Judgment scene	85
Intent of one of the side chambers	86
Errors in reading Ptolemaic names	87
Masonry connected by wooden dove-tailed cramps	89
Dayr el Bahree	90
Sculptures and style of building	91
Its obelisks	92
Question respecting Amun-neit-gori, the founder	93 and 96
Peculiar vaulted chambers	94
Supposed communication to the tombs of the kings	98
Road to the tombs of the kings	99

CHAPTER II.

Bab, or Biban el Molook, "The Gate" or "Gates of the Kings."

Tombs of the kings	100
Belzoni's tomb	101
Originally closed	102
Its parts and plan	103
Its length; its sculptures	105
The four divisions of the world.	106
Egyptian drawings	107
Sculptures of the other chambers	108
Bruce's Harper's tomb	109
The kitchen chamber	110
Arms; furniture	111
The Harpers. The occupants of these small chambers	113
Tomb of Memnon, so called	114
Portraits of the kings	116
Other tombs	117
A queen the original occupant of the tomb No. 14.	118
Tomb usurped by a later king	119
Other tombs. Supposed passage through the rocks. Tombs open in the time of the Ptolemies	120, 121
Tombs in the Western Valley	122

CHAPTER III.

Tombs of Priests and Private Individuals.

The goddess Athor	125
Crude brick arches	126
Priest's wives. Subjects of the frescos	127
Crude brick pyramids with vaulted chambers	128
Tombs of the time of the 26th Dynasty. The largest tomb in Thebes	129
Its plan and distribution	131
Chambers in the pits	132
The occupant of this tomb	133
Style of the sculpture of this era	134
Tombs of Qoornet Mur'raee	135
A procession and tribute from Ethiopia	136
Arrival of a princess from that country	137
Egyptian slaves	138
A chase of wild animals	139
Hill of Shekh Abd-el-Qoorneh	140
Tombs sold a second time	141
The subjects of the tombs an epitome of human life	142, 143
Pigs rarely represented. Names in tomb No. 16, confirming the tablet of Abydus	144

	Page
A funeral procession with the coffin. Egyptian Boats	145
Fish. Liturgies or parentalià. A party of guests. Music	146
Preparation for a feast	147
Handsome vases, &c. Trades	148
Letter of Athanasius. Young Amunoph II. and his mother	149
Some elegant Egyptian figures and vases	150
Curriers. Egyptian chariots of wood	151
A rich tribute. The most interesting tomb at Thebes.	152
Northern nations. Gloves. Bear and elephant	153
The women and children. The offerings	154
Use of bellows and glue	155
Some notion of perspective	156
Grand funeral procession of boats	157
The Egyptians fond of caricature	*ib.*
The sacred lake	159
Error of the learned Larcher	*ib.*
Other tombs	160
Prescribed rules of art	161
Nothing borrowed from the Greeks	162
Decline of Egyptian art	163
Order in which the ruins are to be visited by a traveller, who takes a cursory view of Thebes	164

CHAPTER IV.

'Luq'sor, El Uq'sor, or Aboo 'l Haggág, called by the ancient Egyptians "Southern Tapé;" and El Karnak.

Temple-palace of Luqsor	166
The obelisks	167
Parts of the building	168
The great Colonnade	169
Sanctuary rebuilt by Alexander	170
The ancient quay	171
Temple of Karnak	172
The principal part of it	173
The grand hall of 134 columns	174
The oldest part	175
Total length of the building 1180 feet	176
Karnak the oldest temple at Thebes	177
Its original dimensions	178
The sanctuary and various additions	179
The grand hall, and sphinxes connecting the parts	180
Sculptures of Shishak, who took Jerusalem	181
Thebes besieged by Ptolemy Lathyrus, and destroyed	182
The Persian conquest	183
The south-west propyla, lake, &c.	184
The western lake and ruins about it	185
Other parts of Karnak	186
Historical sculptures and wars	187
Names of captured places	189
Assyrian nation, perhaps Canaanites	190
Return to the Nile. A bridge	191
Mount Lebanon	192
Other battle scenes	193
Captives of Sheshonk (Shishak)	195

CHAPTER V.

Manners and Customs of the ancient Egyptians.

Private houses; tombs; temples	198
Distribution of the houses	200
Houses of the city of Diospolis	201
Gardens; irrigation	202

	Page
Vine; wine	203
Beer; the lotus	205
Papyrus	206
Trees	207
Persea	209
Mimosa, &c.	210
Cultivated productions	211
The use of wheat	213
Another grain	215
Beans	216
Fish; clover	217
Flax; fine linen	218
Vegetable oils	219
Botanical productions	220
Medicinal plants	*ib.*
Artificial flowers	222
Desert plants	223
Sports of the field. Game	224
Fishing. Hippopotamus	225
The chase	227
Animals of the desert	228
Wolves in Egypt. The four castes; their subdivisions	229
Priests	230
Soldiers	233
Regiments. The testudo	234
The army	236
Military punishments	238
Games; music; instruments	238
Songs and entertainments	240
The guests anointed; furniture of rooms	241
Mode of eating	242
Chess or draughts. Games	243
Camels; animals; sheep	244
Geese; poultry	245
Eggs hatched by artificial means	246
Other customs	249
Respect for old age	250
Punishment for offences	251
Women; money; gold	252
Revenue and commerce	253
Ships sent round the Cape of Good Hope; their boats	254
Dresses and ornaments; embalming	256
Figures of the four genii; writing from right to left	257
Glass and other vases	258
Early use of glass	259
Productions of modern Egypt	*ib.*
Of the winter season	261
Of summer	263
Fruits	265
Dates	266
Produce in different parts of Egypt. Land measures	267
Quantity produced on the feddan. Weights and measures (Note)	268
Returns from different crops; expenses, taxes, &c.	270—273
Extra produce in three crops	274
Government of the provinces, and salaries of the governors	277
Exactions	279
Mohammed Ali	282
Prices in the capital, in 1827	283

CHAPTER VI.

Journey from Alexandria to Thebes.

	Page
Remains of the ancient city of Alexandria	288
Pillar of Diocletian, called of Pompey	289
Catacombs; ancient city; commerce	290
Library	291
Schools	292
Invasion of the Moslems. Omer orders the library to be burnt. Present canal	293
Journey to El Qaherah. Saïs. Booláq	294
Death of Ismaïl Pasha	295
The square of Usbeqéëh in Qaherah	296

Page

Principal bazaars. Caliphs' tombs 297
Morostan, or lunatic asylum. Mosks . . . 298
El Ezher. Soltan Hakem, the prophet of the Druses . 299
Pointed arches in 1003 A. D. Mosk of Soltan Hassan . 300
Mosk of e'Tayloon, or Tooloon 301
Pointed arch, upwards of 300 years before it was known in England . . . 302
Slave-market. Gates. Name of the city of Qaherah . . 303
Its foundation . . 304
The citadel built by Yoosef Saláh-e'deen . . . 305
Joseph's well and hall . 306
Tombs of the Memlook Soltáns 307
Mekkeh pilgrims. Population of Qaherah . . 308
Remains of Egyptian Babylon 309
Old inscription on wood of the time of Diocletian . . 310
Nilometer in the Isle of Roda . 311
Pointed arches (Note) . . 312
The inundation; its height . 313
Graduated column . . 314
Lowest and highest rise of the Nile . . . 315
Heliopolis . . 316, 317
Balsam of Mataréëh and holy tree . . . 318
The red mountain and petrified wood . . . 319
Sooez canal . . . 320
Level of the Red Sea . . 321
Elevation of the land . . 322
The mounds of the Jews. The pyramids . . . 323
The great pyramid . . 324
An unopened passage . . 325
No hieroglyphics . . 326
Their object unknown . 327
The second pyramid . . 328
Style of building . . 329
The third pyramid . . 330
The sphinx . . . 331
Has not negro features . . *ib.*

Page

Tombs of individuals . . 332
Causeways . . . 333
Repaired by the Caliphs . 334
Pyramid of Cheop's daughter . *ib.*
Nature of the rock. Food of the builders . . 335
Another older pyramid. Busiris 336
Pyramids of Saqqára. Stone arch . . . 337
Pyramids of Dashoor . . 338
Site of Memphis . . 339
Foundation of Memphis . 340
Note on the rise of the bed of the Nile and of the soil of Egypt . . . *ib.*
Course of the Nile changed by Menes . . . 341
Bahr Yoosef called Menhi from him . . . *ib.*
Deities of Memphis and parts of the temple of Phthah . 342
The Delta. The three sea-ports Alexandria, Rosetta (Rasheed), and Damietta (Damiat) . . . 343
Papyrus; Ibis; Tanis . 345
Monolith at Tel-e'Tmai. Other ancient and modern towns. Tanta; Dessooq . . 346
Bubastis. Coptic dictionary. The Saeed . . . 347
Quarries of Maasara . . 348
Dyke of Menes. False pyramid. Fyoom . . . 349
Its productions and ruins. Obelisk and crude brick pyramids 350
Lake Mœris. Ruined towns near Kom-Weseem, and Dimay . . . 351
Qasr Kharoon, temple, &c. . 352
Sites of other ancient towns, and former extent of the Fyoom . 353
Pyramid of Howára. The canal or Bahr Yoosef was the Lake Mœris . . . 354
The Labyrinth of Menes and the other kings one and the same monument . . 355

	Page
Return of the water from the Lake	355
The Bathen of D'Anville is purely imaginary	356
The Oasis parva. Warm springs	*ib.*
Height of the level of the Oases	357
El Hayz and Farafreh	358
Oases of the Blacks	359
Oasis of E'Dakhleh	360
The Great Oasis	*ib.*
Temple of El Khargeh	361
Other ruins and villages in the Great Oasis	362
Desert east of the Nile. Two convents; ruins; porphyry quarries; Mŷos Hormos, &c.	363
Gebel e' Zayt and sulphur mines. Benisooef. Journey to Minyeh	364
Heracleopolis; Hajar e'Salâm	365
Bahnasa	366
Gisr-el-Agoos, a crude brick wall	367
The wall of Sesostris	368
Acoris, now Tehneh. Greek inscriptions; quarries; hieroglyphic tablets	369
Taha-el-amoodayn	370
Minyeh: the modern cemetery	371
Grottoes of Beni Hassan	372
Style of the painting	373
The subjects relating to private life	374
The strangers neither Jews nor Greeks	375
The animals. Games and other subjects	376
Dwarfs	378
The Speos Artemidos	379
Ruins of Antinoe	380
Grottoes at El Bersheh. Statue on a sledge	382
Hermopolis Magna, Oshmoonayn. Gebel Toona	383
The supposed site of Alabastron	384
Sculptured grottoes and alabaster quarry	385
Tanoof. Dahroot. Mouth of the Bahr Yoosef	386
The first Dôm trees. Hieracon	387
Crocodile mummies	388
E'Sioot, Lycopolis. Wolf mummies	389
Bed of alabaster. Gow, Antæopolis	390
Hoax practised on the Pope. Tahta	391
Serpent of Shekh Hereedee	392
The white monastery	392
Ruins of Athribis	393
Soohag; E'Khmim or Panopolis	394
Geergeh. Ruins of Abydus	396
Tablet, or list of kings. Acanthus grove	399
How, or Diospolis parva; tomb there	400
Chenoboscion: ancient grottoes	401
Dendera. Egyptian architecture	402
The zodiac. Portico of the great temple of Athor	403
Parts of the temple and its antiquity	405
Small temple or chapel of Isis and other ruins	406
The Tentyrites enemies of the crocodile	408
The crocodile	409
Qeneh	410
Coptos, Ruins of	411
Communication with the Myos Hormos and other ports of the Red Sea	412
Qoos, Apollinopolis parva	413
Medamôt	414
Ababdeh desert. Emerald and other mines. Roads to the ancient sea-ports	415
Road from Coptos to Berenice	417
Nechesia and the Leucosportus	419
The emerald mines: temple and stations on the road to them	420
Saltness of the water of the Red Sea	422

CHAPTER VII.

From Thebes to Nubia.

	Page
Hermonthis now Erment	423
Tuot and Gebelayn	424
Zodiac of e'Dayr	425
E'sné, Latopolis	426
Contra Laton. Natron. Hamr	428
Stone quay and pyramid. Kom Ahmar	429
El Kab Eilethyas, its remains	430
Ponds with natron. Sculptured tombs	433
Agricultural and other subjects	434
Edfoo, Apollinopolis Magna	435
The founders of the present temple	436
A smaller building. Quarries of Hagar Silsili	438
The use of sandstone. Colored sculpture	442
Rain in Upper Egypt	444
Grottoes and tablets of Silsilis. The deities.	445
The presiding deity. Ombos, the great temple	447
Double entrance of the great temple	449
The other temple	*ib.*
Other ruins, date of the original temple	450
Houses burnt. Stones of porphyry, &c.	451
Narrowness of the valley beyond Edfoo. Junction of the sandstone and granites. E'Sooan, Syene: meaning of the name	452
Temple of Nero and Domitian. Supposed tropical well	453
No bridge at E'Sooan. Saracenic wall and tombs	454
Cufic tomb-stones. Style of Cufic at different periods	455
Invention of the pointed arch	456
Diluvial deposit. Pliny's use of the word "peninsula"	457
Granite quarries: obelisk left in them. Pillar of Caracalla	458
Syenite and granite. Rocks of E'Sooan. The principal inhabitants descended from the Turkish soldiers left there by Soltan Seleem	459
Dates of E'Sooan. Island of Elephantine; its name	460
Ruins of Elephantine. The god Kneph not the same as Amun	461
Other ruins lately destroyed by the Turks	462
The Nilometer	*ib.*
Garrison of Elephantine. Greek troops of Psamaticus. The pottery found there	463
The Nobatæ. Four islands of Philæ	464
Island of Sehayl. Journey to Philæ	465
The first cataract. Island of Philæ	466
Oldest part of the temple of Isis; color and architecture	467
Chapels of Esculapius and Athor: Nectanebo's name on the original temple	468
The quay. Other ruins	460
Island of Biggeh. Older edifice there. The Roman arch. Biggeh Abaton	470
Tablets on the rocks of the early Pharaohs	471
Frontier of Ethiopia. Conquests of the Romans as far as Napata	472
Names of Egyptian monarchs in Ethiopia	473
Nubia. Dabod	475

	Page
The temple. An Ethiopian king	476
Inscriptions at Gertassee	477
Tafa, Taphis, ruins	478
Kalabshee. Talmis, the great temple	480
The deity. Inscriptions of king Silco and others	481
The Bayt-el-wellee	482
Remeses II.; question concerning him	483
Sculptures representing his victories	484
Temple of Dendoor	486
Gerf Kossayr; Cush	487
Temple of Dakkeh. Ergamenes, the Ethiopian king	488
Its founder. The deity Hermes Trismegistus	489
Hierasycamínon and Sabooa	490
Temple at Amada	491
Temple at Derr, the capital of Nubia, of Remeses II.	492
Ibreem, Primis parva	494
Aboo-Simbel. Two temples	495
The Colossi. The Egyptians not black	497
Total depth of the larger excavated temple	498
Ferayq. Farras, Phthuris	*ib.*
Coptic inscriptions of the time of Diocletian	*ib.*
Wadee Halfeh. View of the second cataract. Distance from the sea. (Vide also Appendix C.)	499
Temples of Samneh	501
Tasitia and Pnoups	502

CHAPTER VIII.

Chronology of the Kings of Egypt.

The Pyramids and the Shepherds	505
Era of Menes. Construction of the Chronological table	506
The Chronological table of the Pharaohs	508 et seq.
The Ptolemies	519 et seq.

CHAPTER IX.

Chronology of the Caliphs and Moslem Kings of Egypt.

Mohammed; his origin	527
His successors, the caliphs	528
Alee (or Ali); his character and death. His sons	529
The 12 Imams of Persia. Rapid successes of the Moslems	530
Invasion of Egypt	531
Treachery of John Mecaukes (Note on Arab coinage)	532
Payment of tribute	533
Taking of Alexandria	534
Conquest of Upper Egypt	535
——— of Western Africa	536
Conquest of Spain	537
The discord of the Moslems	538
The Chronological table of the Caliphs	540
The Ommiades	*ib.*
The Abbasides	542
Cotemporary Dynasties	543
The Aqlabéëh	*ib.*
The Toloonéëh	544
The Fowátem, or Fatemite Dynasty in Africa	545
The Fowátem in Egypt	547
Aioobite Soltans in Egypt	549

Page

Baharite Memlook kings of Egypt . . . 551
Salahéëh Baharite kings . 552
Circassian or Borgite Memlook kings of Egypt . . 555
Conquest of Egypt by Soltan Seleem . . . 557

APPENDIX.

A.—Things required for travelling in Egypt, and general instructions to those who visit it either from Europe or India 559

B.—English and Arabic Vocabulary . . . 569

C.—On the Steam Communication with India through Egypt 585

ERRATA, CORRECTIONS, AND NOTES.

PAGE

4. Note †, for "Beni Hasan," read "Beni Hassan."
6. Line 14, on Pthah-se-pthah,"§ add this note, § "This name is also written Pthah-men-Se-pthah."
15. Note *, for "on the corresponding wall," read "on the S. face of the corresponding wall."
18. L. 4, for "panegyrics," read "panegyries."
21. L. 7, for "Mandoo with Atmoo," read "Mandoo and Atmoo."
40. Note ‡, for "Jyam," read "Iyam."
42. L. 10, "the time of Menes."

    Note.—Though Menes is not the monarch mentioned by Diodorus as the founder of Thebes, but Busiris II., his sixty-first successor, I take the liberty of preferring received opinion to that of the historian, and of using the name of Menes, whenever there is a question about the founder of Thebes.
46. L. 4, for "Esneh," read "Esné."
57. Note †, "Before his departure from Cairo to Upper Egypt," to be within inverted commas.
69. For "Qahirah," read "Qaherah."
76. Last line, for "characters that," read "characters which."
81. L. 15, for "these and the brick," read "them and the brick."
110. Note ‡, for "hâbh sodh," read "hâbh soda."
118. Last line but two, for "Pthah-ma-Se-pthah," read "Pthah-men-Se-pthah."
127. L. 7, "(Qoornet Murraee)," omit the parentheses.
143. Note †, for "we find them singly," read "we find them again at Eilethyas, and singly."
174. L. 2, for "grand hall, one hundred," read "grand hall, which is one hundred."
193. L. 8, for "offerings of," read "offerings of his."
198. Note §, "a name given to their tombs," add "vide Diod. i. 51."
207. Under "Trees:" for "were the sycamore, fig," read "were the date tree, *dôm*, sycamore, fig."
214. Note †, for "Qahirah," read "Qaherah."
216. Note ‡, for "repriantur," read "reperiantur."
233. Note §, for "Genesis xvii.," read "Genesis xlvii."
235. For "Hermotybies took it by turns to do the duty of royal guards, and 1000 of each were selected," read "Hermotybies furnished an equal number of men to do the duty of royal guards, and 1000 of each were annually selected."

PAGE

245. Note *, for "the priests and crocodiles," read "the priests, and also for the crocodiles."

260. "The principal plants," &c. to be within inverted commas to the conclusion of the chapter.

261. Note ‡, for "El Gennaree," read "E' Gennaree."

262. Note ‡, for "Bang r Gunga," read "Bang or Gunga."

264. Note ‡, for "el Neel," read "E' Neel."

265. Note *, for "to dark olive," read "to a dark olive."

266. { "Tin Serafendee
{ "Tin Shok or Shoke," to be within a bracket.

Ib. For "Qahirah," read "Qaherah."

269. Last line, for "5 Okahs," read "5 oqas."

272. For "12 ardebs, beans," read "12 ardebs of beans."

Ib. Last line but one, for "40 fodtha," read "40 fodda."

297. "Naser Mohammed II.," omit the "II."

299. L. 25, on "Ismaël," add note, "‡ Or Mohammed ben Ismaël, his son."

301. L. 6, for "detail sare," read "details are."

308. Note *, line 10, for "Qaaba," read "Kâbah."

325. Note ‡, for "in the sarcophagus," read "in the sarcophagus of the second pyramid."

330. L. 1, for "was a granite," read "is a granite."

365. L. 4, for "which passes near this town," read "which still passes near this ruined town."

370. L. 14, for "there also," read "there are also."

371. L. 3, for "this town," read "the town."

378. L. 7, for "In one of these catacombs is a Greek," read "In one of the catacombs is painted a Greek."

417. For "Suez," read "Sooez."

448. L. 4, for "Dionysius," read "Dionysus."

461. Note * should be in p. 460.

463. Note §, "Sembritæ." Strabo, lib. xvii. calls them "Sembritæ," and in lib. xvi. "Sebritæ."

473. L. 17, for "opposite Meroe," read "opposite El Berkel."

495. L. 26, for "the most beautiful colossi," read "the four most beautiful colossi."

499. L. 17, for "nihg," read "nigh."

Ib. For the distance from the Mediterranean to W. Halfeh, vide page 588 of Appendix C.

516. For "Pasmatik II.," read "Psamatik II."

524. Col. "Children," for "Berenice, Cleopatra, Tryphæna," read "Berenice, Cleopatra-Tryphæna."

Ib. For "Ptolemy, K. of Cyprus, deposed by the Romans, 58," read "Ptolemy Auletes, as King of Cyprus, deposed by the Romans, 58."

536. Note *, for "near Isne," read "near Esné."

540. The date "644" refers to the end of Omer's reign, and "656" to the end of Othman's.

543. Left, line 9, for "Mautnssim," read "Mautussim."

PAGE

545. Note † refers to the "Fowatem," and ibid., for "Ismaeel, sixth Imam." read "Ismaeel or Ismaël, seventh Imam." Note.—The seventh Imam, according to the tenets of most of the Shiite sectaries, is not Ismaël, but Moosa; and the twelve Imams are Alee (or Ali), his two sons, Hassan and Hossayn, Ali the son of Hossayn, Mohammed the son of Ali, Gâfer or Jâfer the son of Mohammed, Moosa the *second* son of Gâfer, Ali the son of Moosa, Mohammed the son of Ali, Ali the son of Mohammed, and Mohammed the son of Ali, the last of whom has the title of El Mahdee or the Guide, and who is believed by them to be still living. Some, however, of the Shiites dispute this succession on the following grounds: Ismaël, who was the eldest son of Gâfer, had been nominated to succeed his father, but having died before him, Gâfer declared his second son Moosa his successor. Ismaël, however, had left children, and those Shiites, who looked upon the Imamite as hereditary, denied the rights of Moosa; and consequently, in reckoning the Imams, they stopped at Ismaël, whom they considered the seventh, and rejected all those whose claims were derived from the younger brother. From Ismaël the Fatemite caliphs pretended to be descended, and the founder of their dynasty assumed the title of El Mahdee, which was usually applied to the last of the Imams. A secret association, called Ismaëlian, which had been previously framed by one Abdallah, a native of Khuzistan, received their immediate protection, its mysteries were rendered peculiarly sacred, and lodges were established in the capitals of their dominions, both in Western and Eastern Africa. From these Ismaëlians were derived the Druses, a new sect, founded by Soltan Hâkem, third king of the Fatemite dynasty; and another secret association, under the name of Assaséen, also borrowed its origin from them about the middle of the eleventh century. They soon became powerful in Egypt, and in Persia, Syria, and other parts of Asia. The caliphs were unable to resist them, and their conquests continued to spread throughout the East until the close of the thirteenth century.

548. Opposite "1155," for "E' Dthaferbeada," read "E' Dthafer be-ada."

551. Left, line 4, for "Ahmed el Rasheed," read "Ahmed e' Rasheed."

553. Left, line 3, for "Naser III.," read "Naser."

557. The note ‡ refers to the name "Aboo Saeed."

558. L. 6, for "Mahommed," read "Mohammed."

595. L. 9, for "I shall make a few remarks," read "I shall only make a few remarks."

*

DIRECTIONS FOR PLACING THE PLATES.

Tombs of the Memlook Kings, without the walls of Qaherah (Cairo); *vide* page 307. Tomb (and Mosk) of Soltan Berqooq (FRONTISPIECE) . . . . . *To face Title.*

The Obelisks of Luqsor . . . . . *To face page* 167

Removal of the Western Obelisk of Luqsor by the French . . 168

Ovens for hatching Eggs 246

Tombs of the Memlook Kings. Tomb (and Mosk) of Soltan Qaëtbay 307

The Pyramids from the Quarries of Maasara, from which the stones were taken to build them 483

Interior of the Portico at Esné 426

View of the Second Cataract of the Nile, at Wadee Halfeh . . 499

Dynasties of the Pharaohs, Pl. I. 509

Dynasties of the Pharaohs, Pl. II. 515

Ptolemies, Pl. III. 519

Preparing for the Press,

SOME ACCOUNT OF

THE PRIVATE LIFE, MANNERS, AND CUSTOMS, RELIGION, GOVERNMENT, ARTS, LAWS, AND EARLY HISTORY

OF

THE ANTIENT EGYPTIANS;

Derived from the Study of the Hieroglyphics, Sculpture, Paintings, and other Works of Art, still existing, compared with the Accounts of Antient Authors.

BY J. G. WILKINSON, ESQ., AUTHOR OF "EGYPT AND THEBES," &c.

Two vols. post 8vo, with numerous Illustrations.

GENERAL VIEW OF EGYPT.

Chapter I.

TOPOGRAPHY OF THEBES, OR DIOSPOLIS MAGNA.

It is not my intention, in noticing the ruins of this extensive city, to enter into a minute detail of all the subjects which the variety of the sculptures present on the walls of these stupendous monuments, nor is it necessary to arrest the attention of the reader by any previous account of the history of those monarchs, who claim the honour of having founded and embellished the metropolis of Upper Egypt. To render, however, the names of the Egyptian Pharaohs familiar to him, I shall not fail to introduce a list of those monarchs in the course of the work.

The name of Thebes is corrupted from the Tápé* of the Coptic, which in the Memphitic dialect of that language is pronounced Thaba, while that of Diospolis is a translation of Amunei, or the abode of (the Egyptian) Jupiter.

* Pliny, in one place, writes the name of Thebes in the singular number: "Thebe portarum centum nobilis fama." Lib. 5. c. 9.

The time of its foundation still remains, like that of Memphis, the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities; but probability favours the conjecture, that though Menes, the first king of Egypt, found it in the humble condition of an infant capital, its foundation will date several generations before the accession of that monarch to the throne of his native country.

The most ancient remains now existing at Thebes are unquestionably in the great temple of Karnak, the largest and most splendid ruin* of which perhaps either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added. It is this fact which enables us to account for the diminutive size of the older parts of this extensive building; and to their comparatively limited scale, offering greater facility, as their vicinity to the sanctuary greater temptation, to an invading enemy to destroy them, added to their remote antiquity, are to be attributed their dilapidated state, and the total disappearance of the sculptures executed during the reigns of the Pharaohs, who preceded Osirtesen I., the contem-

* In antiquity, the pyramids of Egypt surpass every other monument now existing in this or any other country; but they do not of course, from the nature of their construction, at all vie with the magnificence of the ruins of Karnak.

porary of Joseph, and the earliest monarch whose name exists on the monuments of Thebes.

To enable the mind freely to contemplate the beauties of the ruins of this city, it is obvious that Karnak, from being the most splendid, should be the last visited by the stranger, who wishes to bestow a share of his admiration on the smaller but not less interesting monuments of the western bank, the "Libyan suburb of Thebes,"* which included the extensive quarter of the Memnonia, and extended to the small temple of Adrian on the west, and, in the opposite direction, as far as the eastern tombs of its immense cemetery.

To commence with the ruins nearest the river; the first object worthy of notice is the small temple and palace at old Qoórneh,† dedicated to Amun,‡ the Theban Jupiter, by Osirei,§ and completed by his son Remeses II., the supposed Sesostris of the Greeks. Its plan, though it evinces the usual symmetrophobia of Egyptian monuments, presents a marked deviation from the ordinary distribution of the parts which compose it. The entrance leads

* Papyri of Paris, of M. D'Anastasy, and of Mr. Grey.

† This village was destroyed and abandoned in the time of the Ghooz, or Memlooks, since which time the people of Qoórneh have preferred the more secure abode of the Theban tombs.

‡ I have adopted this mode of writing it, though Ammon is equally correct.

§ This king, the father of Remeses II., has the name either of Osirei or Oei, in addition to the title "Beloved of Amun," in one variation, and "Beloved of Pthah," in the other.

through a Pyloné, or Pylon, bearing, in addition to the name of the founder, that of Remeses III., beyond which is a dromos of one hundred and twenty-eight feet, whose mutilated sphinxes* are scarcely traceable amidst the mounds and ruins of Arab hovels. A second Pylon terminates this, and commences a second dromos of nearly similar length, extending to the colonnade, or corridor, in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of water-plants that compose the shaft and capital.†

Of the intercolumniations of these ten columns three only agree in breadth, and a similar discrepancy is observed in the doorways which form the three entrances to the building. The temple itself presents a central hall, about fifty-seven feet in length, supported by six columns, having on either side three small chambers, one of which leads to a lateral hall, and the opposite one to a passage and open court on the east side. Upon the upper end of the hall open five other chambers, the centre one of which leads to a large room, supported by four

* They are also of Osirei. The sphinx represents the king himself. They are consequently *never* female, but always male; and have either the head of a man or of a ram, with the body of a lion.

† These, by lowering the abacus little more than two-thirds of its height, may have been the origin of the Doric column, whose simple shaft is still more easily traced in those of the grottos at Beni Has'an, the work of a still more remote period.

square pillars, beyond which was the sanctuary itself; but the dilapidated state of the north end of this temple affords but little to enable us to form an accurate restoration of the innermost chambers. The lateral hall on the west, which belonged to the palace of the king, is supported by two columns, and leads to three other rooms, behind which are the vestiges of other apartments, and on the east side, besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts. On the architrave, over the corridor, is the dedication of Remeses II., to whom, in his character of Phrah * (Pharaoh), or the Sun, under the symbolic form of a hawk, Amunre is presenting the emblem of life; therein after the usual titles of the king, we are told that "Remeses, the beloved of Amun,† has dedicated this work to his father Amunre, king of the gods, having made additions‡ for him to the temple of

* The Hebrew name פרעה, Phrah, is merely the Coptic ⲠⲒⲢⲀ, Memphitice ⲪⲢⲎ, Phre, pronounced Phra. I have frequently noticed the meaning and orthography of this word Phrah, or Piré, "the Sun," a title given to the Egyptian monarchs, from the pretended analogy of the king, as chief of earthly beings, with the sun, as chief of heavenly bodies.

† That Ammon-mai or Mai-ammon are used synonymously will appear to every one who notices the two modes of writing (vertically and horizontally) the name of Remeses III., however the Coptic may seem to require the two readings, "beloved of Ammon," and "loving Ammon," on which M. Champollion has, I think, unnecessarily insisted.

‡ This group, the bird and sickle, reads cut or sculptured, though many of these dedications seem to require the sense

his father, the king (fostered by Ra and Truth) the Son of the Sun (Osirei)." The whole of this part of the building bears the name of Remeses II., though his father is represented in some of these sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded.

On the north-west side of the inner wall of this corridor, the arks, or shrines of queen Ames-Nofriatre, and of Osirei, are borne each by twelve priests, in the "procession of the shrines,"* attended by a fan-bearer and high priest, to the god of the temple; and in a small tablet added at a later period, the king Pthah-se-pthah is represented in presence of Amunre, Ames-Nofriatre,† Osirei, and Remeses II., receiving the emblems of royal power from the hands of the deity. The most interesting part of this temple is the lateral hall on the west side, which, with the three chambers behind it, king Osirei dedicated to his father Remeses I.; but dying before the completion of the hall,

"repaired," which M. Champollion gives it; but I frequently find it in sculptures, which are merely added on an ancient wall where no repairs have been made, as at Medeenet Haboo, Dayr el Bahree, and other places. I had formerly translated it "addition," until I observed its use for the word "cutting," but I am inclined to adopt this reading again, in preference to "repaired."

* Mentioned in the Rosetta stone.

† From being placed before the king Osirei, she cannot be his wife, but will be an ancestor of the family, the queen of Amunoph I. The consort of Amosis also bore this name.

his son Remeses II. added the sculptures that cover the interior, and corridor in front of it. Those within the front wall, on the right hand entering the door, represent, in the lower compartment, king Remeses II. introduced by Mandoo to Amunre, behind whom stands his grandfather Remeses I., bearing the emblems of Osiris; over him we read: "The good God, Lord of the world; son of the Sun, lord of the powerful, Remeses deceased, esteemed by the great God, Lord of Abydus, (*i. e.* Osiris)." Thoth, the god of letters, notes off the years of the panegyries of the king on the palm-branch, the symbol of a year. In the compartment above this, he is introduced to the deity by Atmoo and Mandoo, who, presenting him with the emblem of life, says, "I have accompanied you in order that you may dedicate the temple to your father Amunre." In the compartment over the door, two figures of Remeses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. A perpendicular line, which divides the two shrines, contains this formula: "(This) additional work (or sculpture) made he the king Remeses (II.)* for his father's father, the good God Remeses (I.), in place of the dedication of his father Osirei." On the other side of the door, the king is offering to Amunre, Khonso, and Remeses I.; and

* These are prenomens, which it is useless to translate; I therefore substitute the phonetic names.

on the side walls, Osirei also partakes of similar honours. In the centre chamber, Osirei officiates before the statue of his father placed in a shrine, like that before mentioned, from which it is evident that Remeses II. continued the dedications to the first Remeses, which had been commenced by his father, as the hieroglyphics themselves state. All the lateral chambers and hypæthral court are of Remeses II., and on the jambs of the side doors in the great hall, the name of his son * Pthahmen was added in the succeeding reign. Queen Ames-Nofriatre occurs again in the court; and on the outside of the north-east corner, and on the fragment of a wall on the other (south-west) side, is an Ethiopian ox and Capricorn, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amunre, whose door the king has just opened previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphics, though much defaced, we read, "Behold, I open† . . . . . my father Amunre."

* Apparently Thmeioftep-ho Pthahmai, or Pthahmen, which M. Champollion has transposed, and written Menephtha, but which, in the procession of the sons of Remeses II., at the Memnonium, is evidently Pthahmen, without the additional title he took on ascending the throne. The word "beloved" may either be formed of mai or men, the latter a shorter substitute for menrit, "beloved," the former signifying "the love."

† This is expressed by a hare, and the zigzag line, *N*, forming

Following the edge of the cultivated land, and about one hundred and eighty yards to the west of this building, are two mutilated statues of Remeses II., of black granite, with a few substructions to the north of them; and seven hundred and seventy yards farther to the west, lies, in the cultivated soil, a sandstone block of Remeses III., presenting in high relief the figure of that king between Osiris and Pthah. Fourteen hundred feet beyond this, in the same direction, is a crude brick inclosure, with large towers, which once contained within it a sandstone temple, dating probably from the reign of the third Thothmes, whose name is stamped on the bricks, and who appears to have been the contemporary of Moses.

Other fragments and remains of crude brick walls proclaim the existence of other ruins in its vicinity; and about a thousand feet farther to the south-west is the palace and temple of Remeses II., erroneously called the Memnonium;* a building,

the Coptic word ouon; a remarkable confirmation of which is found in the name of a wolf, ouonsh, which is written by a hare, ou, the zigzag, n, and a narrow parallelogram, sh.

* Though apparently the Memnonium of Strabo, v. infra, p. 12 and 13. The title of Miamun, attached to the name of Remeses II., was probably corrupted by the Romans into Memnon, and became the origin of the word Memnonium or Memnonia, since we find it again applied to the buildings at Abydus, which were finished by the same monarch. Strabo, who says that if Ismandes is the same as Memnon, these monuments at Thebes will have the same title of Memnonian as those at Abydus, appears to have had in view the palace-temple of Remeses Miamun; and it was not till

which, for symmetry of architecture and elegance of sculpture, can vie with any other monument of Egyptian art. No traces are visible of the dromos, that probably existed before the pyramidal towers, which form the façade of the first hypæthral area, a court whose breadth of one hundred and eighty feet, exceeding the length by nearly thirteen yards, is reduced to a more just proportion, by the introduction of a double avenue of columns on either side, extending from the towers to the north wall. In this area, on the right of a flight of steps leading to the next court, was the stupendous Syenite* statue of the king seated on a throne, in the usual attitude of these Egyptian figures, the hands rest-

after Strabo's time that the name of Memnon was applied to the vocal statue of the plain. In short, I feel persuaded, 1st, that the word Miamun led them to imagine him the Memnon mentioned by Homer, and thence to apply the word Memnonian to the buildings erected by Remeses II.; 2dly, that later visiters to Thebes, struck with the miraculous powers of the vocal statue, transferred the name of the only monarch with whom they *supposed* themselves acquainted, to the object they admired; and, 3dly, that they ascribed to Memnon the tomb of Remeses V. in like manner from his having the title of Amunmai or Miamun.

* Of Syenite, or granite from the quarries in the neighbourhood of E'Souan or Syene. May not this have been the work of Memnon of Syene, whose name has added so much to the confusion regarding the Egyptian Memnon? since, as Hecatæus states, it was the largest statue in Egypt. Its foot exceeds, in fact, seven cubits; and, to judge from the fragments, must have been about eleven feet in length, and four feet ten inches in breadth. The statue measures from the shoulder to the elbow twelve feet ten inches, twenty-two feet four inches across the shoulders, and fourteen feet four inches from the neck to the elbow.

ing on his knees, indicative of that tranquillity* which he had returned to enjoy in Egypt after the fatigues of victory. But the fury of an invader has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered around the pedestal, and its shivered throne evinces the force used for its demolition.

If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder, had that composition been known at the period of its destruction.† The throne and legs are completely destroyed and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge, or other instrument, which should have been employed for re-

* Rather than as if in the act of rising from his throne, as some have imagined.

† I am well aware of the early period at which powder was known in India and China; but there is no proof that the Persians were acquainted with it. In China, indeed, guns were used as early as the year 85 A. D., and powder had been invented ages previously; and, what is very singular, Friar Bacon, who wrote a hundred years before Schwartz' discovery, supposes that by an explosive composition of this kind, Gideon defeated the Midianites with his three hundred men.—Judges, c. vii.

ducing those fragments to the state in which they now appear. The fissures seen across the head, and in the pedestal, are the work of a later period, when some of these blocks were cut for millstones by the Arabs, but its previous overthrow will probably be coeval with the Persian invasion. To say that this is the largest statue in Egypt will convey no idea of the gigantic size or enormous weight of a mass, which, from an approximate calculation, exceeded, when entire, nearly three times the solid content of the great obelisk of Karnak,* and weighed about eight hundred and eighty-seven tons five hundred weight and a half.

No building in Thebes corresponds with the description given of the tomb of Osymandyas by Hecatæus. Diodorus, who quotes his work, gives the dimensions of the first or outer court, two plethra, or one hundred and eighty-one feet eight inches English, agreeing very nearly with the breadth, but not the length of that now before us; but the succeeding court, of four plethra, neither agrees with this, nor can agree with that of any other Egyptian edifice; since the plan of an Egyptian building invariably requires a diminution,†

* This obelisk weighs about two hundred and ninety-seven tons ten hundred weight and two-thirds, allowing two thousand six hundred and fifty ounces to a cubic foot.

† The very door-ways decrease as they approach the sekos, or adytum, and the consequent deception in perspective adds considerably to the apparent length of these buildings.

but no increase of dimensions, from the entrance to the inner chambers; and while the body of the temple, behind the portico, retained one uniform breadth, the areas in front, and frequently the portico itself, exceeded the inner portion of it by their projecting sides. The peristyle and "columns in the form of living beings," roofed colonnade, sitting statues, and triple entrance to a chamber supported by columns, agree well with the approach to the great hall of this temple. The largest statue in Egypt can scarcely be looked for but in the building before us, yet the sculptures to which he alludes remind us rather of those of Medéenet Háboo; nor is it impossible that either Hecatæus or Diodorus have united or confounded the details of these two edifices.*

The second area is about one hundred and forty feet by one hundred and seventy, having on the south and north sides a row of Osiride pillars connected with each other by two lateral corridors of circular columns. Three flights of steps lead to the northern corridor behind the Osiride pillars, the centre one having on each side a black granite statue† of Remeses II., the base of whose throne is cut to fit the talus of the ascent. Behind these

* Vide my remarks on the situation of the Valley of the Queen's Tombs. *See* Index.

† From this building was taken the head that has been erroneously called of Memnon, and which is now in the British Museum. It is, like the colossus before mentioned, of Remeses the Great, who founded the building.

columns, and on either side of the central door, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or, perhaps, a statue of the king. Three entrances thence open into the grand hall, each strengthened and beautified by a sculptured doorway of black granite, and between the two first columns of the central avenue, two pedestals supported (one on either side) two other statues* of the king. Twelve† massive columns form a double line along the centre of this hall, and eighteen of smaller dimensions, to the right and left, complete the total of the forty-eight, which supported its solid‡ roof§ studded with stars on an azure ground. To the hall, which measures 100 feet by 133, succeeded three central and six

* From the form of these pedestals they were standing statues, and faced each other.

† Their height from the pavement, without the abacus, is thirty-two feet six, and circumference twenty-one feet three. The side columns are seventeen feet eight in circumference. The swell of the Egyptian column is close to the base, and I find it projects about four inches in the central columns of this hall.

‡ Such is the meaning of the word monolithon. Diod. i. 47. Strabo's description of the Nilometer of Elephantine has been unjustly found fault with from the use of this word; while some, expecting to find a monolithic edifice, have doubted the identity of the one now existing with that which the geographer had in view.

§ In order to light this hall, the roof over the four centre rows of columns was raised above that which covered the remaining part, and had large square windows or apertures on either side, as at Karnak and old Qoorneh.

lateral chambers, indicating, by a small flight of steps, the gradual ascent of the rock, on which this edifice is constructed. Of nine, two only of the central apartments now remain, each supported by four columns, and each measuring about 30 feet by 55; but the vestiges of their walls, and appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent. The sculptures, much more interesting than the architectural details, have suffered still more from the hand of the destroyer; and of the many curious battle-scenes which adorned its walls four only now remain.*

On the north face of the eastern pyramidal tower, or propylon, is represented the capture of several towns from an Asiatic enemy, whose chiefs are led in bonds by the victorious Egyptians towards the camp of their army. Several of these towns are introduced into the picture, each bearing its name in hieroglyphic characters, which state them to have been taken in the fourth year of King Remeses II. This important fact satisfactorily confirms what I have stated in a former work,† that the early part of the reigns of their most illustrious monarchs was

* The traces of another may be perceived behind the granite Colossus and on the north face of this wall. On the corresponding wall similar sculptures most probably existed, others on the exterior of the areas, and, perhaps, even on the body of the temple itself.

† Materia Hieroglyphica, part ii. p. 92.

employed in extending their conquests abroad, which they returned to commemorate on the temples* and palaces their captives assisted in constructing. And claiming the enjoyment of that tranquillity their arms had secured and their valor merited, they employed the remainder of their reigns in embellishing their capital and in promoting the internal prosperity of the country. Cruelty has ever been, throughout the East, the criterion of courage; and the power of a monarch or the valor of a nation have always been estimated by the inexorability of their character.† Nor were the Egyptians behind their Asiatic neighbours in the appreciation of these qualities, and the studied introduction of unusual barbarity‡ proves that their sculptors intended to convey this idea to the spectator; confirming a remark of Gibbon,§ that "conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror." In the scene before us, an insolent soldier pulls the beard of his helpless

* An ancient Egyptian prejudice may have required that every monarch who laid the foundation of a temple should have previously merited the title of conqueror; a custom partially retained by the Turks and other Asiatic nations.

† Not unlike the picture drawn of Achilles—

Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis.

Hor. *Ar. Poet.*

‡ This is particularly remarkable at Medeénet Háboo.

§ Gibbon, vol. ii. c. 64, note.

captive, while others wantonly beat the suppliant, or satiate their fury with the sword. Beyond these is a corps of infantry in close array, flanked by a strong body of chariots; and a camp, indicated by a rampart of Egyptian shields, with a wicker gateway, guarded by four companies of sentries, who are on duty on the inner side, forms the most interesting object in this picture. Here the booty taken from the enemy is collected; oxen, chariots, plaustra, horses, asses, sacks of gold represent the confusion incident after a battle; and the richness of the spoil is expressed by the weight of a bag of money, under which an ass is about to fall. One chief* is receiving the salutation of a foot-soldier; another, seated amidst the spoil, strings his bow; and a sutler suspends a water-skin on a pole he has fixed in the ground. Below this a body of infantry marches homewards; and beyond them the king, attended by his fan-bearers, holds forth his hand to receive the homage of the priests and principal persons, who approach his throne to congratulate his return. His charioteer is also in attendance, and the high-spirited horses of his car are with difficulty restrained by three grooms who hold them. Two captives below this are doomed to be beaten, probably to death, by four Egyptian sol-

* The chiefs are here armed with bows; the privates, or foot-soldiers, with spears, swords, and clubs. But this distinction is not always to be trusted to.

diers; while they in vain, with out-stretched hands, implore the clemency of their heedless conqueror.

The sculptures on the gateway refer to the panegyrics of the king, to whom different divinities are said to "give life and power." Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the east side.

Upon the west tower is represented a battle, in which the king discharges his arrows on the broken lines and flying chariots of the enemy; and his figure and car are again introduced, on the upper part, over the smaller sculptures. In a small compartment beyond these, which is formed by the end of the corridor of the area, he stands armed with a battle-axe, about to slay the captives he holds beneath him, and who, in the hieroglyphics above, are called "the chiefs of the foreign countries." In the next compartment, attended by his fan-bearers, and still wearing his helmet, he approaches the temple; and to this the hieroglyphics before him appear to allude. On the north face of the south-east wall of the next area, is another historical subject,* representing Remeses II. pursuing an enemy, whose numerous chariots, flying

* On a fallen block of this wall is the date of his fifth year and the month Epiphi. Remeses II., the founder of this edifice, appears throughout the sculptures. The other names, found here and there on its walls and columns, are of his son and successor, and of Remeses III., IV., and V.

over the plain, endeavour to regain the river, and seek shelter under the fortified walls of their city. One cannot fail, in looking at the details of this picture, to call to mind the battles of the Iliad; and the similarity of these subjects with the descriptions of that poem suggests that Homer * may perhaps have been indebted to his visit to Egypt for some of those scenes he has so beautifully drawn.

In order to check the approach of the Egyptians, the enemy had crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the *bridges*,† was posted on the other bank, to cover the retreat or second their advance; but, routed by the Egyptian invaders, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the advancing conqueror. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes,‡ witness the defeat of their comrades, and the flight of

* Homer flourished about 900 B. C., a little more than 400 years after the erection of this temple.

† These bridges are represented as if seen from above; so that it is impossible to decide if they were formed of arches or of horizontal layers of timber.

‡ Over one of them is the number 8000.

the remainder of their chariots. Some carry to the rear the lifeless corpse of their chief, who was drowned in the river, and in vain endeavour to restore life, by holding the head downwards to expel the water; and others implore the clemency of the victor and acknowledge him their conqueror and lord.

Above this battle-scene is a procession of priests, bearing the figures of the *Theban* ancestors* of Remeses II. The first of these is Menes; then Manmoph, another Diospolitan king; and after him those of the eighteenth dynasty. The intermediate monarchs after Menes and Manmoph are omitted from not being of a Theban family. The remaining subjects are similar to those in the coronation of the king at Medeénet Háboo, where the flight of the four birds; the king cutting ears of corn, afterwards offered to the god of generation; the queen;† the sacred bull; and the figures of his

* These, as well as other similar names at Medeénet Háboo, were first discovered by Mr. Burton and myself in 1825. V. his first volume of Excerpta, and my Hierogl. Extracts of 1827, or Hieroglyphics of the R. Literary Soc., Pl. 98. The whole subject was continued as at Medeénet Háboo, and appears on the fallen wall.

† Maut-men-Nofri-are was the first wife of Remeses II. His second queen was Isinofri. That the former was his first wife I have a satisfactory proof in an inscription at Thebes, where, with the date of his first year, her name is introduced with that of the king. She was the mother of several sons and of his favourite daughter. Indeed it appears from a tablet at Silsilis, that Isinofri was married very early to Remeses, as she is there said to be the

ancestors, placed before the god, are more easily traced from the greater preservation of that building.

Beyond the west staircase of the north corridor, the king kneels before Amunre, Maut, and Khonso; Thoth notes on his palm-branch the years of the panegyries, and Mandoo, with Atmoo, introduce Remeses* into the presence of those deities.

On the other side, forming the south wall of the great hall, is a small but interesting battle, in which the use of the ladder and of the testudo throw considerable light on the mode of warfare at this early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; they, however, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send heralds with presents to deprecate his fury, while his infantry, commanded by his sons,† are putting to the sword the routed enemy

mother of Shamakemi, his fourth son. We learn from the Memnonium that he had twenty-three sons. Vide C. VII., at Silsilis.

* In looking over the names of the Egyptian kings, it cannot but strike every one that they borrowed or quartered the symbols of those of their predecessors. The name of Remeses should perhaps be written Remesso.

† His fourth, seventh, eighth, ninth, tenth, and twenty-third sons. The seventh, generally called Amunmai, is here Maiamun, showing, what I have often remarked, that these terms are transposible. The large families of some of these monarchs will appear less incredible when we remember that Artaxerxes had 150 children by his 250 concubines and three by his wives.

they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by the Egyptian troops.

I do not pretend to decide against what nation this war was waged; nor will I take it for granted the Bactrians are here represented; but whatever weight scepticism may have, in pronouncing these hostilities to have been carried on in the Delta, I cannot allow myself to be misled by so unfounded an hypothesis. I have already* stated my reasons for believing that the seat of the long war, waged by the Egyptians against these northern nations, was in the neighbourhood of Assyria and the Euphrates; and there is every probability that, were we acquainted with the earlier geography of the intermediate provinces and towns, from Egypt to that country, we should find they agreed with the names attached to the captives in the temples and tombs of Thebes. If it be deemed too much for the power and extent of Egypt† that their armies should have been able to reach the distant borders of Assyria, every one will admit the fact, that "Necho, king of Egypt, came up to fight against Carchemish,‡ by Euphrates," in the reign of Josiah, whose imprudent interference cost him his

Manetho mentions that the Egyptian kings had many of the former, and the sculptures at Medeénet Háboo represent those of Remeses III.

* Materia Hieroglyphica, pp. 85, 86, 89.

† Vide Introduction.

‡ 2 Chronicles xxxv. 20.

kingdom and his life. Still stronger, indeed, is the following express statement of the former extent of the Egyptian dominions, that "the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt,* *unto the river Euphrates*, all that *pertained* to the king of Egypt."† And though the authorities of Herodotus and Diodorus, who make the Colchians an Egyptian colony, and of the latter, who speaks of their Bactrian subjects, may be called in question, yet the circumstantial and preponderating evidence of the Scriptures leaves no room to doubt that the arms of the early and more potent Egyptian monarchs had extended at least as far as Assyria and the neighbouring countries. Nor does Egyptian sculpture fail to support this interesting historical fact, which, independent of the colour of those people, of much lighter hue than

* Diod. i. 68, mentions the taking of "Sidon and the subjugation of the other towns of Phœnicia" by Apries; who also defeated the Cyprians and Phœnicians in a naval fight. Necho's army had been defeated by Nebuchadnezzar, king of Babylon, in the fourth year of Jehoiakim, whom Necho had made king in the room of Josiah. 2 Kings xxiii. 34; Jer xlvi. 2. But "Pharaoh's army," in the reign of his successor Zedekiah, raised the siege of Jerusalem, and obliged the Chaldeans to retire, Jer. xxxvii. 5, 11, which agrees very well with the conquests of Apries, mentioned by Diodorus; since the victory of the king of Babylon over Pharaoh Hophra was posterior to the captivity of Zedekiah. Jer. xliv. 30.

† 2 Kings xxiv. 7. This river of Egypt is not the Nile, but that mentioned by Joshua, xv. 4, as the boundary of the "south coast" of the Israelites.

the inhabitants of the Nile, is confirmed by the dress and features of the prisoners of Tirhaka,* the Assyrians of Sennacherib, who are similar to some of those captured by the earlier Pharaohs.

The commencement of this war, which was of very long duration, probably dates soon after the death of Semiramis, who seems to have penetrated into Egypt; but whose effeminate successors speedily lost the conquests she had made, and were doomed in turn to witness the invasion of their own territories; and the previous aggressions of the Assyrians, by exciting the enmity of the Egyptians, may have been the origin of these protracted hostilities, which lasted at least three hundred years;† or, to reckon to the epoch of Nebuchadnezzar's invasion,‡ nearly nine hundred. The captives of these Asiatic nations are continually met with as slaves of the kings and principal Egyptians; and it is not improbable that the Jews even, when established in Lower Egypt, purchased into their service§ some of these foreigners, who

* Tirhaka having fought against Sennacherib, king of Assyria. —2 Kings xix. 9.

† Many of the same names are met with among the captives of Amunoph III., Osirei, and the second and third Remeses, which proves the identity of the countries they invaded; and though other monarchs were engaged in the prosecution of the same war, the sculptures pronounce these four to have been the most renowned for the extent of their conquests.

‡ 2 Kings xxiv. 7.

§ V. Exod. xii. 38, 44, 45. That the Jews were not *all* em-

may have been from time to time forwarded to this country, like the slaves and Memlooks* of the present day. For though some of the Hebrews served the Egyptians, after the accession of the eighteenth or Theban dynasty, (who, from residing principally in the distant capital, Thebes, "knew not Joseph's people,") it appears from the Bible that, on their departure from Egypt, they had *slaves*, as well as servants, in the "mixed multitude"† which followed them. We cannot, therefore, consider Jews those figures of captives represented in the tombs; though Egypt may have reckoned Judæa, and indeed all Palestine, as forming part of their acquired territory, which at all events extended far beyond the limits of either. But it is more likely that Judæa and many parts of Syria were regarded by the Egyptians as a friendly neighbour,‡ than as a country they had subdued; nor do I know of any sculptures which refer to the Jews, except those of their conqueror Sheshonk. It would indeed be an

ployed in making bricks, and in hard service, is proved by xi. 10. of Deuteronomy, where we read: "Egypt . . . . . where thou sowedst *thy* seed and wateredst it . . . . ."

* Memlook signifies "possessed," and is applied to white slaves. The Egyptians had, besides, black slaves in great numbers, and some Ethiopian bondsmen.

† Exod. xii. 58; Numb. xi. 4.

‡ Conf. Deut. xxiii. 7: "Thou shalt not abhor an Egyptian." Moses indeed had married an Æthiopian woman, Numb. xii. 1; and Solomon, Hadad, and others, in later times, contracted marriages with the Egyptians.

interesting fact to discover any thing relating to their residence in Egypt, but it is in Lower Egypt, rather than at Thebes, that these hopes are likely to be realized. The "strangers" at Beni Hassan have a better claim than any I have seen; and if, as I imagine, the arrivals of Joseph* and of his brethren date in the reign of Osirtesen, when these grottoes were sculptured, those figures may be looked upon with more than common interest. †

To return to the great hall: at the upper end,‡ on the north-west wall, the king receives the falchion and sceptres§ from Amunre, who is attended by the

* It might even be fancied that the Egyptian name of Joseph, Zaphnathpaaneah, and that of his wife Asenath, the daughter of Potipherah, (Petré, or Heliodotus) could be traced in one of these tombs. This is at least as plausible as burying him in the *great pyramid*.

† The hieroglyphics denote them as "strangers" (shemmo) and captives, which, with the number 37 following this word, will not agree with the family of Joseph, or the consideration in which they were held in Egypt; we must therefore, I fear, relinquish this pleasing idea, and rank them among the ordinary captives of the Egyptians. Mons. Champollion considers them *Greeks*.

‡ One of the architraves of this hall presents a long inscription, purporting that Amunmai Remeses has made the sculptures (or the work) for his father Amunre, king of the gods, and that he has erected the hall ——— of hewn stone, good, and hard blocks, supported by fine columns (alluding, from their form, to those of the central colonnade) in addition to (the side) columns, (being similar to those of the lateral colonnades) &c.

§ They are the two sceptres of Osiris, supposed to refer to severity and moderation. The former, however, is not a flail, as imagined from its form, since the Egyptians were unacquainted with it. The latter appears to signify dominion.

Goddess Maut; and in the hieroglyphics mention is made of this palace of Remeses, of which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the former, and with the latter to defend or rule his country, Egypt. On the corresponding wall, he receives the emblems of life and power from Amunre, attended by Khonso, in the presence of the lion-headed goddess.* Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the west corner are three daughters, but without their names. His thirteenth son is here called Pthahmen, and it is highly probable that he was his successor; for, in addition to his having the same name, a kingly prenomen is here prefixed to the line of hieroglyphics in which he is mentioned. This prefix was perhaps added on his becoming heir apparent by the demise of his elder brothers, though it was altered again on his assumption of the crown.

On the ceiling of the next chamber is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesore, allusion is made to the five days of the epact, and the rising of the dog-star, under the figure of Isis Sothis.† In the hieroglyphics of the

* She seems to be sometimes Thriphis, at others Bubastis. Perhaps Thriphis and Tafne are the same. The one before us is Bubastis; the same whose name M. Champollion once read Koht, now Pascht.

† This gives the æra of the king's reign. Vide the Chronology Table. Remeses II.

border of this picture, mention is made of the columns, and of the building of this chamber with "hard stone," where apparently were deposited the "*books* of Thoth." On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment is an inscription, purporting that the king had dedicated it to Amun, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed. On the north wall of the next and last room that now remains, the king is making offerings and burning incense, on one side, to Pthah and the lion-headed goddess; on the other, to Re, the sun, whose figure is gone. Large tablets before him mention the offerings he has made to different deities.

In the immediate vicinity of this temple-palace are the vestiges of another sandstone building, the bases of whose columns scarcely appear above the ground; and between this and the former ruin are several pits, of a later epoch, used for tombs by persons of an inferior class.

On the west side are also some remains of masonry, and this edifice is surrounded on three sides by crude brick vaults, which appear to have been used for habitations; but they offer no traces of inscriptions to lead us to ascertain their date, which at all events is far from being modern, as some travellers have

supposed. Other vestiges of sandstone remains are traced on both sides of these brick galleries; and a short distance to the west are crude brick towers and walls, inclosing the shattered remains of a sand-stone edifice, which, to judge from the stamp on the bricks themselves, will have been erected during the reign of Thothmes III. The total destruction of these buildings may be accounted for from the smallness of their size, the larger ones being merely defaced or partially demolished, owing to the great labour and time required for their entire dilapidation.

Below the square scarp of the rock to the west of this, are other traces of sandstone; and at the south, lie two broken statues of Amunoph III., which once faced towards the palace of Remeses II. They stood in the usual attitude of Egyptian statues,* one leg placed forward, and the arms fixed to the side. Their total height was about thirty-five feet. They either belonged to an avenue leading to the temple at Kom el Hettán, or to the edifice at a short distance beyond them, which was erected by the same Amunoph, as we learn from the sculptures on its fallen walls. These consisted partly of limestone and partly of sandstone; and, to judge from the execution of the sculptures and the elegance of the statues once standing within its precincts, it was a building of no mean pretensions. Two of its sitting colossi

* All statues had this form before the age of Dædalus, who flourished about 1230 B.C.

represented Amunoph III.; the others, Pthahmen, the son and successor of Remeses II. These last were apparently standing statues in pairs, two formed of one block, the hand of one resting on the shoulder of the other; but their mutilated condition prevents our ascertaining their exact form, or the other persons represented in these groups. But an idea may be given of their colossal size by the breadth across the shoulders, which is five feet three inches; and though the sitting statues of Amunoph were much smaller, their total height will not have been less than ten feet.

I am surprised to find that M. Champollion,* in mentioning these ruins, calls them the "calcareous remains of the Menephtheion, the great building *erected* by the son and successor of Rhamses the Great;" and still more to observe that in speaking of the inscriptions at Silsilis,† he mentions the son and successor of Rhamses the Great under the name of Schahemkemé, who, as he supposes, "laying aside *this* name which he bore as prince, assumed on the monuments that of Thmeïothph." "A stela," he adds, "of the year 2, of the 5th day of Mesori, states that Silsilis furnished the stone for building the palace of the king Thmeïothph, at Thebes," where, he says, "there is no trace of it,

* Eighteenth Letter, Literary Gazette and Journal of Belles Lettres.

† Twelfth Letter, Ibid.

at least to his knowledge." The successor of Remeses II. did indeed *repair* this palace of Amunoph III. with sandstone from Silsilis, but he was not, as Monsieur Champollion evidently supposes, *its founder;* and since he considered it the building erected by him, it is singular that the existence of this palace (his Menephtheion) did not strike him in penning his letter from Thebes; and that the remains of sandstone were not observed by him, as well as the "calcareous" blocks used in its construction. But the name of Amunoph might then have hinted his claim to the title of founder; and the palace erected by Thmeiothph would still have been a desideratum.* If indeed the successor of Remeses II. is mentioned at Silsilis as its *founder,* we are still ignorant of its situation; but may not the stones taken thence have been for the *additions* he made to the original building?

About seven hundred feet to the south of these ruins, is the Kom el Hettán, or the mound of sandstone, which marks the site of another palace and temple† of Amunoph III.; and, to judge from the little that remains, it must have held a conspicuous rank among the finest monuments of Thebes. All

* I know not M. Champollion's reasons for making Thmeiothph and Menephtha from one and the same name. As I have not yet found his name transposed, I read Pthahmen, and not Menephtha. I mention this that the reader may not be confused by these diverse appellations of the son of Remeses II.

† The temples of Thebes contained apartments for the kings as well as the priests, and may therefore be considered palaces also.

that now exists of the interior are the bases of its columns, some broken statues, and Syenite sphinxes* of the king, with several lion-headed figures of black granite.† In front of the door are two large tablets (stelæ) of gritstone, with the usual circular summits,‡ in form of the Egyptian shield, on which are sculptured long inscriptions, and the figures of the king and queen, to whom Amunre and Sokari present the emblems of life. Beyond these, a long dromos of eleven hundred feet extended to the two sitting colossi, which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes. Other colossi, of nearly similar dimensions, once stood between these and the tablets before mentioned; and the fragments of two of them, fallen prostrate in the dromos, are now alone visible above the heightened level of the alluvial soil. The easternmost of the two sitting colossi has been the

* These were found, by Sig. Yanni, below the pavement, where they must have been concealed by the priests previous to the destruction of the temple.

† About two hundred feet from the north corner of these ruins are granite statues of the asp-headed goddess, and another deity, formed of one block, in very high relief.

‡ Of this form were also the Rosetta stone, and all other similar stelæ, which refer to historical events, and which generally commence with the date of a king. There are, however, some exceptions. But I believe the Rosetta stone began in the hieroglyphics, thus: "In the ninth year of the young king," . . . . . agreeing with the eighth year mentioned in lines 29 and 24 of the Greek; which last should be translated "in the eighth year" of his reign; and not "after eight years," as if it had been the date of the siege.

wonder of the ancients, and the subject of some controversy among modern writers; nor were the numerous inscriptions, which decide it to have been the Memnon of the Romans, sufficient to convince every one that this was the statue reported by ancient authors to utter a sound at the rising of the sun. Strabo, who visited it with Ælius Gallus, the governor of Egypt, confesses that he heard a sound, but could "not affirm* whether it proceeded from the pedestal, or from the statue itself, or even from some of those who stood near its base;" and independent of his total disbelief that it was uttered by the stone itself, he does not hint that the name of Memnon had as yet been given it. The superstition of the Roman visitors, however, shortly after, ascribed it to the son of Tithonus, and a multitude of inscriptions testified his miraculous powers, and the credulity of the writers. Previous to Strabo's time, the "upper part of this statue, above the throne, had been broken and hurled down," as he was told, "by the shock of an earthquake;" nor do the repairs afterwards made to it appear to date prior to the time of Juvenal, since the poet† thus refers to its fractured condition:—

"*Dimidio* magicæ resonant ubi Memnone chordæ."

But from the account in the Apollonius Thyaneus of Philostratus, we should conclude that the statue had been already repaired as early as the age of

* Strabo, lib. xvii. † Juv., sat. xv.

Juvenal, who was also a cotemporary of the emperor Domitian; since Damis, the companion of the philosopher, asserts that the "sound was uttered when the sun touched its *lips*." But the license of poetry and the fictions of Damis render both authorities of little weight in deciding this point. The foot was also broken, and repaired, but if at the same time as the upper part, the epoch of its restoration must date after the time of Adrian or at the close of his reign; as the inscription on the left foot has been cut through to admit the cramp which united the restored part. Pliny, following the opinion then in vogue, calls it the statue of Memnon, and adds that it was erected before the Temple of Sarapis;—a strange mistake, since the temple of that deity was never admitted within the precincts of an Egyptian city,* and the worship of Serapis was unknown in Egypt at the epoch of its foundation.†

The nature of the stone, which was also supposed to offer some difficulty, is a coarse hard gritstone,‡

* Macrobius, sat. i. c. 4.

† Macrob. loc. cit. "Tyrannide Ptolemæorum pressi hos quoque deos (Saturnum et Sarapin) in cultum recipere .... coacti sunt." The worship of Sarapis having been introduced by the first Ptolemy from Sinope.

‡ I am surprised to find it stated, in the review of a memoir of that distinguished savant, M. Letronne, (Lit. Gazette, June 26, 1830,) that these statues were "originally of a single block of breccia each .... the inscribed one .... having been restored .... by thirteen blocks of *gneis*." Nor can they be said to be "*unconnected* with any of the various temples" of Thebes, unless

"spotted," according to Tzetzes' expression, with numerous chalcedonies, and here and there coloured with black and red oxide of iron.* The height of either Colossus is forty-seven feet,† or fifty-three above the plain, with the pedestal, which, now buried from six feet ten inches to seven feet below the surface, completes, to its base, a total of sixty. The repairs of the vocal statue are of blocks of sandstone, placed horizontally, in five layers, and forming the body, head,‡ and upper part of the arms; but the line of hieroglyphics at the back has not been completed, nor is there any inscription to announce the era or name of its restorer.§ The accuracy of Pausanias, who states that "the Thebans deny this is the statue of Memnon, but of Phamenoph, their countryman," instead of clearing the point in question, was supposed to offer an additional difficulty: but the researches of Pococke and Hamilton have long since satisfactorily proved this to be the Memnon of the ancients; who, we learn by an inscription on the left foot, was supposed also to bear the name of Phamenoth. And the hiero-

the same remark applies to the pavilion in front of Medéenet Háboo, and the usual pylons of Egyptian buildings.

* "Ferrei coloris atque duritiæ." Plin. xxxvi. 7.

† The head is a single stone.

‡ I make the west statue, by the sextant, forty-seven feet; and the other, by actual measurement, forty-seven feet nine.

§ Perhaps repaired by the Theban priests, who must have been considerable gainers by the credulity of those who visited their *lion;* or through the liberality of Adrian after his Egyptian tour.

glyphical labors of M. Champollion at length decided the question, and Amunoph once more asserts his claims to the statues he erected.

The destruction of the upper part has been attributed to Cambyses, by the writers of some of the inscriptions and by some ancient authors, which seems more probable than the cause assigned by Strabo, since the temple to which it belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man.

The sound it uttered was said to resemble the breaking of a harp-string, or, according to the preferable authority of a witness, a metallic ring,* and the memory of its daily performance, about the first or second hour after sunrise, is still retained in the traditional appellation of Salamat,† "salutations," by the modern inhabitants of Thebes. The priests, who, no doubt, contrived the sound of the statue, were artful enough to allow the supposed deity to fail in his accustomed habit, and some were consequently disappointed on their first visit, and obliged to return another morning to satisfy their curiosity.‡ This fact is also recorded on its feet with the precision of the credulous.

* One of the inscriptions says, "Like brass when struck," ως χαλχοιο τυπεντος.

† The names of Shama and Tama are also applied to them *collectively*.

‡ The Deity was polite enough to salute the emperor Adrian and his queen Sabina twice. "Principibus placuisse viris non ultima laus est."

In the lap of the statue is a stone, which, on being struck, emits a metallic sound,* that might still† be made use of to deceive a visitor, who was predisposed to believe its powers; and from its position, and the squared space cut in the block behind, as if to admit a person who might thus lie concealed from the most scrutinous observer in the plain below, it seems to have been used after the restoration of the statue; and another similar recess exists beneath the present site of this stone, which might have been intended for the same purpose when the statue was in its mutilated state.

The form of these colossi resembles that mentioned by Diodorus, in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger

* Mr. Burton and I first remarked the metallic sound of this stone in 1824, and conjectured that it might have been used to deceive the Roman visitors; but the nature of the sound, which did not agree with the accounts given by ancient authors, seemed to present an insuperable objection. In a subsequent visit to Thebes, in 1830, on again examining the statue and its inscriptions, I found that one Ballilla had compared it to the striking of brass; and feeling convinced that this authority was more decisive than the vague accounts of those writers who had never heard it, I determined on posting some peasants below, and ascending myself to the lap of the statue, with a view of hearing from them the impression made by the sound. Having struck the sonorous block with a small hammer, I enquired what they heard, and their answer, "Ente betídrob e'nahás," "You are striking brass," convinced me that the sound was the same that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight *blow*.

† More than one modern traveller has repaired to the statue before sunrise in hopes of hearing the sound.

central statue, the length of whose foot exceeded seven cubits, or ten and a-half feet. Such, indeed, is the size of their feet; and on either side stand attached to the throne the wife and mother of Amunoph, in height about six yards. The traces of a smaller figure of his queen are also seen between the feet, whose height did not exceed two and a-half yards. The proportions of the colossi are about* the same as of the granite statue of Remeses II.; but they are inferior in the weight and hardness of their materials. The thrones are ornamented with figures of the god Nilus, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a pedestal, or table, surmounted by the name of the Egyptian monarch; a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphics extends perpendicularly down the back, from the shoulder to the pedestal, containing the name of the Pharaoh they represent.†

Three hundred feet behind these are the remains of another colossus of similar form and dimensions, which, fallen prostrate, is partly buried by the alluvial deposits of the Nile.

* They measure about eighteen feet three across the shoulders; sixteen feet six from top of shoulder to elbow; ten feet six from top of head to shoulder; seventeen feet nine from elbow to the fingers' end; nineteen feet eight from knee to plant of foot.

† Amunoph, or Amunoth, III. Pausanias uses the former, the inscriptions on the colossus the latter, and the hieroglyphic character is still uncertain. Ph is merely the article.

Corresponding to this are four smaller* statues, formed of one block, and representing male and female figures, probably of Amunoph and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the head, which has been broken off, is eight feet three inches, including the pedestal; and that they occupy their original site, the accumulation of the soil, their position on sandy ground, and their general direction, satisfactorily prove.

Eighty-three yards behind these are the fragments of another colossus, which, like the last, has been thrown across the dromos it once adorned; and if the nature of its materials did not tend to enhance its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime.

It may not be amiss to observe, with regard to the original position of the two colossi, and the rise of the alluvial soil at their base; First, that the dromos† descended by a gradual talus of about two

* Making every allowance for Egyptian symmetrophobia, they are a strange pendant for a colossus of sixty feet. Their total height was about nine feet ten inches, including the pedestal of one foot three: they measure three feet six across the shoulders, three feet eight from knee to plant, one foot ten and a-half the foot, and eight inches broad. The stone is a hard white chert.

† The dromos was a paved approach to Egyptian temples, generally formed by an avenue of sphinxes. Sometimes two statues or stelæ commenced the avenue; but the dromos above-mentioned had not only the colossi in front, but others at intervals in its course towards the temple.

inches in thirty-three feet, following the precise slope the land *then* took from the *present* edge of the háger* to these colossi; Secondly, that their pedestals stand upon built substructions of sandstone, lying three feet ten below the *then* surface of the soil, or, which was the same, the level of the paved dromos; Thirdly, that the pedestal was buried three feet ten below the dromos, owing to the irregular form of its lower side; Fourthly, that the pavement and the bases of the colossi rested not on alluvial but on a sandy soil, over which the mud of the inundation has since been deposited; and that, consequently, the Nile, during its rise, did not, at that epoch, even reach the level of the dromos; Fifthly, that the alluvial deposit has since risen to the height of six feet ten *above*† the surface of the dromos' pavement; that the highest water-mark is now seven feet eight above the same pavement; and that, consequently, the Nile‡ must overflow a very great portion of land throughout Egypt which was

* El Háger is that rocky or sandy plain which is terminated on one side by the mountains, and on the other by the alluvial soil the Nile irrigates.

† This is taking the level of the surrounding plain; for at the statues themselves, a shallow water-course makes a slight difference, which, however, is not to be estimated in order to obtain the actual surface of the alluvial deposit.

‡ El Bahr, "the ocean," is the word in use to signify the Nile; though Wadee e' Neel is the name of the valley of that river. E' Neel more particularly refers to the inundation, as Jyam e' Neel, "the time of the Nile." Neel signifies any large river, and is often used for this word, as Neel abáwee, &c.; it

formerly *above* the reach of its inundation, contrary to the theories of several authors,* who, calculating only the elevation of the land, without observing that the bed of the river continues to rise in a similar ratio, foretell the future desert which this hitherto fertile valley is to present to its starving inhabitants.

Continuing to the westward, along the edge of the háger, you arrive at the extensive mounds and walls of Christian hovels, which encumber and nearly conceal the ruins of Medéenet Háboo, having passed several remains of other ancient buildings which once covered the intermediate space. Among these, the most remarkable are at the north-north-east corner of the mounds, where, besides innumerable fragments of sandstone, are the vestiges of two large colossi.

The ruins at Medéenet Háboo† are undoubtedly of one of the four temples‡ mentioned by Diodorus; the other three being those of Karnak, Luqsor, and the Memnonium, or first Remeseum. Strabo, whose own observation, added to the testimony of several

also means "blue," and may hence have been originally applied to blue or deep streams. Neeleh is the Arabic name for indigo. The Egyptian god Nilus was painted of a blue colour. The ancient name of ocean is then still retained, and the epithet aëtos, "the eagle," is preserved in the modern name Tyár, "the flyer," which is applied to the current of this river. But may not Bahr be related to the Piaro, "river," (pronounced Biaro) of the Copts?

* M. Savary, M. Dolomieu, and others. "Rusticus expectat dum defluat amnis."

† "The city of Háboo," a traditional king, who is said to have erected it.

‡ Lib. i. s. 46.

ruins still traced on the west bank, is far more authentic, affirms that Thebes "had a great many temples, the greater part of which Cambyses defaced." Nor do these authors agree as to the extent of this city, which, according to the geographer, was eighty stadia* in length, while Diodorus allows the circuit to have been only a hundred and forty †—a disparity which may be partially reconciled by admitting that it was greatly enlarged after the time of Menes, to whose reign the historian here alludes.‡ The epithet Hecatompylos, applied to it by Homer, has generally been supposed to refer to the hundred gates of its wall of circuit, but this difficulty is happily solved by an observation of Diodorus, that many suppose them "to have been the Propylæa of the temples,"§ and that this metaphorical expression rather implies a plurality than a definite number. Were it not so, the reader might be surprised to learn that this hundred-gated city was never enclosed by a wall—a fact fully proved by the non-existence of the least vestige of it; for, even allowing it to have been of crude brick, it would, from its great thickness, have survived the ravages of time equally with those of similar materials of the early epoch of the third Thothmes. Or supposing it to have been destroyed by the

* About nine miles and one-sixth English.

† About sixteen miles, if Roman stades. Judging from the present remains, the greatest length of Thebes was five miles and a quarter, and the breadth three. Vide my Survey.

‡ Lib. i. s. 45.

§ These were the real bulwarks and fortresses of Thebes.

waters of the inundation, and buried by the alluvial deposit in those parts which stood on the cultivated land, the rocky and uninundated acclivity of the háger would at least have retained some traces of its former existence, even were it razed to the ground.

It is not alone from the authority of ancient writers that the splendor and power of this city, which could furnish twenty thousand armed chariots from its vicinity,* are to be estimated; but the extent of the Egyptian conquests adding continually to the riches† of the metropolis, the magnificence of the edifices which adorned it, the luxe of the individuals‡ who inhabited it, the spoil taken thence by the Persians, and the gold and silver§ collected after the burning‖ of the city, amply testify the immense wealth of Egyptian Thebes.

* Diodorus seems to say, that this force was not all raised in the vicinity of Thebes. I. s. 45. But he commits a great error in the number when he computes the chariots at 20,000, and reckons only 100 stables and 200 horses in each; which, allowing two to each car, will only supply half the number; and these stables he places between Thebes and Memphis.

† "Legebantur indicta gentibus tributa, haud minus magnifica quam nunc vi Parthorum, aut potentia Romana jubentur."—Tacit. An. ii. 60. Vis was likewise more applicable to the Egyptians than potentia.

‡ Homer, the sculptures of the tombs, and the remains of their furniture, fully confirm this.

§ Diodorus reckons upwards of 300 talents of gold, about 26,020 pounds troy weight; and 2300 of silver, or 199,518 pounds; the former worth 1,248,960*l.* sterling, the latter 598,554*l.* Diod. i. 46.

‖ The houses at Karnak have been burnt, and bronzes, bearing

The first step towards the decline and fall of this city was, as we learn from Diodorus, the preference given to Memphis; and the removal of the seat of government thither, and subsequently to Sais and Alexandria, proved as disastrous to the welfare as the Persian invasion to the splendor of the capital of Upper Egypt. Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; Coptos and Apollinopolis* succeeded to the lucrative trade of Arabia,† and Ethiopia no longer contributed to the revenues of Thebes. And its subsequent destruction, after a three years' siege, by Ptolemy Lathyrus, struck a death-blow to the welfare and existence of this capital, which was thenceforth scarcely deemed an Egyptian city. Some few repairs were, however, made to its dilapidated temples, by Euergetes II. and some of the later Ptolemies, but it remained depopulated, and at the time of Strabo's visit was already divided into small and detached villages.

The principal part of the city, properly so called,‡

evident marks of the action of fire, are frequently met with beneath the ruins of their fallen walls.

* Qoos, Apollinopolis parva, was, in Aboolfidda's time, the next city, in size and consequence, to Fostát, or old Misr (strangely misnamed old Cairo).

† It is highly probable that the Egyptians traded, at a very remote period, with the coast of Arabia, from whence a considerable quantity of spices and aromatics, constantly in use in Egypt, were imported; but this trade was greatly extended by the Ptolemies and Cæsars.

‡ "Part of it is on the Arabian side, in which is the city, and part on the opposite bank."—Strabo, xvii.

lay on the east bank, that on the opposite side, which contained the quarter of the Memnonia and the whole of its extensive Necropolis, bore the name of the Libyan suburb.* It is not certain whether or no cultivated spots of land were in early times admitted amidst the houses; but it appears from the sculptures of the tombs that the principal inhabitants had extensive gardens attached to their mansions, independent of their villas and farms without the city; and, in the reign of the Ptolemies, several parcels of land† were sold and let within the interior of the Libyan suburb.

During the empire, the village of Medéenet Háboo was still inhabited, and the early Christians converted one of the deserted courts of the great temple into a more orthodox place of worship by constructing an altar at the east end, and concealing with a coat of mud the idolatrous sculptures of their Pagan ancestors. The small apartments at the back part of this building were appropriated by the priests‡ of the new religion, and houses of crude brick were erected on the ruins of the ancient village and within the precincts of the temple. The size of the church, and extent of the village, prove that its Christian population was considerable, and require that Thebes must have held a rank among the principal dioceses

* Papyri of Paris of S. D'Anastasi and Mr. Grey.

† Ibid.

‡ I have been led to this conclusion by finding in them the large gilt crosses which ornamented the dresses of the priests.

of the Coptic church.* But the invasion of the Arabs put a period to its existence, and its timid inmates, on their approach, fled† to the neighbourhood of Esneh. From that time it has ceased to hold a place among the villages of Thebes.

Beginning at the south extremity of these ruins, the first object is an open court, about eighty feet by one hundred and twenty-five, whose front gate bears, on either jamb, the figure and name of Autocrater, Cæsar, Titus, Ælius, Adrianus, Antoninus Eusebes. Besides this court, he added a row of eight columns, united four by four by intercolumnar screens, which form the north side, and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. On the north of the transverse area, behind this colonnade, are two pyramidal towers, apparently of Roman date, and a Pylon uniting them, which last bears the names and sculptures of Ptolemy Lathyrus on the south, and of Dionysus‡ on the north face. To this succeeds a small hypæthral court and pyramidal towers of the vanquisher of Sennacherib, which, previous to the Ptolemaic ad-

* I have met with the name of a bishop of Maximianopolis, in an inscription in the eastern desert; but this was a Greek see, which Pococke supposes to have been the modern Medamot, near Thebes.

† The granite doorway has been entered by violence, but it is difficult to ascertain at what time, whether during the siege of the Persians or Ptolemies, or at the period of the Arab invasion. The granite jambs have been cut through at that part where the bar was placed across the door.

‡ Neus Dionysus or Auletes.

ditions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of four columns on either sides, the upper part of which rose considerably above the screens that united them to each other and to the towers at its north extremity. Here Nectanebo * has effaced the name of Tirhaka and introduced his own; and the hieroglyphics of Ptolemy Lathyrus have usurped a place among the sculptures of the Ethiopian monarch.† Passing these towers you enter another court sixty feet long, on either side of which stood a row of nine columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Petamunap,‡ who, if he be the same whose extensive tomb lies in the Assaséef, lived under the twenty-sixth dynasty, and was a person of great consequence and unusual affluence, of the priestly order, and president of the scribes. He was deceased at the time

* Of Sebennytus, first king of the thirtieth dynasty. Pliny calls him "Nectabis . . . . ante Alexandrum annis quingentis." Book xxxvi. c. 13.

† Tirhaka was an Ethiopian; but there is every reason to believe he ruled at Thebes, while the lower country was left to the feeble sway of the priest-king Sethos.

‡ Petamunaph, or Petamuntápé, for his name was compounded of Petamun, and Tápe, Apé, or Thebes. Ap and Aph are synonymous. P in Thebaic frequently becomes ph in Memphitic. Pet, as I had occasion to observe in my "Materia Hieroglyphica," does not signify "belonging to," but "giver," as petthap, "the giver of justice." Petamun is Diodotus. His wife appears to have been one of the Pallaces of Amun.

of its erection. The corresponding door is, like the rest of the edifice, of sandstone, from the quarries of Silsilis. This court may be called the inner vestibule, and to it succeeds the original edifice, composed of an isolated sanctuary, surrounded on three sides by a corridor of pillars, and on the fourth by six smaller chambers.

The original founder of this part of the building was the monarch * who raised the great obelisk of Karnak; Thothmes II. continued or altered the sculptures; and Thothmes III. completed the architectural details of the sanctuary and peristyle. To these were afterwards added the hieroglyphics of Remeses III. on the outside of the building, to connect, by similarity of external appearance, the palace-temple of his predecessors with that he erected in its vicinity. Some restorations were afterwards made by Ptolemy Physcon, and in addition to the sculptures of the two front doorways, he repaired the columns † which support the roof of the

* To prevent confusion, I do not yet venture to affix a name to this monarch; the regent Amenenthe, of M. Champollion, but who, being a predecessor of the second Thothmes, can scarcely be a contemporary of Thothmes III. The former has erased this name and substituted his own, as well at the Dayr el Bahree, as at Med. Háboo, which M. Champollion would no doubt have observed had he noticed the square-title, where the traces of that of the former monarch are visible; for I suppose he has by this time abandoned the notion of these squares belonging to the gods instead of the kings. I had also placed this name erroneously in the list of Pharaohs of my "Materia Hieroglyphica."

† They bear the hieroglyphics and name of Thothmes III., but several blocks, with which they have been repaired, have those of

peristyle. Hakóris, second king of the twenty-ninth dynasty, had previously erected the wings on either side, and with the above-mentioned monarchs he completes the number of eleven,* who have added repairs or sculptures to this building. About ninety-five feet from the east side of the inner court is a basin, cased with hewn stone, whose original dimensions may have been about fifty feet square; beyond which, to the south, are the remains of a large crude brick wall, with another of stone, crowned by Egyptian battlements,† and bearing the name of Remeses V., by whom it was probably erected. This wall turns to the north along the east face of the mounds, and either enclosed the whole of this village or the part containing the temples, and was, in that case, united to the east side of the front tower of the great temple. Close to the tank is a broken statue, bearing the ovals of Remeses II., and of Taia, the wife of Amunoph III., his ancestor; and several stones, inscribed with

Psamaticus II., and some of the princesses of the twenty-sixth dynasty, reversed, and once concealed by a coat of stucco.

* There is also a line of hieroglyphics at the door of the sanctuary, containing the name of the successor of Amunoph III., beginning,—"This additional work," i. e. sculpture. It will scarcely read "repairs," where none had been made, particularly as this is in the midst of the sculptures of Thothmes III.

† In the form of Egyptian shields, from which, no doubt, the shape of the battlements is borrowed. The half shield, which frequently terminates the two ends of an Egyptian battled wall, may have given the idea of the ornament placed at each corner of ancient sarcophagi, as that of Scipio and others.

the name of this Remeses, have been used in the construction of the gateway of Lathyrus and the adjoining towers.

I next proceed to notice the great temple and palace of Remeses III.* The south part consists of a building once isolated, but since united by a wall with the towers of the last-mentioned temple,† before which two lodges form the sides of its spacious entrance. In front of this stood a raised platform, strengthened by masonry, bearing the name of the founder of the edifice, and similar to those met with before the dromos of several Egyptian monuments. After passing the lodges you arrive at a lofty building, resembling a pyramidal tower on either hand, between which runs an oblong court, terminated by a gateway, which passes beneath the chambers of the inner or north side. The whole of this edifice constituted the pavilion of the king; and in addition to several chambers, which still remain, several others stood at the wings, and in the upper part, which have been destroyed. The sculptures on the walls of these

* M. Champollion reads Rhamses Meiamoun; but the title Meiamoun is in the first, the name Rhamses in the second oval. This hysteron proteron is forced, in order to make it agree with Manetho's name; but Remeses II. has quite as fair a claim to that given by Manetho, and even better, since the title and name are contained in one and the same oval. Amunmei and Maiamun are frequently found convertible or synonymous.

† In order not to repeat temple and palace, I use the former only.

private apartments are the more interesting, as they are singular instances of the decorations that adorned the interior of an Egyptian palace. Here the king is attended by his haréem, some of whom present him with flowers, or wave before him fans and flabella; a favourite is caressed or invited to divert his leisure hours with a game similar to chess;* but they are all obliged to stand in his presence, and the king alone is seated on an elegant *fauteuil*, amidst his female attendants,—a custom still prevalent throughout the East. On the front walls the conqueror smites his suppliant captives in the presence of Amunre, who, on the north-east side, appears under the form of Re, the physical Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, extends along the base of the whole front; and on either side of the oblong court or passage of the centre, Remeses offers similar prisoners to the deity of the temple, who says,—"Go, my cherished† and chosen, make war‡ on foreign nations, besiege

* The same game is represented in the grottos of Beni Hassan, of a much more early period than the era of the third Remeses. It is not however the same as chess, since the men are all of similar size and form. M. Champollion supposes his partner to be the queen, but she is evidently only one of the members of his haréem, and no mention is here made of his consort. Indeed her oval is always blank, wherever it occurs, throughout the temple.

† From temmo, nutrire.

‡ From shogé, "to contend."

their forts, and carry off their people to live as captives."*

Here ornamental balustrades, supported each by four figures of African and Northern barbarians,† remind us of Gothic taste; and the summit of the whole pavilion was crowned with a row of shields, the battlements of Egyptian architecture. Hence a dromos of two hundred and sixty-five feet led to the main edifice to the north-west, whose front is formed of two lofty pyramidal towers, or *propyla*, with a *pylon* or doorway between them, the entrance to the first area or *propylæum*.‡ The sculptures over this door refer to the panegyries of the king, whose name, as at the palace of Remeses II., appears in the centre. Those on the west tower represent the monarch about to slay two prisoners in the

* The word before the figure of the captive seems to be derived from sek, "to lead away."

† If the Greeks called all foreigners "barbarians," the Egyptians were not less *liberal* in the mode of stigmatizing their enemies, who were in addition looked upon as impure. A similar idea pervaded other nations, and, above all, the Jews; nor are the natives of uncivilized countries, even in the present æra, considered undeserving the degrading name of savage, which has been kindly appropriated to them. The Jewish expression, Gentiles, appears to suit exactly the Egyptian hieroglyphic, signifying foreigners, countries, or nations.

‡ The names of the different parts of Egyptian temples depend on their plans. The hypæthral courts may be called areas, vestibules, or propylæa; and in these temples of Thebes, there is in reality no part which needs the name of portico, the roofed chamber of the grand colonnade being rather the grand hall; it may, however, be called pronaos or portico.

presence of Pthah Sokari, others being bound below and behind the figure of the god. In the lower part is a tablet, commencing with the twelfth year of Remeses; and on the east tower, the same conqueror smites similar captives before Amunre. Beneath are other names of the conquered cities or districts of this northern enemy; and at the upper part of the propylon, a figure of colossal proportion grasps a group of suppliant captives his uplifted arm is about to sacrifice. Amunre, under the form of Re, holds forth the sword of vengeance, and addresses the king in a long speech, contained in nineteen lines, announcing that the Gentiles, or foreigners of Libya, are beaten down beneath his* mighty feet; that the god has come to give him the chiefs of the Gentiles of the South, to carry away them and their children, ... the goods of their country, ... and smite them with his sword, ... that he gives the North countries, ... and to reduce the land of . . . . under his powerful sandals; . . . . . that the god gives him the nations . . . . . to bring to the land of Egypt . . . the gold and silver to serve for the decoration of the temple (he erected) . . . . that he gives him dominion over the East . . . . . and the land of Pount, ... that he gives him dominion over the West . . . . and other countries, whose names I have not been able to ascertain. Such, however, is the form of this in-

* The word "his," in the original, is of course "thy," as the god addresses the king.

scription, of which I have given merely a general outline; nor could more be obtained without long study and a careful comparison with several other of the sculptures of this building. Passing through the pylon, you enter a large hypæthral court, about 110 feet by 135, having on one side a row of seven Osiride pillars, and on the other eight circular columns, with bell-formed capitals, generally, though erroneously, supposed to represent the full-blown lotus. Columns of this form are usually met with in the great halls of these temples, and are undoubtedly the most elegant of the Egyptian orders. The plant from which their capital is borrowed is frequently seen in the sculptures of the tombs at Thebes, where every traveller must have observed the great distinction maintained between this and the blossom of the lotus, whose character not only differs from that in question, but is very faithfully portrayed, both as to colour and general outline. For some time I imagined the form of this capital to have been derived from the leaf of the Faba Ægyptiaca,* but from finding this plant represented growing at a distance from the water with the garden-trees, I have been obliged to renounce this opinion, and am still undecided as to its name and nature. The singular effect of this strange symmetrophobia cannot now be well understood, owing to the mounds and crude brick walls, which

* The Nymphæa Nelumbo of Linnæus, a plant *now* unknown on this side of the Indian Ocean.

encumber and nearly conceal these two corridors; but it can never be considered a proof of good taste, or be suffered to pass uncensured, were it even the whim of a Thothmes or an Adrian. On the north face of the front towers is a long tablet of hieroglyphics, beginning with the eleventh year of Remeses III., the founder of this temple, on one side; and on the other, besides similar tablets, is the discomfiture of an Asiatic enemy, whose infantry, armed with long straight swords, fly before the victorious monarch. The name of the Mashaoasha occurs in the hieroglyphics, though they are of the Rebo nation, whom I shall have occasion to mention hereafter.

In the course of my remarks, I cannot but have reason to introduce the name of M. Champollion; and in proportion to the satisfaction I feel whenever I can agree with or adopt the opinions of that ingenious savant, I feel regret whenever I am obliged to differ from him in the interpretation of the hieroglyphics contained in his Letters* from Thebes.

Many are still prepossessed against the alphabetic or phonetic system, and obstinately refuse either to admit its utility or examine its pretensions. I therefore think it right to state that, with the assistance of Coptic, the early discoveries of Dr. Young, and the subsequent extensive improvements of M. Cham-

* I am sorry I have only his eleventh, twelfth, fifteenth, seventeenth, and eighteenth letters, and those not all complete.

pollion, I have arrived at the same general results, with some few immaterial exceptions, as the savant I have just mentioned, without having had the least communication with him, either in Europe or during his stay in Egypt; and the *same* conclusions have sometimes been formed previously, sometimes subsequently, to his. Thus then, generally speaking, the observations of two persons on the same subject have given similar results; and though I am far from pretending to compare my own to the unparalleled success of M. C., I cannot but mention a fact which goes so far to demonstrate the truth of a system which some are still determined to call in question. I gratefully allow that I have been enabled to correct several of my own previous notions by a comparison with those of M. C., and have great pleasure whenever I find his conclusions just, as I am displeased whenever the contrary is the case.* This will sometimes occur in the brief notice I shall make of the sculptures at Thebes; nor can I omit the mention of a want of candour on his part, in attributing to the ignorance of *ancient* and *modern* writers† that error of which

* ———————————— "et idem
Indignor, quandoque bonus *dormitat* Homerus."

† In his eighteenth letter, June 30, 1830. But who are those ancient and modern writers? and in what manner have they spoken of the second and third Remeses? The only successions of Pharaohs, besides that of M. C., compiled in modern times, that I know of, are that of Major Felix and my own, in both of which the founder of the Memnonium is placed as *fourth prede-*

he himself was the author, in stating that Remeses II., the founder of the supposed Memnonium, was *posterior* to the Remeses of Medeénet Háboo.*

Errors in a study like this must inevitably occur, but it would rather redound to the credit, than derogate from the merit of their authors, candidly to allow while they stated their authority for correcting them. But I do not mention this to detract from the credit of one whose ingenuity I would willingly be the foremost to acknowledge, and which I appreciate so highly.

With regard to the translation of hieroglyphics, M. Champollion must allow no one is yet sufficiently advanced in the language of ancient Egypt to enable him literally to translate an inscription of any length, or moderately complicated; though a general meaning may frequently be obtained. Time will no doubt do more, and we may hope to see this language interpreted with the same facility as many with which we have been long acquainted. But the steps must be *slow* and cautious; and the only mode of convincing those who still adhere to a contrary opinion, is to trust little to conjecture, or at least to state an uncertainty whenever it exists; to admit and correct errors when discovered; and to settle a fixed rather than a

cessor of Remeses III.; and Mons. C. had already seen that of Major F. before his departure from Cairo to Upper Egypt, in 1828.

* Précis, pl. 6, &c.

temporary interpretation to the groups, which will answer to their meaning whenever they occur.

To return to Medeénet Háboo. On the west pyramidal tower, at the inner end of the first court, Remeses III. leads the prisoners he has taken of the Tochari * to Amunre, who presents the falchion of vengeance,† which the king‡ holds forth his hand to receive, saying, "Go, my cherished and chosen; make war on (or vanquish for yourself) .... whom you smite with your sword and trample upon;"§ and in the third line, he bids him "slay the chiefs of the foreigners, both men and women." On the corresponding propylon is a large tablet, beginning with the "eighth year of his beloved Majesty" Remeses III., relating to his conquests in the North.

* Their handcuffs are similar to those used in Egypt at the present day. These last are two wooden segments of a circle, whose two ends are nailed together at the top and bottom, after the hands are introduced between them. This fetter is the character *r*, frequently called a mouth, being supposed to agree with ro, "the mouth," in Coptic.

† It is in fact the Egyptian sword; but it here seems to imply vengeance.

‡ This is not the case on the front of the pavilion, where the king has already a weapon in his hand. The hieroglyphics there read, "I proffer unto you strength? Son of a god, beloved of a god, strike you the heads of the Gentiles," &c. The group at the beginning will also read, "take to yourself;" "take," or "bring," from eshop, or shop, "suscipere;" but what follows cannot be "this weapon," as M. Champollion supposes.

§ From taho, "insistere," followed by the demonstrative sign.

The doorway, or pylon, between these towers, is of red granite, the hieroglyphics on whose jambs are cut to the depth of two or three inches. Those on the outer face contain offerings to different deities, among which we find a representation of the gateway itself; and at the base of the imposts are four lines, stating that "Remeses made this work for his father Amunre, (and) erected for him (this) fine gateway of good blocks of granite* stone, the door itself of wood,† strengthened‡ with plates of precious metals; gracious is his name (Remeses III.)" &c.§ The summit of this pylon is crowned by a row of sitting cynocephali (or apes‖), the emblems of Thoth. The next area is far more splendid, and may be looked upon as one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 feet by 133, and its height, from the pavement to the cornice, 39 feet 4. It is surrounded by an interior peristyle, whose east and west sides are supported by five massive columns,

* I had before supposed this to read "as was right," but since find there is good reason to adopt the above reading, in conformity with the opinion of M. Champollion.

† Here the word *she*, "wood," is followed by the figure of a tree and a branch.

‡ From amoni, "to strengthen."

§ The end of it appears to signify "Amun praises its sculpture."

‖ It must be confessed that the peculiar animals of some of the ancient deities do not appear, according to our ideas, to do much honour to the exalted personages of whom they were the representatives.

the south by a row of eight Osiride* pillars, and the north by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. Nor do the colours, many of which are still preserved, tend in a little to add to the beauty of its columns, of whose massive style some idea may be formed from their circumference of nearly twenty-three feet to a height of twenty-four, or about three diameters. In contemplating the grandeur of this court, one cannot but be struck with the paltry appearance of the Christian colonnade that encumbers the centre; or fail to regret the demolition of the interior of this temple, whose architraves were levelled to form the columns that now spoil the architectural effect of the area; and the total destruction of the Osiride figures, which once adorned its pillars. But if the rigid piety or the domestic convenience of the early Christians have destroyed or hidden much of the ornamental details of this grand building, we are amply repaid by the interesting sculptures unintentionally preserved by the clay or stucco with which they concealed from their view what they had not time or patience to deface.

The architraves present the dedication of the

* Each of these square pillars has attached to it a colossal figure of the king, under the form and bearing the emblems of Osiris, whence I have borrowed the above name, in preference to that of Caryatides, which too owed their invention, in spite of the authority of Vitruvius, to these Egyptian figures.

"palace of Remeses at Thebes," which is said to have been built of good hard blocks of sand-stone, and the adytum to have been beautified with precious stones and silver. Mention is also made of a door-way of hard stone, ornamented in a manner similar to the one before noticed.

On the east, or rather north-east wall, Remeses is borne in his shrine, or canopy, seated on a throne ornamented by the figures of a lion, and a sphinx which is preceded by a hawk.* Behind him stand two figures of Truth † and Justice, with outspread wings. Twelve Egyptian princes, sons of the king,‡ bear the shrine; officers§ wave flabella around the monarch; and others, of the sacerdotal order, attend on either side, carrying his arms and insignia. Four others follow; then six of the sons of the king, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne. In another line are members of the sacerdotal order, four other of the king's sons, fan-bearers, and military scribes, a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers, bearing sceptres and other insignia; in

* The emblem of the king as Phrah (Pharaoh.)

† This refers to the double character of this goddess, my authority for whose name I have given in my Materia Hierog., p. 45.

‡ They are always distinguished by a badge appended from their head-dress, inclosing probably the lock of hair usually denoting son or child.

§ Probably the Pterophori.

another, a scribe reads aloud the contents of a scroll he holds unfolded in his hand, preceded by two of the king's sons and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a pontiff,* who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and other instruments,† with choristers, forms the van of the procession. The king, alighted from his throne, officiates as priest before the statue of Amun Khem, or Amunre Generator; and, still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing flabella,‡ is carried on a palanquin, covered with rich drapery, by twenty-two priests; behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the

* Not the "eldest son of the king," as M. Champollion supposes.

† I am at a loss for a name to give an idea of them. They are two short cylindrical clubs, probably of metal, (surmounted by the head of a man or other ornamental device,) which the performer strikes together. The Egyptians used them frequently in their dances. The choristers, if I may so call them, respond to the time by the clapping of their hands; they almost always attend in their musical fêtes.

‡ The larger of these are in fact umbrellas, the smaller ones fans or fly-flaps. Flabella of a similar kind are carried before the Pope at the present day.

"lower country." Apart from the procession itself stands the queen, as a spectator of the ceremony; and before her, a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hieraphori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors.* This part of the picture refers to the *coronation* of the king, who, in the hieroglyphics, is said to have "put on the crown of the upper and lower countries;" which the birds, flying to the four sides of the world, are to announce to the gods of the south, north, east, and west.† Such appears to be the meaning of this ceremony, rather than the "*triumph*" of the king, and the presence of Remeses, wearing for the *first time* the above-mentioned crown, and the great analogy between this and part of the text of the Rosetta stone fully justifies this opinion. In the next compartment, the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn,

* M. Champollion observes that no doubt can exist as to the relative situation of Remeses II. and III., confounded by Greek historians, being here distinguished "too clearly to allow of the *same confusion* taking place *henceforth;*" that is, after June, 1830; though this had been made known more than two years previously.

† I am indebted for the construction of this part of it to M. Champollion's letter.

which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. The white bull and images of the king's ancestors are deposited in his temple, in the presence of Amun Khem, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation made by Remeses to the statue of the god.

In the lower compartments, on this side of the temple, is a procession of the arks of Amunre, Maut, and Khonso, which the king, whose ark is also carried * before him, comes to meet. In another part the gods Abtaut and Hat † pour alternate emblems of life and power over the king; and on the south wall he is introduced by several divinities into the presence of the patron deities of the temple. In the upper part of the west wall, Remeses makes offerings to Pthah Sokari and to Kneph; in another compartment he burns incense to the ark of Sokari; and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by sixteen priests, with a pontiff and another of the sacerdotal order in attendance. The king joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to

* Conf. Rosetta stone.

† I have not yet been able to ascertain the name of the former of the deities, but I preserve the one I have used in my Materia Hier. until I have good authority for adopting any other. The latter may be the god "Earth," and I have recently found the first character of his name as an *h*, in the word Pth*a*h.

offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and eighteen priests carry the sacred emblem of the god Nofri Atmoo, which usually accompanies the ark of Sokari.

On the south wall marches a long procession, composed of hieraphori, bearing different standards, thrones, arks, and insignia, with musicians, who precede the king and his attendants. The figure of the deity is not introduced, perhaps intimating that this forms part of the religious pomp of the corresponding wall; and from the circumstance of the king here wearing the *pshent*, it is not improbable it may also allude to his coronation.

The commencement of the interesting historical subjects of Medéenet Háboo is in the south-west corner of this court, on the inner face of the tower. Here Remeses standing in his car, which his horses at full speed carry into the midst of the enemy's ranks, discharges his arrows on their flying infantry. The Egyptian chariots join in the pursuit, and a body of their allies assist* in slaughtering those who oppose them, or bind them as captives. The right hands † of the slain are then cut off as trophies of victory.

* The same whom this monarch is represented as having vanquished in another battle scene of this temple. M. Champollion calls them the Fekkaros; but is there any authority for the first character?

† Some of the slain are without the left hand; but I have found no instance of both being taken from the same person.

The sculptures on the west wall are a continuation of the scene. The Egyptian princes and generals conduct the "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Large heaps of hands* are placed before him, which an officer counts one by one, as the other notes down their number on a scroll; each heap containing three thousand, and the total indicating the returns of the enemy's slain. The number of captives, reckoned one thousand in each line, is also mentioned in the hieroglyphics above, where the name of the Rebo points out the nation against whom this war was carried on. Their flowing dresses, striped horizontally with blue or green bands on a white ground, and their long hair and aquiline nose give them the character of some Eastern nation in the vicinity of Assyria and Persia, as their name reminds us of the Rhibii of Ptolemy, whom he places near the Caspian and the north bank of the Oxus. But it is not my intention to enter into a dissertation on this subject at present; I leave these interesting wars for a future and more suitable occasion. A long hieroglyphic inscription is placed over† the king, and a still longer tablet, occupying a great part of this wall, refers to the exploits of

* Another heap consists also of phalli, which are evidently neither of Jews nor Colchians.

† M. Champollion gives a translation of this; but he does not of course intend it to be a literal one.

the Egyptian conqueror, and bears the date of his fifth year.

The suite of this historical subject continues on the south wall. The king, returning victorious to Egypt, proceeds slowly in his car*, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. Two of his sons attend as fanbearers,† and the several *regiments* of Egyptian infantry, with a corps of their allies, under the command of three other of these princes, marching in regular step and in the close array of disciplined troops, accompany their king. He arrives at Thebes, and presents his captives to Amunre and Maut, the deities of the city, who *compliment* him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet."‡

On the north wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the asp, or basilisk§, the emblem of

* The whip he holds is frequently represented, and generally similar to this.

† This is one of the many instances of the peculiar severity of filial duties in the East.

‡ I avail myself of this opportunity of noticing an error in the vocabulary of my Materia Hierog. under the word "strong;" the second and third group should read "powerful sandals," and the fifth "overpowered" or "conquered."

§ M. Champollion has very satisfactorily derived its Greco-

majesty, and have their kingly ovals added to their names.

Passing through the centre door, on the inner or north side of this corridor, you arrive at the site of the portico. On either side of the entrance the king is attended by his consort, who as usual holds the sistrum, but her name is not introduced. Some of the chambers at the back part of the building remain, and may be visited by descending amidst the masses of crude brick walls which encumber them; but the greater part are entirely buried and concealed.

If the sculptures of the area arrest the attention of the antiquary, or excite the admiration of the traveller, those of the exterior of this building are no less interesting in an historical point of view, and the north and east walls are covered with a profusion of the most varied and instructive subjects.

At the north-east extremity of the end wall a trumpeter assembles the troops, who salute the king as he passes in his car. In the first compartment on the east side Remeses advances at a slow pace in his chariot, attended by fanbearers, and preceded by his troops. A lion running at the side of the horses, reminds us of the account given of Osymandyas, who was said to have been accompanied in war by this animal; and another instance of it is

Egyptian name ouraios, "royal," from ouro, the Egyptian word for "king." Basilisk has the same meaning "royal."

met with at e'Dayr, in Nubia, among the sculptures of the second Remeses. Second compartment:—He continues his march,* his troops leading the van, and a trumpeter summons them to form for the attack. Third compartment :—The Rebo await the Egyptian invaders in the open field; the king presses forwards in his car, and discharges his arrows on the enemy. Several regiments of Egyptian archers, in close array, advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of Asiatic allies † maintains the combat, hand to hand, with the Rebo, who are *at length* routed, and fly before their victorious aggressors. Some thousands are left dead on the field, whose tongues ‡ and hands being cut off are brought by the Egyptian soldiers as proofs of their success. Three thousand, five hundred, and thirty-five hands and tongues form part of the registered returns; and two other heaps, and a third of tongues, containing each a somewhat larger number, are deposited under the superintendence of the chief officers, as trophies of victory. The

* This evidently denotes the distance marched by the Egyptians before they reached the enemy's country.

† They are the Sha***, a maritime people, whose features and high-furred caps particularly denote their Asiatic origin; and a large amulet suspended from their neck reminds us of a custom very usual among the nations of the East.

‡ The Turks, at the present day, cut off the right ear. Some *sacks* of these trophies were sent by the Defterdar Bey to Qahirah during the late war with the upper country.

monarch then alights from his chariot and distributes rewards to his troops. In the next compartment the king's military secretaries draw up an account of the number of spears, bows, swords, and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphics of the horses * that have been captured.

Remeses then proceeds in his car, having his bow and sword in one hand and his whip in the other, indicating that his march still lies through an enemy's country. The van of his army is composed of a body of chariots; the infantry in close order, preceding the royal car, constitute the centre, and other similar corps form the flank and rear. They are again summoned by sound of trumpet to the attack of another Asiatic† enemy, and in the next compartment the Egyptian monarch gives orders for the charge of the hostile army drawn up in the open plain. Assisted by their allies, the Shairetana, a maritime people armed with round bucklers and spears, they fall upon the undisciplined troops of the enemy, who, after a short conflict, are routed, and retreat in great disorder. The women endeavor

* The figure of the horse is, as usual, preceded by its name Hthôr.

† This people are called Fekkaros by M. Champollion. I am ignorant of the force of the first character and of his reasons for adopting the F. May they not be the Tochari? "a large tribe," according to Ptolemy, on the north-east of Bactria, and at no great distance from the Rhibii. If any of the sculptures of Thebes refer to the rebellion of the Bactrians, they are here.

to escape with their children on the first approach of the Egyptians, and retire in plaustra* drawn by oxen.† The flying chariots denote the greatness of the general panic, and the conquerors pursue them to the interior of the country. Here, while passing a large morass, the king is attacked by several lions,‡ one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but, receiving a last and fatal wound, writhes in the agony of approaching death.§ A third springs up from behind his car, and the hero prepares to receive and check its fury with his spear. Below this group is represented the march of the Egyptian army, with their allies,‖ the Shairetana, the Sha***,

* They were also used in Egypt from the earliest times, and are mentioned in Genesis, xlv. 19, &c. Strabo also speaks of them. They are the more remarkable here as putting us in mind of a custom very prevalent among some Eastern nations of posting their waggons in the rear when going to battle. The Tartars of later times were noted for this custom.

† With the hump of Indian cattle. They seem to have been formerly very common in Egypt also, as they are at present in Kordofán and Sennár.

‡ One modern author has supposed this to represent a lion chase; another has discovered the lion of Osymandyas, which *assisted* him in battle. We have frequently known sportsmen shoot their *own* dogs, but nothing justifies a similar opinion with regard to the king on this occasion.

§ The position of this lion is very characteristic of the impotent fury of the disabled animal. Of the third little is seen but part of the fore paw; the attitude of the king supplies the rest.

‖ No doubt in the pay of the Egyptians. Strabo says they had mercenary troops, from an ancient epoch.

and a third corps, armed with clubs, whose form and character are but imperfectly preserved.

The enemy, having continued their rapid retreat, take refuge in the ships of a maritime nation,* to whose country they have retired for shelter. The Egyptians attack them with a fleet of galleys, which, to judge from their shape (differing essentially from those represented in their sculptures), were perhaps fitted up from some previously captured from this people. The general form of the vessels of both combatants is very similar; a raised gunnel, protecting the rowers from the missiles of the foe, extends from the head to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the *slingers* in the shrouds, with the archers and spearmen on the prows, spread dismay among the few who resist. The king, trampling† on the prostrate bodies of the enemy,‡ and aided by

* The Shairetana; part of the same people who joined the Egyptians as allies in his war. The expression maritime people may imply merely that they lived near a large river or lake.

† The humanity of the Egyptians is, however, very apparent in this conflict; and the soldiers on the shore and in the boats do their utmost to rescue their enemies from a watery grave.

‡ This shows that they had been engaged on shore, previous to their taking refuge in their ships.

a corps of bowmen, discharges from the shore a continued shower of arrows; and his attendants, stand at a short distance with his chariot and horses, and await his return. Below this scene the conquering army leads in triumph the prisoners of the two nations they have captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs.

The lake here represented is probably that of the Oxus and Iaxartes, to the east of the Caspian, and now called the Aral Sea. And it is highly probable that the war against such distant nations was the occasion of the revolt of the Tochari, part of whom had served with the Egyptians against the Rebo. But the complete success of Remeses over his enemies necessarily led to the punishment of the Tochari, whose defection at such a crisis justly excited the vengeance of the Egyptians; and their immediate defeat and subsequent flight to a neighbouring tribe prove (and very satisfactorily has the artist conveyed an idea of this fact to the spectator) that they had not the same power of resisting the yoke of their masters, as the maritime nation, on whose successful opposition to the Egyptians they had founded the hopes of their own safety. Thus may we account for their being, in one instance, the allies of the Egyptians *against* the Rebo, and for the march of Remeses to their country *after* the defeat of that people; which might at first sight appear to present some difficulty.

In the next compartment, the king distributes

rewards to his victorious troops, and then proceeding to Egypt, he conducts in triumph the captive Rhibii (Rebo) and Tochari (Tokkari?), whom he offers to the Theban Triad, Amun, Maut, and Khonso.

In the compartments above these historical scenes, the king makes suitable offerings to the gods of Egypt; and on the remaining part of the east wall, to the south of the second propylon, another war is represented.

In the first picture, the king alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surrounds it, probably to form testudos* and ladders for the assault. Some are already applied by their comrades to the walls, and while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts or precipitated over the parapet by the victorious assailants, who announce by *sound of trumpet* the capture of the place. In the third compartment, on the north face of the first propylon, Remeses attacks two large towns, the upper one of which is taken with but little resistance, the Egyptian troops having entered it and gained possession of the citadel. In the lower one

* They were also acquainted with the use of the battering ram. Did not the Jews borrow from Egypt the idea of that engine?

the terrified inhabitants are engaged in rescuing their children from the approaching danger, by raising them from the plain beneath to the ramparts of the outer wall. The last picture occupies the upper or north end of the east wall, where the king presents his prisoners to the gods of the temple.

The western wall is entirely covered by a large hieroglyphical tablet,* recording various offerings made in the different months of the year by Remeses III. The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain water which occasionally fell at Thebes.† Nor were they neglectful of any precaution that might secure the paintings of the interior from the effects of rain, and the joints of the stones which formed the ceiling being protected by a piece of metal or stone, let in immediately along the line of their junction, were rendered impervious to the heaviest storm.‡ Square apertures were cut at intervals in the roofs

* A small part of this register was first cleared by Mr. Burton. M. Champollion has since excavated a very large portion of it, and it appears to continue along the whole extent of the wall.

† Showers fall *annually* at Thebes; perhaps, on an average, four or five in the year; and every eight or ten years heavy rains fill the torrent-beds of the mountains, which run to the banks of the Nile. A storm of this kind did much damage to Belzoni's tomb some years ago.

‡ This is particularly remarkable at the temple, B. 9, at Karnak.

of their temples, the larger ones intended for the admission of light, the smaller probably for suspending the chains* that supported lamps for the illumination of the interior.

Six hundred and fifty feet south-west of the pavilion of Medéenet Háboo is a small Ptolemaic temple, in whose adytum are some very interesting subjects, which have thrown great light upon the names and succession of the Ptolemies who preceded Physcon, or Euergetes II. This monarch is here represented making offerings to four of his predecessors, Soter,† Philadelphus, Philopator, and Epiphanes, each name being accompanied by that of their respective queens. It is here, in particular, that the position of the Ptolemaic cognomen, as Soter, Philadelphus, and others, satisfactorily proves what I before stated,‡ that "it is *after*, and not *in* the name, that we must look for the title which distinguished each of these kings;" nor will any one conversant with hieroglyphics fail to remark the adoption of these cognomens in each prenomen of a succeeding Ptolemy; a circumstance analogous to the more ancient mode of quartering from the prenomens of an earlier Pharaoh some of the characters that composed that of a later king.

* I suppose from a squared piece of wood or metal inserted in each of them.

† It is not impossible this may be Euergetes I.; in which case Lagus or Soter will be omitted.

‡ Materia Hieroglyphica, p. 116.

This small sandstone building, whose total length does not exceed forty-eight feet, consists of a transverse outer court and three smaller successive chambers, communicating with each other. Near it, to the west, was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas;* beyond which, to the north-west and west, are the vestiges of some ruins, the remains of Egyptian and Copt tombs, and the limited enclosure of a modern church.

A low plain extends from the south-west of this temple to the distance of seven thousand three hundred feet, by a breadth of three thousand, whose limits are marked by high mounds of sand and alluvial soil; on one series of which stands the modern village of *Kom* el Byrat, the two southernmost presenting the vestiges of tombs and the relics of human skeletons.

Whatever may be the opinions of others respecting the original purport of this extensive area, the fact of its being still much lower than the level of the adjacent country, and the appearance of the mounds of alluvial soil raised from its excavated bed, leave no doubt in my mind of this *traditional Birket* Háboo† having been *really a lake*, similar to

* Here are the Mimosa gummifera or tulh, the M. albida and sellem; besides the sodada decidua, the ochradenus baccatus, and other trees.

† That is, "Lake of Háboo," the traditional founder of Me-

that of Memphis, and intended for the same purpose. And it is not impossible that the tombs on its southern shores may have been of those offenders who were doomed to be excluded from a participation in the funeral honors which the pious enjoyed in the consecrated mansions of the dead on the north side of this Acherusian lake.* Were it necessary to bring forward other arguments, in support of this conjecture, I should not fail to mention that the mounds on the desert side, where the excavation had reached the rock, are covered in several instances with fragments of limestone, which being from the lowest part of the basin, appear, in consequence, on *their* uppermost or outer surface; nor should I omit noticing several other arguments,† with which, however, it is unne-

déenet Háboo. Were this name written Medéenet Aboo, without the aspirate, it would signify "city of his father," and be *perfectly grammatical* Arabic. The objection, therefore, is *not* in this, but in the word Haboo itself. I am at a loss to know whence the Arabs have derived this traditional name. Some have forcibly converted it into Medeeneh Thaboo, to accord with the name of Thebes. We might convert Apa into Aboo and consider it the Papa of Antoninus; but Papa should be Pampanis. The distances, however, in the Itinerary are very inaccurate; *e. g.* Coptos, according to its measurement, falls about the site of Qeneh.

* Diodor. lib. i. s. 96. The processions of boats, so often represented in the tombs of Thebes, accompanying the deceased, took place, I imagine, on this lake. The corpse was then removed from the boat, and being placed on a sledge, was drawn with great solemnity to the tomb destined to receive it.

† The large round stones at the eastern extremity of this lake are recorded by modern tradition to have been rolled from the sur-

cessary to trespass on the patience of the reader. Three thousand feet south-west of its western angle is a small temple of Roman date, bearing the name of Adrian and Antoninus Pius, who completed it, and added the pylon in front. Its total length is forty-five feet, and breadth fifty three; with an isolated sanctuary in the centre, two small chambers on the north-east, and three on the south-west side; the first of which contains a staircase leading to the roof. In front stand two pylons, the outermost one being distant from the door of the temple about two hundred feet.

Eight thousand feet north-north-west of Medéenet Háboo is the Gabbánet el Qeróod, or "Apes burial-ground," so called from the mummies found in the ravines of the torrents in its vicinity.

Among other unusual figures carefully interred here are small idols in form of mummies, with the emblem of the god of generation. Their total length does not exceed two feet, and an exterior coat of coarse composition which forms the body, surmounted by a human head and mitred bonnet of wax, conceals their singular but simple contents of barley.*

Three thousand feet immediately behind, and to the north-west of Medéenet Háboo, is the valley of the queen's tombs. Among the most dis-

face before they commenced excavating the ground. I have noticed them in the Survey of Thebes, which, from its great size, cannot be introduced into this work, and has therefore been published separately.

* In the one I have it has all sprouted.

tinguished names in the sepulchres of these princesses are those of Amun-meit, or Amun-tmei, the daughter of Amunoph I.; of Taia, wife of the third Amunoph; of the favourite daughter of Remeses II.; and of the consort of Remeses V. In another appears the name of the third Remeses, but that of his queen is not met with. They have all suffered from the effects of fire, and little can be satisfactorily traced of their sculptures, except in that of queen Taia.* It is not improbable, from the hieroglyphics on the impost of the inner door of this tomb, that these are the burying-places of the Pallades, or Pellices Jovis, mentioned by Strabo and Diodorus; and the distance of ten stadia† from these "first" or westernmost tombs to the sepulchre of Osymandyas, agrees remarkably well with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration, which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Dayr el Medeeneh; and the bodies of inferior persons and of Greeks, less carefully embalmed,‡ occupied at a subsequent

* Marked No. 12 in the Survey.

† Diod. i. 47. The ten stadia are 6042 feet; which, by the road to this spot, correspond exactly with their distance from the Memnonium. Their being the "first tombs" is another argument in favour of this conjecture. *First*, in relation to the sacred lake.

‡ Greeks are also distinguished by the mode of binding the mummy-cloths; the legs and arms being each bound with separate wrappers, and by the spare use of aromatics and bitumen.

period the vacant burial places of their royal predecessors.

At the opposite or eastern extremity of this valley, are several tablets of the first Amunoph, and other monarchs of the eighteenth and nineteenth dynasties; and from hence a short path leads over the hills to the secluded valley of Dayr el Medeeneh, behind the Qoornet-Murraee. Here several tombs of the early date of the same Amunoph, which claim the attention of the chronologer rather than the admiration of the traveller who seeks elegant designs or interesting sculptures, extend along the brow of the north-west hill; and a series of pits and crude brick chambers occupy the space between these and the brick inclosure of a Ptolemaic temple to the east. Among the most remarkable of these tombs, is one* containing the members of Amunoph's family and some of his predecessors;† another,‡ whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of *the arch at the remote period of* 1540 B. C.; a crude brick pyramid§ of an early epoch; and a tomb,‖ under the western rocks, which offers to the

* Marked *m* in the Survey.

† Given in Mr. Burton's "Excerpta," and in my "Extracts," Pl. 5. Also in the "Hieroglyphics" of the Royal Society of Literature, Pl. 97.

‡ Marked *l*; but, as I have since opened its real entrance, its position is to be looked for close to No. *m*.

§ Marked *h*. It is *vaulted*. ‖ Marked *i*.

curiosity of chronologers the names of three successive kings,* and their predecessor Amunoph I., seated with his *black* queen.

The deity who presided over this valley, and the mountain behind it, was Athor, "the guardian of the *west*;" and many of the tombs have a statue of the cow, which was sacred to her, whose head and breast project in high relief from their innermost wall.

The small† temple to the east, called *Dayr* el Medeeneh, from having been the abode of the early Christians, was erected by Ptolemy Philopator.‡ Being left unfinished, it was completed by Physcon, or Euergetes II., who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the pylon in front bearing the name of Dionysus.§ The vestibule is ornamented with two columns, supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster surmounted by the head of Athor.‖ On the east

* In Pl. 1. No. 7, of my "Extracts."

† Being only sixty feet by thirty-three.

‡ This monarch founded or repaired several buildings at Thebes, previous to its rebellion and subsequent destruction; an event to which a great part of the dilapidation of its temples is to be attributed.

§ Neus Dionysus, or Auletes.

‖ Athor was Aphrodite, or Venus. It will be scarcely necessary to remind the reader that this was not the goddess of physical beauty.

wall of this corridor or pronaos,* Ptolemy Philometor, followed by "his brother, the god," Physcon,† and the queen Cleopatra, makes offerings to Amunre; but the rest of the sculptures appear to present the names of Physcon alone, who adopted, on his brother's death, the name and oval of Philometor, with the additional title of "god Soter," or rather "Euergetes."‡ A staircase, lighted by a window of peculiar form once led to the roof, and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the second Euergetes, as a line of hieroglyphics, at the junction of the first and subsequent compartments, announces in the following terms:—"This additional work of good stone § (?) made he, the king of men, Euergetes, ‖ son of the sun, Ptolemy the

* The Egyptian portico is frequently very large, and supported by numerous columns, as at Dendera and Esneh. These small corridors bear a greater resemblance to the scale and dimensions of the portico in Greek architecture, particularly that of the temple at old Qoorneh.

† It is remarkable that the former has the crown of the upper and the latter that of the lower country.

‡ Such I believe to be the meaning of this hieroglyphic, and not Soter, as always hitherto supposed.

§ The walls were already built and sculptured on *one* part of the *same* stones which bear this inscription, in spite of Euergetes' claims (if the above be really the meaning of this group).

‖ I use this name at once, without translating the titles of the prenomen.

ever-living, beloved of Pthah, (and) the royal sister, the queen, mistress of the (upper and lower) regions, Cleopatra, (and) the royal consort, the queen, mistress of the regions, Cleopatra, gods Euergetes, beloved of Amunre, (who is) the defender of the sanctuary." Amunre, with Maut and Khonso, Athor and Justice, share the honors of the sanctuary; but the dedication* of Philopator decides that the temple was consecrated to the Egyptian Aphrodite, "the president of the west." In the eastern chamber Philopator again appears in the sculptures of the end wall, where Athor and Justice hold the chief place; while Amunre and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II.

In the western chamber, the subjects are totally different from any found in the *temples* of Thebes. Here Philopator pays his devotions to Osiris and

* In mentioning the dedications, I cannot but notice the commencement of the general formula which M. Champollion has adopted in his translations of them, which, I confess, I should not have expected from the usual acuteness of that *savant*; *e.g.* in the small temple of Medéenet Háboo (Letter of 30th June, 1830.) "The *life*, the powerful *Horus*, the beloved of Phre." In another place "*Aroeris*, the powerful;" "*The Horus*;" "*Life! Aroeris*," &c.; which are merely the well-known title of Phrah (Phre), or Pharaoh, the sun, personified by the king. As I have explained this in "Materia Hier." p. 109, and "Extracts," p. 8, I do not think it necessary to add more on the subject, than that, if the word *Aroeris*, in Hermapion's translation of the Obelisk, had been left as in the Bible, in the original language *Phre* or *Phra*, the mistake would never have occurred.

Isis. On the east side Physcon offers incense to the statue of Khem, preceded by Anubis, and followed by the ark of Sokari. On the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians. Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti. The four genii stand before him on a lotus blossom, the *female* Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of letters, arrives in the presence of the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Aroeris are employed in weighing the good deeds* of the judged against the ostrich feather, the symbol of Justice or Truth.† A cynocephalus, the emblem of Thoth, is seated on the top of the balance. At length arrives the deceased, who advances between two figures of the goddess,‡ and bears in his hand the symbol of Truth,§ indicating his meritorious actions and his fitness for

* This M. Champollion supposes the heart. I still incline to the construction I have put upon it—a type of the good actions of the judged; and the same signs, frequently seen on this vase, are added to the character signifying "good."

† I might add Perfection. The word Thmei (which, however, I do not read in her hieroglyphics, though it is the Coptic for "truth,") is closely related to tem, "to perfect."

‡ Alluding to her double capacity as goddess of Truth and Justice.

§ Sometimes, instead of the ostrich feather, the deceased wears the vase (which is placed in the other scale); it then has a similar import.

admission to the presence of Osiris. Above this, forty-two assessors, seated in two lines, complete the sculptures of the west wall.

Two opinions may be maintained respecting this lateral chamber; that it was used for a sepulchral purpose, or that the sculptures merely allude to the peculiar capacity of the goddess there worshipped. On one hand, the singularity of the subjects there represented, the oblong hollow recess *beneath* its pavement,* of the usual dimensions of sarcophagi, and the presence of Osiris at the end wall, instead of the goddess in question, appear to connect the whole too closely with the deities of Amenti to allow us to consider it merely intended for the worship of that goddess. On the other hand, the figure of the deceased is *unaccompanied by any name*, which ought to point out the individual to whom the sepulchre belonged, and the general tenor of the other sculptures, the style of the dedications, and the plan of the whole building, have nothing in common with the mansions of the dead.

The circumstance of its being surrounded by tombs and pits, which last lie in the area of its crude brick enclosure, does not in any way affect the original purport of the building, since the same is observable in the vicinity of the palace of the first Remeses; nor would a doubt exist on the subject, were it not for the space below the pavement,

* A similar one is met with at the *temple* of Dakkeh in Nubia.

whose form bears so sepulchral a character, and which could not have been introduced at a later period.

On examining the sculptures of this building, every one acquainted with hieroglyphics, and the succession of the Ptolemaic kings, will be surprised at the following remarks of M. Champollion*:— "*It is established,*" says that *savant,* "that the dedication of this edifice was made by the *fifth* of the Ptolemies," and that the name of the "king Ptolemy *Epiphanes, in whose reign the dedication of the monument took place,*" is contained in the dedicatory formula on "the frieze of the pronaos," commencing, "The king, the god *Epiphanes,*" &c., though he allows the "restoration" of the sanctuary to contain the name of "Euergetes II. and his two wives" mentioned above. I must first observe, that these ovals of Euergetes II. are *precisely the same* as those contained in the dedication. Secondly, that the title of Epiphanes is not that in the oval, where the Ptolemaic cognomens, as I have before observed, are not admitted; and that this title, like all those of the Ptolemies, should have *followed* the oval, if it alluded to Epiphanes, instead of which, we find that of gods Philometores, translated by M. Champollion "cherished of *the gods and of* the goddess mothers." And, lastly, that the circumstance of Philometor having, as *usual,* introduced that title, which when *following* the oval

* Literary Gazette, 135.

of Epiphanes denotes the fifth Ptolemy, into his own prenomen, led M. Champollion to conclude this was the cognomen of the last-mentioned monarch; an opinion which he will, I suppose, by this time, have found sufficient authority to renounce. Philometor's prenomen* was, however, adopted by his brother Euergetes II., on ascending the throne, as appears from the Greek and hieroglyphic inscriptions in the small temple of Athor at Philæ, and several other legends on different monuments; and it is with the name of the second Euergetes alone that any doubts or errors can well originate on this head; nor is it always easy to distinguish these two monarchs, unless the ovals of the two Cleopatras are present to identify the younger brother. Indeed, on some monuments, the sculptures of Philometor appear to have been afterwards appropriated by Physcon as his own, and continued under the same usurped prenomen of his elder brother. This may have been the case in the pronaos of this temple, for we read on the east wall "the king Ptolemy,† also his brother, the king Ptolemy; also *their* sister, the wife of the Pharaoh,‡ the princess,

* Their prenomens are solely hieroglyphical, or at least Egyptian, and are unknown in the names of these kings given by the Greeks, except the Alexanders and the last Ptolemy.

† This is the prenomen with the nomen of Philometor, and the same as used by Euergetes II. throughout the building.

‡ The square title of the sixth Ptolemy, which refers to the "living Apis." It was also sometimes usurped by Euergetes II.

mistress of the regions, Cleopatra, *gods Philometores,* beloved of Athor;" while the only variation in the name of the seventh Ptolemy, in the additions mentioned in the Adytum, is in the title (following the name) of " gods Euergetes."

Sometimes Physcon even adopted the cognomen " *Philometor,*" with the sun and rays in his prenomen; at others, having usurped the prenomen of his brother, he added the title Euergetes, and occasionally he adopted the *prenomen* of his predecessor and the same cognomen, " god *Philometor.*"

Besides the monarchs by whom the temple was commenced, we may mention the " Autocrator Cæsar," or Augustus, whose name appears at the back of the naos.

Several enchorial and Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, divulge a singular secret of Egyptian architecture, and acquaint us with the use of *wooden dovetailed* cramps, which connected the blocks* of masonry.

* Wood, in a country where but little rain falls and when the stones are closely fitted together, lasts for ages, as may be seen by these sycamore cramps. The Egyptians calculated very accurately the proportionate durability of different substances and the situation adapted to their respective properties. Hence, they preferred sandstone to calcareous blocks for the construction of their temples, a stone which, in the dry climate of Egypt, resists the action of the atmosphere much longer than either limestone or granite; and calcareous substructions, placed beneath the soil,

The walls of circuit present a peculiar style of building, the bricks being disposed in concave and convex curves,* forming a waving line, which rises and falls alternately along their whole length.

Of the tombs of Qoornet Murraee I shall speak in noticing the catacombs of Thebes.

After passing the hill of Shekh *abd el Qoorneh!* at the northern extremity of the Assaseéf, and immediately below the cliffs of the Libyan mountain, is an ancient temple, whose modern name, Dayr el Bahree or the northern convent, indicates its having served, like the vicinity and precincts of most of the temples of Thebes, as a church and monastery of the early Christians. An extensive dromos of sixteen hundred feet, terminated at the south-east by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes† to the entrance of its square enclosure, before which two pedestals point out the existence of the obelisks they once supported. Following the same line, and two hundred feet to the north-west of this gateway, is an inclined plane of masonry, leading to a granite pylon in front of the

were known to endure where the contact with the salts would speedily decompose the harder but less durable granite.

* There are instances of this style of building in stone at Tafa (Taphis) in Nubia.

† Their fragments, scattered on the site they once occupied, sufficiently mark their position, which is still more observable from the summit of the cliffs.

inner court; and about one hundred and fifty feet from the base of this ascent, a wall at right angles with it extends on either side to the distance of one hundred feet, having before it a peristyle of eight polygonal columns,* forming a covered corridor. The inner face of this corridor, which is the front of the first scarpe of a series of terraces,† is ornamented with elegant and finished sculptures. On the south-west side, several regiments of Egyptian soldiers, with boughs‡ in their hands and bearing the weapons of their peculiar corps,§ march to the celebration of a triumph to the sound of the trumpet and drum.‖ An ox is sacrificed, and tables of offerings to the deity of Thebes are laid out in presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper com-

* Polygonal columns may be considered the oldest of the Egyptian orders. If they are not the grandest, they are pre-eminent for the chasteness of their style, and were undoubtedly the parents of the Greek Doric, which perhaps borrowed its capital from another Egyptian column. The oldest Egyptian buildings were of limestone.

† These terraces or graduated courts were made to suit the rise of the ground.

‡ Apparently of olive.

§ Similar to the archers, the spearmen, &c. of the Greeks, and of more modern nations.

‖ The Egyptian drum was long and narrow and braced with bands, crossing it transversely to and fro. It was suspended from the neck of the drummer, and beaten by the hand at either end, like one of those used in India.

partments were finished with the same care as those I have just mentioned.

On the corresponding wall* of the north-east side two obelisks† are dedicated to Amunre, by the monarch who founded this building and who erected the great obelisks of Karnak; but from the following translation of the little that remains of their hieroglyphics, it is evident they differ widely from those of the great temple of Diospolis; and will probably have stood on the pedestals of the dromos above alluded to. The inscription, after the name of Pharaoh Amunneitgori,‡ continues:—"*She* has made (this) *her* work for *her* father Amunre, lord of the regions, (and) erected to him two fine obelisks, of granite§ . . . . *she* did this (who is) the giver‖ of life, like the sun, for ever."

On the same wall, below the hand of the deity,¶ is the following inscription:—"This additional

* I regret that the earth has either fallen in or been purposely thrown down upon the wall since I cleared it in 1827. It is however thereby preserved, and a few days would suffice to re-open the whole.

† Only two sides of each are given in the sculptures.

‡ I am uncertain as to the precise reading of this name, but cannot adopt the Amenenthe of M. Champollion. I suppose her to have been a queen.

§ M. Champollion is quite right in the construction of this group on obelisks and other granite remains. I had translated it "as was right."

‖ Vide Note, p. 94.

¶ Which forms part of the *original* sculptures.

work (*i. e.* sculpture) made he, the king Remeses (II.), to his father Amunre," proving what I before stated respecting the characters signifying "addition," since *no repairs* have here been made by the monarch whose *ex voto*, if I may so call it, is thus introduced. Beyond these are some elegant fowling scenes, and other sculpture, and on the west wall are a series of hawks in very prominent relief, about the height of a man, surmounted by the asp and globe, the emblems of the sun and of the king as Pharaoh.

The granite pylon at the upper extremity of the inclined ascent, bore, like the rest of the building, the name of the founder, Amunneitgori; which, in spite of the architectural usurpations of the third Thothmes, is still traced in the ovals of the jambs and lintel. Nor is it from the appearance of the ovals alone that we are enabled to restore this, as well as the rest of the temple, to its original founder; the very sense of the hieroglyphics would remove all doubts, if any existed, regarding this fact, from the singular circumstance of the female signs being used throughout them, so manifestly at variance with the name of this king. For instance, on the jamb, we read, after the name of Thothmes III., (but still preceded by the square title or escutcheon of Pharaoh Amunneitgori,) "*She* has made this work for *her* father 'Amunre, lord of the regions' (*i. e.* of Upper and Lower Egypt); *she* has erected to him this fine gateway, 'Amun protects' the

work,* of granite; *she* has done this (who is) the giver of life for ever."†

Beyond this pylon, following the same line of direction, is a small area of a later epoch, and another granite pylon, being the entrance of a large chamber to which it is attached. This, as well as the façade on either side, presented the name of Amunneitgori, erased to admit those of Thothmes II. and III.; and in other chambers to the west and within the court between the two pylons, the same name has suffered a similar outrage. That of Thothmes I. also appears among the sculptures, but as he is stated to have been "deceased," at the time of its insertion, he must have been a *predecessor*‡ of the founder of the building.

The vaulted chamber, built in the same manner as those of the interior, is not constructed on the principle of the arch, being composed of blocks placed horizontally, one projecting beyond that

* Those words between single commas have been introduced at a later period over the erased original characters. This is one of the many instances of the *substitution* of the name of Amun, for *other hieroglyphics*, which I have already noticed in my "Materia Hieroglyphica," p. 4. It is not confined to the name of the god himself, but is sometimes met with in those of the kings, when the word Amun occurs in them, at least previous to the close of the reign of Amunoph III.

† Should we not rather read "to whom life has been *given* for ever," or "who is gifted with eternal life?"

‡ I had expressed my doubts as to the æra of Amunneitgori, in my Materia Hier. pp. 77, 109, but had erroneously supposed the first Thothmes a *successor* of this monarch.

immediately below it, till the uppermost two meet in the centre; the interior angles being afterwards rounded off to form the vault. The Egyptians were not, however, ignorant of the principle or use of the arch, as I have had occasion to observe;* and the reason of their preferring one of this construction probably arose from their calculating the difficulty of repairing an injured vault, and the consequences attending the decay of a single block; nor can any one doubt, from the great superincumbent weight applied to the *haunches*, that this style of building is devoid of strength, or of the usual durability of an Egyptian fabric,† or pronounce it to be ill-suited to the purpose for which it was erected, the support of the friable rock of the mountain, within whose excavated base it stood, and which threatened to let fall its crumbling masses on its summit.

Within the second granite door is one of these vaulted chambers, about thirty feet by twelve, ornamented with sculptures which throw great light on the names of some of the members of the Thothmes family. Here Thothmes I. and his queen Ames, accompanied by their young daughter, but all "deceased" at the time of its construction, receive the adoration and offerings of Amunneitgori, and of

* Also in the Materia Hier. pp. 77, 79, 80, and Appendix, No. I., p. 1.

† Having been erected about 1500 B.C., and remaining entire except where human violence has injured it.

Thothmes III.* followed by his daughter, Re-ni-nofre. The niche and inner door also present the name of the former, effaced by the same Thothmes, whose name throughout the interior usurps the place of his predecessor's. To this succeeds a smaller apartment, which, like the two lateral rooms with which it communicates, has a vaulted roof; and beyond these is an adytum of the late date of Ptolemy Physcon.

The opinion of M. Champollion regarding the founder of this edifice is, that Amunneitgori (his Amenenthe) was the husband of Amense, daughter† of the first Thothmes, and governed in Amense's name, and was regent during the minority of Thothmes III. I can neither agree with him that "Thothmes III. was the Mæris of the Greeks," nor that a hitherto "*unknown Thothmes*," who, he adds, is again found "treated as a queen at Medéenet Háboo," is to be met with in the temple before us. This Thothmes to whom he alludes, is no other than the second of that name; who, whenever his nomen has been sculptured *over* the half-effaced name of Amunneitgori, has been content to leave

* The building might be supposed to have been erected in honor of Thothmes I. by the former monarch, but the presence of the *daughter* of Thothmes III. precludes the possibility of Amunneitgori being regent during his "*minority*."

† If so, how does it happen that this his consort is not here mentioned, either with him or with her father? And yet we have here a daughter of Thothmes I., *but with another name*.

the commencing word "Amun," and has added "mei Thothmes," as making no sensible alteration in his own. And the reason of this being again found at the small temple of Medéenet Háboo, is that *it* was that *also* founded by Amunneitgori, and that Thothmes II. has inserted his nomen, in the *same* manner, within the oval of the *same* monarch.

The main question cannot be decided, until Amunneitgori is found in company with *his* consort, the Amense of M. C.; who would scarcely be omitted were he merely "regent * in Amense's name;" for whatever the figure† may be, I cannot but consider the name that of a queen.‡

Several blocks, used at a later period to repair the wall of the inner or upper court, bear hierogly-

* Major Felix was, I believe, of the same opinion, that this was a regent. I do not know on what authority the name of Amense is here brought forward by M. C. There was a sister of Amunoph I. of this name, whom I supposed to have been the queen Amesses of Manetho; but it seems that the wife of Thothmes I., queen Ames, has quite as good, perhaps a better claim.

† Though the figure is of a man, the style of the name and grammatical construction of the hieroglyphics prove them to allude to a queen, whose name this ought to be; for if the regent had sufficient authority to introduce his *own* name and figure, why should he have used a feminine pronoun? Amense's "first husband," the unknown Thothmes, to all appearances, is a nonentity; and how does M. C. prove him to be the father of Thothmes III.? or the husband of Amenses?

‡ The best way to solve the difficulty (if it is to be done arbitrarily) would be, to suppose the ovals to belong to the queen, and affirm that the regent's figure is *alone* introduced and his name entirely *omitted*.

phics of various epochs, having been brought from other structures; among which the most remarkable are—one containing the name of the immediate predecessor of Remeses I., and mentioning "the father of his father's father's father,* Thothmes III. who was, in reality, his fourth ancestor; and another of the fourth year of Pthahmen, the son of Remeses II.

It had been long supposed that a communication existed from this temple to the Valley of the Kings, for which reason, indeed, I was induced to open the inner part during my stay in 1827.† But the appearance of the end room sufficiently decides the question, and proves this conjecture‡ to have been ill-founded; and it will be seen from the Survey that the nearest, and consequently most opportune spot for such a communication is not on the exact line of this building.

On the east side of the dromos, and about six hundred feet from the pedestals of the obelisks, are the fragments of granite sphinxes and calcareous columns of an early epoch, at least coeval with the founder of these structures; and a short distance

* In my Materia Hier., Part II. Plate 1, name *c. d.*

† I am not certain that Mr. Salt did not also open it some years previously.

‡ M. Champollion mentions another conjecture, of "several travellers," who have been "*recently* deceived" by the appearance of this building, and who have supposed it to be the "tomb of *Mœris*." But does not the supposed identity of Thothmes III. and Mœris originate with M. C.?

beyond them is a path leading over the hills to the Tombs of the Kings.

Another road to these tombs lies by the ravine of the valley, from the vicinity of the temple of Old Qoorneh, and to the east of the entrance of this valley are several limestone quarries, with the rude huts of the miners, who (to judge from the *name* at the south end of them) continued to work them after the accession of the twenty-sixth dynasty.

Chapter II.

BAB, OR BIBAN EL MOLOOK, "THE GATE" OR "GATES OF THE KINGS."

This traditional name is applied by some to the tombs themselves, by others to the narrow gorge at the entrance of the inner part of the valley, but M. Champollion, I believe, derives it from Biban-ouroou,* "the hypogeums of the kings." If it be necessary to consider it of Egyptian origin, must we not rather read (*Pi*) *be ñ melchi*, to adapt the similarity of name to the language from which we derive it? For my own part I consider it purely Arabic,† nor was *melchi* used by the Egyptians but to denote an inferior and dependent prince or viceroy.

I do not propose to give a detailed account of these interesting catacombs, nor pretend to offer to the reader an explanation of the sculptures, whose interpretation our limited acquaintance with the Egyptian mysteries, to which they frequently allude, necessarily renders as yet uncertain and conjectural, and which differ so widely from the more intelligible subjects of the temples.

* Is *bib* an Egyptian word? *Be* or *pi be* is "the tomb."

† Melek, in Arabic, signifies "king," from the verb "to possess:" thus "memlook," "a slave," or one "possessed" by another.

The tomb,* which of all others stands pre-eminently conspicuous, as well for the beauty of its sculpture as the state of its preservation, is undoubtedly that discovered and opened by Belzoni. But the plan is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of twenty-four feet in perpendicular depth, on a horizontal length of twenty-nine, convey so appropriate an idea of the entrance to the abode of death as the gradual talus of other of these sepulchres. To this staircase succeeds a passage of eighteen feet and a half by nine, including the imposts; and passing another door, a second staircase descends in horizontal length twenty-five feet; beyond which two doorways and a passage of twenty-nine feet bring you to an oblong chamber twelve feet by fourteen, where a pit, filled up by Belzoni, once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together and covered with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

Independent of the main object of this well, so

* During my last visit to Thebes, in 1827, I marked the doors of these tombs, and therefore notice them according to the number attached to each. This is 17. But I follow the order in which they are generally visited.

admirably calculated to mislead or at least check the search* of the curious and the spoiler, another advantage was thereby gained, in the preservation of the interior part of the tomb, which was effectually guaranteed from the destructive inroad of the rain-water, whose torrent its depth completely intercepted; a fact which a storm† some years ago, by the havock caused in the inner chambers, sadly demonstrated.

The hollow sound of the wall above-mentioned and a small aperture betrayed the secret of its hidden chambers, and a palm-tree, supplying the place of the more classic ram, forced, on the well-known principle of that engine, the intermediate barrier, whose breach displayed the splendor of the succeeding hall, at once astonishing and delighting its discoverer whose labours were so gratefully repaid.

Its four pillars, supporting a roof twenty-six feet‡ square, are decorated, like the whole of the walls, with highly-finished and well-preserved

* The outer door was also closed by masonry; and the staircase was concealed by accumulated fragments and the crumbling earth of the hill in which it is excavated. It is under similar fragments that other tombs should be looked for.

† Mr. Burton endeavoured to protect it from a similar calamity for the future, by the artificial channel and mounds he made above and on each side of it during his stay here in 1825. M. Champollion has lately *discovered* a new mode of preservation, very similar to that adopted regarding Memphis, after the building of Alexandria.

‡ Or very nearly so, being twenty-six by twenty-seven feet.

sculptures, which from their vivid colors appear but the work of yesterday; and near the centre of the inner wall a few steps lead to a second hall of similar dimensions, supported by two pillars* but left in an unfinished state, the sculptors not having yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line of direction occur, which are still more remarkable in the staircase that descends at its southern corner.

To this last succeed two passages, and a chamber seventeen feet by fourteen, communicating by a door, *nearly* in the centre of its inner wall, with the grand hall, which is twenty-seven feet square and supported by six pillars. On either side is a small chamber, opposite the angle of the first pillars, and the upper end terminates in a vaulted saloon, nineteen feet by thirty, in whose centre stood an alabaster sarcophagus,† the kenotaph‡ of the deceased monarch, upon

* By this word I mean of square, by columns of round form. The Egyptians preferred the former in their unfrequented excavated monuments, but generally substituted columns when they were to be the resort of visiters. Besides the angles of pillars, plinths and pedestals are great encumbrances in a crowded place. It is strange that the one or the other were ever used.

† Now in England, in the possession of Sir J. Soane. Sarcophagus is a word of convention. The stone (lapis azzius), from which stone coffins originally derived their name, sarcophagus, *destroyed* the body in forty days. It was said to be from Assos, a town of Troas or Mysia.

‡ I do not imagine the sacred person of an Egyptian king would be exposed in the inviting situation of these sarcophagi, especially when they took so much care to conceal the bodies of inferior

the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock for a distance of a hundred and fifty feet.* This, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase it covered and levelled with the floor.

A small chamber and two niches are perforated in the north-west wall; at the upper end a step leads to an unfinished chamber, seventeen feet by forty-three, supported by a row of four pillars; and on

subjects. It is true the entrance was closed, but the position of a monarch's tomb would be known to many besides the priesthood, and traditionally remembered by others, some of whom, in later times, it might reasonably be expected, would not reverence the memory of one they had no longer any inducement to respect. The priests must have foreseen the chance of this at least. Tombs have been plundered in very early times; some were the resting-places of later occupants, some burnt and reoccupied (probably on the Persian invasion), and others usurped by Greeks. Many of the sepulchres of the kings were open from a very remote period, and seen by Greek and Roman visiters. Diodorus, on the authority of the priests, mentions forty-seven, of which seventeen only remained in the time of Ptolemy Lagus, which implies seventeen whose entrances were known, and consequently open, since a greater number exist at the present day. Strabo says there were about forty. They are the syringes or tunnels of Pausanias, and of the inscriptions.

* When Belzoni opened this tomb it extended much farther, but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length. Previous to Belzoni's visit this tomb had been entered and ransacked.

the south-west are other niches and a room about twenty-five feet square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock*) around three of its sides, four feet high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to account for the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is three hundred and twenty feet,† without the inclined descent below the sarcophagus, and its perpendicular depth ninety, or, including that part, about a hundred and eighty feet, to the spot where it is closed by the fallen rock.

The sculptures of the first passage consist of lines of hieroglyphics relating to the king Osirei, "the beloved of Pthah," father of Remeses II. and the occupant of the tomb. In the staircase which succeeds it, are on one side thirty-seven, on the other thirty-nine genii of various forms; among which a figure, represented with a stream of tears issuing from his eyes, is remarkable from having the (Coptic) word *rimi* "lamentation" in the hieroglyphics above.

* Where the rock was imperfect it was cased with stone.

† The thermometer is nearly the same here in winter as in summer, being about 24½° Rr. in the former and 25½° in the latter.

In the next passage are the boats of Kneph; and several descending planes, on which are placed the valves of doors, probably referring to the descent to Amenti. The goddess of Truth or Justice stands at the lower extremity.* In the small chamber over the pit, the king makes offerings to different gods, Osiris being the principal deity. Athor, Horus, Isis, Anubis, are also introduced.

On the pillars of the first hall, the monarch stands in the presence of various divinities, who seem to be receiving him after his death. But one of the most interesting subjects here is a procession of four different people, of red, white, black, and again white complexions, four by four, followed by Ra, "the sun." The four red† figures are Egyptians, designated under the name *rôt?* "mankind;"‡ the next, a white race, with blue eyes, long bushy beards, and clad in a short dress, are a northern nation, with whom the Egyptians were long at war, and appear to signify the nations of the north; as the blacks, the south; and the four others, also a white people, with a pointed beard, blue eyes,

* Conf. Diodor. i. s. 96. "The Gates of Truth, near which stands the headless figure of Justice."

† Herodotus says the Egyptians were *black;* but the distinction always maintained between the dark red hue of the Egyptians, the copper-colour of the Ethiopians, and the black of the Africans, in the oldest sculptures, amply prove that the use of this expression was as unguarded as it was incorrect.

‡ This word is generally followed by the sitting figures of a man and woman, the demonstrative sign.

feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, the east.* These then are not in the character of prisoners, but a typification of the four divisions of the world or the whole human race; and are introduced among the sculptures of these sepulchres in the same abstract sense as the trades of the Egyptians in the tombs of private individuals; the latter being an epitome of human life, as far as regarded this people by themselves, the former referring to the inhabitants of the whole world.

On the end wall of this hall is a fine group, which is remarkable as well for the elegance of its drawing as for the richness and preservation of the coloring. The subject is the introduction of the king, by Horus, into the presence of Osiris and Athor.

Though not the most striking, the most interesting drawings in this tomb are those of the unfinished chamber beyond the hall; nor can any one look upon those figures with the eye of a draughtsman without paying a just tribute to the skill and freedom of touch manifested in their outlines. In Egyptian bas-reliefs the position of the figures was first decided by the artist, who traced them roughly with a red colour, and the draughtsman then carefully sketched the outlines in black, and submitted them to the inspection of the former, who altered (as appears in some few instances here) those parts which he deemed deficient in proportion or correctness of attitude; and

* Such is the dress of the Rebo, their Eastern enemies.

in that state they were left for the chisel of the sculptor. But the death of the king or some other cause prevented, in this case, their completion; and their unfinished condition, so far from exciting our regret, affords a satisfactory opportunity of appreciating their skill in drawing, which these figures so unequivocally attest.

The beautiful groups at the base of the next staircase have been removed by M. Champollion; and the subjects in the succeeding passages refer mostly to the liturgies or ceremonies performed to the deceased monarch. In the square chamber beyond them the king is seen in the presence of the deities Athor, Horus, Anubis, Isis, Osiris, Nofri-Atmoo, and Pthah.

The grand hall contains numerous subjects, among which are a series of mummies, each in its own repository, whose folding doors are thrown open; and it is probable that all the parts of these catacombs refer to different states, through which the deceased passed, and the various mansions of Hades or Amenti. The representations of the door-valves at their entrance tend to confirm this opinion; while many of the sculptures seem to relate to the life and actions of the deceased and to the mysteries of the Egyptian rites.

In the side chambers are some mysterious ceremonies connected with fire, and various other subjects; and the transverse vaulted part of the hall or saloon of the sarcophagus, ornamented with a profusion of sculpture, is a termination worthy of

the rest of this grand sepulchral monument. A chamber connected with it, on the left, is remarkable for the variety of the subjects, many of which, especially those appearing to represent human sacrifices, probably refer to the initiation into the higher mysteries, by the supposed death and regeneration of the Neophyte.

Number 11, called Bruce's,* or the Harper's Tomb, is, from the nature, though not from the execution, of the subjects, of far greater interest than the last mentioned. The monarch, whose name here occurs, is Remeses III., but that of his father and predecessor is traced beneath the ovals of Remeses, who appropriated and completed the subjects on its walls.

The line of direction in this catacomb, after the first one hundred and thirty feet, is interrupted by the vicinity of the adjoining tomb, and makes in consequence a slight deviation to the right of thirteen feet, when it resumes the same direction again for other two hundred and seventy-five, making its total length four hundred and five feet.

Its plan differs from that of Number 17, and the rapidity of its descent is considerably less, being perpendicularly only thirty-one feet.

The most interesting part is unquestionably the series of small chambers in the two first passages, since they throw considerable light on the style of

* Having been first mentioned by that injured traveller, whose *fault* seems to have been that he visited and examined more than his readers, judging from themselves, would allow him credit for.

the furniture and arms, and consequently on the manners and customs of the Egyptians.

In the first to the left (entering) is the kitchen, where the principal groups, though much defaced, may yet be recognised. Some are engaged in slaughtering oxen, and cutting up the joints, which are put into caldrons on a tripod placed over a wood fire, and in the lower line a man is employed in cutting a leather strap he holds with his feet, a practice common throughout the East. Another pounds something for the kitchen in a large mortar, another apparently minces the meat, and a pallet suspended by ropes, running in rings which are fastened to the roof, is raised from the ground, to guard against the intrusion of rats and other destructive depredators. On the opposite side, in the upper line, two men knead a substance* with their feet, others cook meat, pastry, and broth, probably of lentils, which fill some baskets beside them; and of the frescos of the lower line sufficient remains to show that others are engaged in drawing off, by means of syphons, a liquid from vases before them. On the end wall is the process of making bread, but the dough is kneaded by the hand, and not, as Herodotus and Strabo mention, by the feet;† and small black seeds being sprinkled on the surface of the cakes (probably the habbehsóda‡ still used in Egypt)

* Probably the paste for the kitchen. Herod. ii. 36.

† No doubt they used both, as we see in this tomb.

‡ Or the nigella sativa. Properly written hábh sodh.

they are carried on a wooden pallet to the oven.

In the opposite chamber are several boats, with square chequered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted and loaded with ornaments; and those in the lower lines have the mast and yard lowered over the cabin.

The succeeding room, on the right hand, contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, ataghans or daggers, quivers, bows, arrows, falchions, coats-of-mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Athor, one accompanied by hieroglyphics signifying the north, the other by those of the south, probably intimating that these are the arms of Upper and Lower Egypt. The blue colour of some of these weapons suffices to prove them to have been of steel, and is one of several strong arguments in favour of the conclusion that the early Egyptians were acquainted with the use of iron. The next chamber has chairs of the most elegant form, covered with rich drapery, highly ornamented, and evincing admirable taste; nor can any one, on contemplating the beauty of Egyptian furniture, refuse for one moment his assent to the fact, that this people must have been greatly advanced in the arts of civilisation and the comforts of domestic life. Sofas, couches, vases of

porcelain and pottery, copper utensils, caldrons, rare woods, printed stuffs, leopard skins, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-maker, complete the interesting series of these frescos.

The next contains agricultural scenes, in which the inundation of the Nile passing through the canals, sowing and reaping wheat, and a grain, which from its height and round head appears to be the *doora* or sorghum, as well as the flowers of the country, are represented. But however successful the Egyptians may have been in seizing the character of animals, they failed in the art of drawing trees and flowers, and their coloured plants would perplex the most profound botanist equally with the fanciful productions of an Arabic herbarium. That which follows contains different forms of the god Osiris, having various attributes.

The second chamber, on the opposite side, merely offers emblems and deities. In the next are birds and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghúlga*,* or periploca secamone of Linnæus, still common in the deserts of Egypt, and resembling in form † the

* The Arabs of the desert use it for curing skins, of which its milky juice speedily removes the hair, while it has the property of rendering the skin strong and durable.

† Owing to their drawing the leaves larger than they really are.

ivy, which is unknown in this country. The figures in the lower line are of the god Nilus.

In the succeeding chamber are rudders and sacred emblems; and the principal figures in the last are two harpers playing on instruments of not inelegant form before the god Io. From these the tomb received its name. One has eleven, the other apparently fourteen strings, and one (if not both) of the minstrels is blind.

Each of these small apartments has a pit, now closed, in which it is probable that some of the officers of the king's household were buried; and the subjects on their walls will then refer to the station they held; as, the chief cook, the superintendent of the royal boats, the armour-bearer, stewards of the household, and of the royal demesne, the priest of the king, the gardener, hieraphoros, and minstrel.

The subjects in the first passage, after the recess to the right, are similar to those of Number 17, and are supposed to relate to the descent to Amenti, but the figure of Truth, and the other groups in connexion with that part of them, are placed in a square niche. The character of the four people, in the first hall, differs slightly from those of the former tomb, four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name Rot is introduced before them.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose

as those of the lateral chamber in Number 17, to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt. This tomb is much defaced, and the nature of the rock was unfavourable for sculpture. It was one of those open during the reign of the Ptolemies.

Number 9 was called by the Romans the tomb of Memnon, probably from its being the handsomest then open, though the title of Miamun given to Remeses V. the occupant of this catacomb, in common with many other of the Pharaohs, may have led to this error. It was greatly admired by the Greek and Roman visitors, who expressed their satisfaction by ex votos, and inscriptions of various lengths, and who generally agree that having examined these *syringes* or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire but the stone, meaning the sarcophagus, near which he wrote his laconic and ill-natured remarks. In the second passage is a longer inscription of an Athenian, the Dadouchos* of the

* The torch-bearer was the chief officer under the Hierophantes, and said to be an emblem of the sun, as the Hierophantes was of the Creator himself. This festival was performed in honour of Ceres and Proserpine, every fifth year, by the Athenians, by whom it was particularly observed. It was divided into the greater and less mysteries, and it was required that every one

Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before they were abolished by Theodosius, after having existed for nearly eighteen hundred years.

The total length of this tomb is three hundred and forty-two feet, with the entrance passage, and the perpendicular depth below the surface twenty-four feet six inches; and in this gradual descent, and the regularity of the chambers and passages, consists the chief beauty of its plan. The general height of the first passages is twelve and thirteen feet, about two more than that of Number 11, and three more than that of Number 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four nations are not introduced in the first hall; but many of the ceilings present very interesting astronomical subjects.

In the last passage before the hall of the sarcophagus, the tomb Number 12 crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is of granite, has been broken, and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed all the walls of this tomb are loaded with very minute details, but of small proportions.

should be first initiated into the latter before he could be admitted into the former.

Number 8, is of king Pthahmen, the son of Remeses II. On the left side, entering the passage, is a group, of very superior sculpture, representing the king and the god Ra.

The style of this tomb resembles that of Number 17, and others of that epoch; and in the first hall are figures of the four nations. The descent is very rapid, which as usual takes off from that elegance so much admired in Number 9; and the sculptures, executed in intaglio on the stucco, have suffered much from the damp occasioned by the torrents which, when the rain falls, pour into it with great violence from a ravine near its mouth. Its length, exclusive of the open passage of forty feet in front, is one hundred and sixty-seven feet to the end of the first hall, where it is closed by sand and earth. This was also one of the seventeen * mentioned by Diodorus.

Number 6 is of Remeses VII. The sculptures differ widely from those of the preceding tombs. In the third passage they refer to the generative principle. The features of the king are peculiar, and from the form of the nose, so very unlike that of the usual Egyptian face, it becomes very probable that their sculptures actually offer portraits, contrary to the opinion I had formerly conceived on this subject.† On the inner wall of the last chamber

* I have been enabled to ascertain them by the Greek inscriptions on their walls.

† On making further inquiries on this point, I find every reason to acquiesce in the opinion of M. Champollion.

or hall of the sarcophagus is the figure of Harpocrates, or a child, seated in a winged globe, and from being beyond the sarcophagus, which was the abode of death, it appears to refer to a well-known idea that dissolution was followed by reproduction into life. The total length of this tomb is two hundred and forty-three feet, including the outer entrance of twenty-five. It was open during the time of the Ptolemies.

Number 7, which is opposite this, is of Remeses II.,* but is nearly filled up with the sand washed into it by the rains. About one hundred and eighty feet of it were cleared, I believe, by Mr. Salt. This also contains Greek inscriptions.

Number 2 is a small but elegant tomb, two hundred and eighteen feet long, including the hypæthral passage of forty-seven. The sarcophagus remains in its original situation, though broken at the side, and is eleven feet six inches by seven, and upwards of nine feet in height. The bodies found in the recesses behind this hall would seem to favour the conjecture that they were intended, like those before mentioned, in Numbers 11 and 17, as receptacles for the dead. The inscriptions prove this to have been one of the seventeen open in the time of the Ptolemies. The name of the king is Remeses IV.

In Number 1 are also Greek inscriptions of the

* Both the names of this king (*i.* 1 and 2 of my list of the Pharaohs) occur here, being another proof of their belonging to one and the same monarch.

time of the Ptolemies. It is the catacomb of Remeses IX., but very inferior in style and dimensions to the preceding, being only one hundred and thirty-two in length, including the exterior uncovered entrance. A small sarcophagus is hewn in the limestone rock, in the centre of the hall, and covered with a lid of red granite.

Number 3 is unsculptured, except at the entrance, which is much defaced. Its plan is very different from the other tombs; the total length is scarcely one hundred and twenty-three feet, but its area is greater than that of Number 1. It was one of those open at an early period. The name is of Remeses III.

Number 4 is an unfinished tomb of Remeses VIII. At the end is a large pit 32 feet deep, fourteen and a half in length and eleven and a half in breadth. It was also open during the reigns of the Ptolemies. Its total length is three hundred and seven feet. Neither of these two are worthy of a visit.

In Number 13 a few faint traces of sculpture alone remain.

On the projecting rocks, a few paces to the east of it, are some hieratic characters; and between this and Number 14 it is probable there may be another tomb, as also between Numbers 14 and 15.

Number 14 is of king Pthahsepthah, or Pthathma Septhah, who seems to have reigned in right of his wife, the queen Taosiri, as she occurs sometimes

alone, making offerings to the gods, and sometimes in company with her husband. This catacomb was afterwards appropriated by king Osirei II., and again by his successor, whose name is met with throughout on the stucco which covers part of the former sculptures, and *in intaglio* on the granite sarcophagus in the grand hall. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the left is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented,—as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of Number 17. The sculptures are in intaglio, but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in intaglio and partly in outline, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of a royal name or oval.

This tomb was open in the time of the Ptolemies. Its total length is three hundred and sixty-three feet, without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

Number 15 is of Osirei II. The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in intaglio, and his figure on the lid, a fine specimen of bold relief in granite, is raised nine inches above the surface. This catacomb was open at an early epoch. Its total length is two hundred and thirty-six feet.

Number 12 is unsculptured. It reaches only to a distance of one hundred and seventy-two feet, but has several side chambers at the upper end. The last room crosses over Number 9. It was probably known to the Greeks and Romans.

Number 10, adjoining the Harper's tomb, presents the name of Amunmeses, whose exact era, as well as that of the two queens who are introduced in the inner part of this catacomb, is uncertain. It is however probable that he lived in the twenty-first dynasty. This was also open at an early period. It is now closed after the distance of about two hundred and fifty feet.

Number 16 is of Remeses, or Remesso I., the father of Osirei,* and grandfather of Remeses II.; being the oldest tomb hitherto discovered in this valley; and is among the number of those opened by Belzoni. The sarcophagus within it bears the same name.

* Osirei or Osiri I.

Number 18 is of Remeses X., but is almost entirely filled up. It was probably one of those open in the time of the Ptolemies.

Number 5 is nearly closed. Its plan differs very widely from those of the other tombs. Neither of these are deserving of a visit.

Number 19 is a small catacomb, which presents the name of a prince Remeses, or Remesso Mandooho . . ., whose features are very peculiar. He was a royal scribe and commander of the troops, and appears to have been heir-apparent at the time of his death. It is only open to the distance of about sixty-five feet.

Number 20 is a long passage, of which only one hundred and seventy feet have been explored, descending to a depth of seventy-six feet perpendicular. It was supposed to lead through the rocks to the plain of Qoorneh ; and to ascertain this fact, Mr. Burton cleared it to the above-mentioned distance, but he was obliged to abandon his researches owing to the danger of the mephitic air, which extinguished the lights. It does not however appear, from the direction it takes, to pass through the mountain ; nor is the spot one that they would have chosen for such a communication.

Number 21 is a small tomb without sculpture, and unworthy of a visit. Fragments of alabaster vases are met with in one of the chambers.

It appears that those open in the time of the Ptolemies were Numbers 1, 2, 3, 4, 6, 7, 8, 9, 10,

11, 12, 14, 15, and 18, fourteen out of the seventeen mentioned by Diodorus; so that the three others have been again closed since that epoch, unless some of the unsculptured ones may be admitted to complete the number, which, from their being unworthy of a visit, were also unworthy of an inscription to record the fact of their existence.

There are four other tombs in the western valley, behind that containing these sepulchres. But if the traveller is pressed for time, they are scarcely deserving of a visit. One * is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of one hundred and forty-five feet, the second one hundred and nineteen, and the third eighty-eight, being a total of three hundred and fifty-two feet in length, with several lateral chambers. The name is of Amunoph III., of the vocal statue; and in consequence this is the oldest catacomb hitherto discovered in these valleys, unless that marked W. 2 claims a prior antiquity. Towards the end of the first line of direction is a well, now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visiter; and this deviation may perhaps indicate the vicinity of another tomb behind it.

It is perhaps in this valley that other of the oldest royal catacombs may some day be discovered,

* Marked W. 1.

and it certainly is singular that none have been yet met with of the first kings of the eighteenth dynasty.

W. 2 is two hundred and five feet in length, including the entrance, and contains a broken sarcophagus and some bad fresco painting of peculiarly short and graceless proportions. Of the æra of the king whose name here occurs, I have only been able to ascertain that he was prior to Remeses II., and probably by several ages.

The others are not worthy of notice.

Chapter III.

TOMBS OF PRIESTS, AND PRIVATE INDIVIDUALS.

If I could fix on any part of this vast abode of death, where the most ancient tombs are exclusively met with, I should not hesitate in commencing my notice of them in the order of their relative antiquity; but as some of a remote epoch are continually intermixed with those of more recent date, it is impossible to fix with precision the exact extent of the earliest cemeteries. It is likewise difficult to determine the particular portions set apart for the sepulture of the members of the various castes into which the Egyptians were divided, since those of the same class are found in more than one part of its extensive circuit. Some general notions may, however, be formed on this head by looking over the survey itself; others must be given in the following pages, where I shall also notice those kings whose names appearing in the sculptures fix in some degree the epoch at which several portions of this burial-ground were consecrated to the reception of the dead. But in many of these all clue to the determination of this fact is entirely lost, by the decay of the sculptures or the fall of the stucco on which they were painted;

and what increases our regret on this point, these fallen annals, as relating to the most ancient epoch, were by far the most interesting. Among the last it is highly probable that those situated north of Old Qoorneh are deserving of the first rank, as well from the total disappearance of the stucco which once lined their walls, as from the state of the rock itself, their situation opposite Karnak (the main and original part of Diospolis), and their vicinity to the river.

In the reign of Amunoph I., second* king of the eighteenth dynasty, other grottos were excavated in the Drah Aboo Negga,† behind the temple of Old Qoorneh,—one or two in the Assaseef,—and several others‡ in the valley of Dayr el Medéeneh, which, being the westernmost, were considered more peculiarly under the protection of Athor, the 'president of the West," who is frequently there represented either receiving the Sun into her arms, coming forth under the form of a

* I have stated my reasons, in my "Hieroglyphic Extracts," for not placing him the *third* of this dynasty, p. 10, and "Materia Hier.," p. 78. M. Champollion makes him the "*chief* of the eighteenth dynasty," Letter 15.

† Or Aboo Nedja, the *g* in Arabic being properly *always soft*. I use the modern name. The temple of old Qoorneh was not yet founded.

‡ I cannot account for this spot being chosen, at this early period, when so many other parts of the Theban hills offered firm rock and less distant spots for the position of very superior grottos; but for the reason I shall presently state.

cow from behind the "Western Mountain,"* or standing between the figures of the man and lady of the tomb, bearing her emblems, the long horns and feathers which compose her usual head-dress.

The friable nature of the rock in part of this valley urged the necessity of protecting the roofs of some of these grottos by vaults of brick, which, while they point out the dryness of a climate that permits crude brick to stand uninjured through a period of 3370 years, establish the antiquity of the invention of the arch.† These tombs are generally small; sometimes the sculptures are cut in the rock itself, sometimes traced on the stucco that covers its irregular surface, and some have only fresco paintings on the crude brick walls which case the interior. The facility of working this rock may have induced them to select it for the tombs of those who objected to more expensive excavations; and it is reasonable to suppose, that being in the habit of constructing their houses with brick vaults, they would employ a similar covering to the chambers of the dead, whenever they required the pro-

* This goddess and similar sculptures also appear in tombs of this and later epochs in other parts of the Theban burial ground. There is another valley, still more to the west, set apart for the sepulchres of the queens, which was also consecrated to the same goddess, who may perhaps have presided over the whole of the Libyan Necropolis. She seems to have been the origin of that Venus who was daughter of Cœlus and Light. The goddess of Justice has sometimes *her* attributes in these sculptures. I have noticed these in page 80.

† Vide p. 81.

tection of a roof against the crumbling of an argillaceous stratum, such as that on which these limestone mountains repose, or where large fissures exposed them to the falling particles of the superincumbent rock.

In the succeeding reigns of the Thothmes and Amunophs, the hill of Abd el Qoorneh, (Qoornet Murraee,) and part of Drah Aboo Negga,* were occupied by the priestly order, who, with their wives† and family, were interred in the pits of these elegant catacombs, whose varied and interesting sculptures delight the antiquary, and excite his surprise at their preservation after a lapse of more than three thousand years. Here manners and customs, historical events and religious ceremonies, carry us back, as it were, to the society of those to whom they refer; and we are enabled to study the amusements and occupations of the ancient Egyptians, almost as though we were spectators of the scenes represented in these sculptures.

In the time of Osirei and his son other tombs were opened beneath these hills, in the vicinity of the palace of the second Remeses,‡, and on the west of

* In some of these also the tomb itself is represented in the sculptures as standing at the base of the Theban mountain. These tombs are drawn as a square building, with a pyramidal apex.

† Diodorus (i. 80.) appears to be right when he states the priests had but one wife, as far as I can judge from the sculptures of the tombs. No doubt they were allowed (like the kings) to marry a second time on the demise of their wife, a boon which is not granted to their Copt successors.

‡ Generally called the Memnonium. Remeses-êi, or Pêi-n-

the entrance to the Assaseef. And in the early* part of the latter reign, some of those belonging to the priestly order, amidst the crude brick pyramids at the western extremity of Drah Aboo Negga, increased the number of the larger sepulchres. Others bear the name of Pthahmen, his son and successor; in one of which, having an outer area, inclosed by a stone wall,† colossal figures of the lord and lady of the tomb are majestically seated in the first chamber. But the most interesting objects on this part of the hill are the crude brick pyramids themselves, as well from the state of their preservation, as from the existence of the *arches* which form the roofs of their central chambers; nor, judging from the style of the frescos, can we venture to assign to them a date posterior to the third Remeses,‡ or about 1230 B.C.

From the above statement alone it is evident that these districts cannot be classed under particular reigns; but with regard to the exclusive appropriation of certain parts of the Theban cemetery to peculiar castes, it may be observed, that in those places where the compact nature of the rock was best suited for large excavations, the tombs of the priests

Remeses is its name, which M. Champollion has called Remeseion. This is indefinite, for Medeénet Háboo is a Remeseion, but of the *third* Remeses.

* The date here is his first year, and he is seated with his queen Maut-men-nofri-are.

† Marked V. in the Survey.

‡ He may have been the Rhampsinitus of Herodotus.

are invariably to be met with, while those of the inferior classes are to be looked for, either in the plain beneath, or in the less solid parts of the adjacent hills.* The most remarkable, which date after this epoch, are those in the Assaseef, and behind the palace of Remeses II., executed during the period of the twenty-sixth dynasty, in the seventh century before our era. Their plans, very different from those of the other Theban tombs, are not less remarkable for their general resemblance to each other, than for their extent, consistently according with the profusion and detail of their ornamental sculpture.

The smallest, which are those behind the palace of Remeses, commence with an outer court, decorated by a peristyle of pillars,† and to this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre. The largest of them, and indeed of *all* the sepulchres of Thebes, are those in the Assaseef, one of which‡ far exceeds in extent any one of the tombs of the kings. Its outer court, or area, is one hundred and three

* For the position of these tombs I must refer the reader to the Survey. The right of making and selling them may have belonged to a certain college of the priesthood, who exclusively farmed this immense revenue; and the reason of the priests having the best catacombs will have been their greater pecuniary means, and the consequent privilege of making their choice.

† "Pillars;" *i. e.* square. ‡ Marked R in the Survey.

feet by seventy-six, with a flight of steps descending to its centre from the entrance, which lies between two massive crude brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, fifty-three feet by sixty-seven,* with a peristyle of pillars on either side, behind which are two closed corridors; that on the west containing a pit and one small square room, the opposite one having a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area you arrive at a porch, whose arched summit, hollowed out of the rock, has the light form of a small segment of a circle, and from the surface of the inner wall are relieved the cornice and mouldings of an elegant doorway.

This opens on the first hall, fifty-three feet by thirty-seven, once supported by a double line of four pillars, dividing the nave (if I may so call it) from the aisles, with half pillars as usual attached to the end walls. Another ornamented doorway leads to the second hall, thirty-two feet square, with two pillars in each row, disposed as in the former. Passing through another door you arrive at a small chamber, twenty-one feet by twelve, at

* As usual, the breadth of the court or *area* exceeds its length.

whose end wall is a niche, formed of a series of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering), and on the right another succession of passages, or narrow apartments, leads to two flights of steps, immediately *before* which is another *door* on the right. *Beyond* these is another passage, and a room containing a pit forty-five feet deep, which opens at about one-third of its depth on a lateral chamber.

A third line of direction, at right angles with the former, turns to the right, and terminates in a room, at whose upper end is a squared pedestal.

Returning through this range of passages, and re-ascending the two staircases, the *door* above alluded to presents itself on the left hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground plan), and after passing it, a large square, surrounded by long passages, arrests the attention of the curious visiter. At each angle is the figure of one of the eight* following goddesses:—Neith, Sate, Isis, Nephthys, Netpe, Justice, Selk, and Athor, who, standing with outspread arms, preside over and protect the sacred inclosure to which they front and are attached.

A gentleman, an author, whose reading is far more respectable than his judgment, has not failed

* The names which remain are Neith, Sate, and Netpe.

to discover something extraordinary in the position of these figures, referring, as he supposes, to the crucifix adopted by the Christians.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphics. Three chambers lie behind this square, and the passage which goes round it *descends* on that side, and rejoins, by an *ascending* talus on the next, the level of the front. A short distance further terminates this part of the tomb; but the above-mentioned pit* communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads, *downwards*, to a second, and ultimately, through the ceiling of the last, *upwards*, to a third apartment, coming immediately below the centre of the square above noticed. This has one central niche, and seven on either side, the whole loaded with hieroglyphical sculptures, which cover the walls in every part of this extensive tomb.

But to give an idea of its length, and consequently of the profusion of its ornamental details, I shall briefly state the total extent of each series of the passages both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original right line is 320 feet. The total of the next range of passages to the chamber of the great pit is 177 feet. The third

* Nineteen feet deep.

passage, at right angles to this last, is 60 feet; that passing over the second pit is 125; and adding to these three of the sides of the isolated square, the total is 862 feet, independent of the lateral chambers.

The area of the actual excavation is 22,217 square feet, and with the chambers of the pits 23,809, though, from the nature of its plan, the ground it occupies is nearly one acre and a quarter; an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent.

He was a distinguished functionary of the priestly order, and possessed apparently unusual affluence and consequence, since the granite gateway, added by his order* to the small temple of Medeénet Háboo, bears the name of Petamunap alone, amidst buildings on which kings were proud to inscribe their own.

I have already† mentioned the wealth of private individuals who lived under this dynasty and immediately before the Persian invasion; nor can any one, on visiting these tombs, doubt a fact corroborated by the testimony of Herodotus and other authors, who state that Egypt was most flourishing about the reign of Amasis.

But though the labor and expense incurred in finishing them far exceed those of any other epoch,

* Or by his will, being "deceased" at the time of its erection.

† Materia Hierog., p. 101, where I have endeavoured to reconcile this fact with the prophecy of Ezekiel.

the execution of the sculptures charged with ornament and fretted with the most minute details,* is far inferior to that in vogue during the reign of the eighteenth dynasty, when freedom of drawing was united with simplicity of effect. And the style of the subjects in the catacombs of this last-mentioned era excite our admiration, no less than the skill of the artists who designed them; while few of those of the twenty-sixth dynasty can be regarded with a similar satisfaction, at least by the eye of an Egyptian antiquary. One however of these tombs,† bearing the name of an individual who lived under the second Psamaticus, deserves to be excepted, as the subjects there represented tend to throw considerable light on the manners and customs, the trades and employments of the Egyptians; nor can I omit the mention of some elegant and highly-finished sculptures in the area of the tomb‡ immediately behind that of Petamunap, which I fortunately saved from being broken up for lime a few months ago by the Turkish miners.

In noticing the most interesting of the other catacombs of Thebes, I shall commence with those of Qoornet Murraee, where a few have escaped the

* This is the florid style of Egyptian art. The scenes are less varied and a greater profusion of less interesting hieroglyphics generally prevails.

† Marked Q in the Survey.

‡ Marked P. They are fowling scenes and other subjects, at the base of the south-south-west wall.

ravages of time and the still more baneful injuries of human hands. Finding scarcely any already open which presented sculpture worthy of a visit, or which threw any light on the era of their execution, I had several uncovered (during my visit in 1827) in hopes of satisfying my curiosity, which, except in one instance, was but badly repaid. I here* found the name of the elder brother of Amunoph III. Though his nomen and prenomen had, as usual, been carefully erased, probably by order of the surviving monarch, yet, from some of the subordinate parts of the various subjects which cover the walls of this tomb, where the erasure had been partially or entirely overlooked, I was enabled to ascertain to whom the ovals belonged, and consequently to fix the date of this interesting catacomb.

Here the king is seated on his throne, within a richly ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in four lines towards the presence of the Pharaoh. The lower division consists of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal court, and are preceded by a scribe, and others of the priestly order, who do obeisance† before the deputy of his majesty,

* Marked *b* in the Survey.

† It was a common custom with the Egyptians to prostrate

as he stands to receive them. In the second line black "chiefs of Cush" or Ethiopia bring presents of gold rings, copper, skins, fans or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden* and a lake of fish. Having placed their offerings, they prostrate themselves before the Egyptian monarch. A continuation of these presents follows in the third line, where, besides rings† of gold and bags‡ of precious stones, are the camelopard, panthers' skins, and long-horned cattle, whose heads are strangely ornamented with the hands§ and heads of negroes.

themselves before their kings and other persons of consequence. The Carthaginians and many nations of the East did the same. The Copts at the present day kneel down and kiss the ground before their patriarch.

* This offering will appear less singular when we think of our own flower-pots, and vases of gold and silver-fish; which last are not less incomprehensible to the modern Egyptians than the above-mentioned lake may seem to us. The garden indeed may have been of *artificial flowers*, which were known to the Egyptians.

† The money of the Ethiopians and Egyptians was in rings of gold and silver, like those still in use about Sennar. I had interpreted the hieroglyphic signifying silver "wrought gold;" but the white color of the rings placed opposite to others painted yellow (in another tomb at Thebes) decides the question in favour of the word "silver."

‡ The hieroglyphic of these bags is the staff of power passing through the centre of the character gold; which may signify gold dust or precious stones. They are sealed.

§ Probably artificial. They would scarcely have decapitated their own people to adorn their offerings to a foreign prince. This breed of cattle is extinct in Egypt, where it was formerly very common. It is still found in Abyssinia, and much resembles that of Tuscany.

In the upper line, the queen* of the same people arrives in a chariot drawn by oxen and overshadowed by an *umbrella,* accompanied by her attendants, some of whom bear presents of gold. She alights, preceded and followed by the principal persons of her suite, and advances to the presence of the king; but whether this refers to any marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people, I have not been able to decide. Among the different presents are a chariot, shields covered with bulls' hides, bound with metal borders and studded† with pins, chairs, couches, head-stools,‡ and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians with the plaited hair of their national head-dress; but those who follow the car of the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist probably intended to indulge in, proves them to be persons of an inferior station, who were most likely brought as slaves to the Egyptian

* It is remarkable that we so frequently find mention of *queens* of Ethiopia, many of whom have the name Candace. Was this a title, like the Pharaoh of Egypt?

† Not unlike some described by Homer.

‡ Still used in Abyssinia and Nubia. The same are described by Porphyry, iv. 7, "a half cylinder of wood, well polished, to support their heads." They are frequently found at Thebes, and generally of acacia or other hard wood.

monarch. Women of the same nation follow, bearing their children in a kind of basket suspended to their back.

Ethiopian and negro slaves were common in Egypt from a very remote time, long before the era of Amunoph III.; and it is highly probable that a tribute, as well of slaves as of gold, ivory, ebony, wild animals, skins, and other productions of the South, was continually exacted from the land of Cush. Indeed it seems that the captives of their northern wars were also doomed to a similar fate, and that, like the servi or servati of the Romans, and the prisoners* of some nations of modern† as well as ancient times, they purchased their lives by the sacrifice of freedom.

Many other interesting subjects cover the walls of this tomb, which throw much light on the customs of the Egyptians.

In another catacomb, unfortunately much ruined, is a spirited chase, in which various animals of the

* This was a very old custom. The Jews made those who sued for peace "*serve*" them; but "every male" of a captured city was "smitten with the sword," "their women and children, cattle, and the spoil" becoming the property of the conqueror. Deut. xx. 13, 14.

† Still usual in many parts of Africa and among other uncivilized nations. In the Galla and Jimma countries, to the south and south-east of Abyssinia, the same custom is observed on both sides by the contending parties; but the friends of the captive may ransom him for five hundred heifers (or more, according to his rank) as soon as intelligence, which it is generally the interest of the captor to contrive means to forward, reaches them of his personal safety.

desert are admirably designed.* The fox, hare, gazelle, ibex, eriel (antelope oryx), ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain.† The chasseur follows, and discharges his arrows among them as they fly. The arrows‡ are very light, being made of reed, feathered, and tipped with stone.

In observing the accuracy with which the general forms and characters of their animals are drawn, one cannot but feel surprised that the Egyptians should have had so imperfect a knowledge of the art of representing the trees and flowers of their country, which, with the exception of the lotus, palm, and dôm, can scarcely ever be identified, unless the fruit, as in the pomegranate and sycamore, is present to assist us.

The most numerous and interesting grottoes are

* Madame de Staël justly observes, "Les sculpteurs Egyptiens saisissoient avec bien plus de génie la figure des animaux que celle des hommes."—*Corinne*, vol. i. p. 127.

† The gazelle prefers the plain when pursued; the ibex and wild sheep the acclivities of the mountains.

‡ Arrows of this kind are used by the natives of South America, and several Indian tribes. The Egyptians sometimes mounted them with bronze heads. The stone was probably the *Ethiopicus* lapis, a *trap*, or a *black* flint.

those in the hill of Shekh Abd el Qoorneh; but as a detailed account of their sculpture would extend beyond the proposed limits of my description of Thebes, I can only notice briefly the principal subjects of those most worthy of a visit.*

Number 1, which bears the name of Osirei, father of Remeses II., presents some well-executed sculptures on the right and left walls. The king is seated under a rich canopy, attended by the goddess of Justice; before him is the individual of the tomb, a distinguished functionary of the priestly order, with the title of high priest, followed by others of the same caste, who, introduced by an officer of the royal household, advance to "offer their praises" to the monarch.

In Number 2 (now closed) are figures of women dancing or playing on the harp, the double pipe, and lyre, accompanied by choristers. Various offerings are presented to the deceased, and his relations, with the upper part of the body† exposed above the waist, bewail his death, and that of his consort, whose mummies they bathe with their tears. In another compartment, a priest pours a liquid into cups, placed on a lofty stand, and another, by means of three *siphons*,‡

* The most interesting are Numbers 1, 2, 5, 11, 14, 16, 17, 29, 31, 33, 34, 35, 37; and in the plain below *k* and *q*.

‡ Conf. Herodot. II., s. 85.

‡ This word is probably of Egyptian origin, and may be traced in the Arabic root "sif," to "imbibe." Many Arabic words are met with in the Egyptian language.

draws off their contents into a larger vase below. Siphons again occur in the tomb of Remeses III., in the valley of the kings, so that these two instances prove their invention at all events as early as the eighteenth and nineteenth dynasties. They are first mentioned by the elder Hero, of Alexandria, who flourished under Ptolemy Euergetes II.

Number 5 bears the name of Remeses VII., but the stucco on which this and the present subjects are drawn has been placed over sculptures of an earlier period; the tomb, which was frequently the case, having been sold to another person by the priests, who, when a family became extinct, and no one remained to pay the expenses of the liturgies, and other claims constantly kept up by their artifices, indemnified themselves by the appropriation of the tomb, and resold it to another occupant. This was also sometimes the case with the sarcophagi, and even their wooden coffins, where the name of its earlier inmate is obliterated and that of its new possessor substituted in its stead. In most of the reoccupied tombs the sculpture was suffered to remain unaltered, with the exception of those parts that immediately referred to its original tenant; and where a fresh name has never been introduced it would appear that the second sale had either not yet taken place, or that it had been purchased by one whose family was unlikely to continue the regular payment for the offices performed to their deceased relative.

The sculptures do not, I think, refer exclusively to the life and actions of the individual of the tomb, except to a certain extent, or in those compartments which peculiarly relate to him,—such as the ovals of the king in whose reign he lived *—the hieroglyphics stating his name and office, his conduct and occupations during his lifetime, with some few other subjects—which in some being omitted and their site left blank, while the trades, the agricultural scenes, and other of the general employments of the Egyptians, equally suited to all, are already introduced, strongly confirm this opinion. It was in this state that the purchaser, during his lifetime, or his friends † after his decease, saw the tombs offered for sale by the priests, who, keeping a sufficient number always prepared, afforded a choice of different qualities suited to the means and taste of every purchaser.

The numerous subjects, as, for instance, *glass*-blowers, saddlers, curriers, carpenters, cabinet-makers, boat-builders, chariot-makers, sculptors, musicians, fowlers, fishermen, husbandmen engaged in agricultural occupations, &c., could not of course refer to one person, the occupant of the catacomb, who, even to allow the utmost extent of his office, could not be superintendent of all those different branches of Egyptian art and employment.

* If the second occupant lived in another reign, the name of the king is generally changed.

† Diodorus, i. s. 92.

Nor could the figures of the king, who sometimes receives presents borne by Ethiopians and blacks, at others by men of a white nation, or a deputation of Egyptians, relate any further to the person of the tomb than as it showed the era in which he lived. This, as well as the above-mentioned subjects, must necessarily allude to the manners and customs of the Egyptians as a people, and in short be an *epitome of human life;* an idea perfectly in harmony with their constant introduction into all the large tombs, at least of the earliest times, and of the eighteenth and nineteenth dynasties, and at once accounting for the name of the individual, and the scenes immediately relating to him, being alone altered when re-occupied by another person.

In Number 11 is an interesting agricultural scene, containing the different operations of reaping, carrying, gleaning, trituration by oxen, winnowing, and housing.

Number 14 is much ruined, but remarkable as being the only * one in which a drove of pigs † is

* We have not yet met with the camel in the sculptures, but it does not follow that it was unknown in Egypt. Were the single instances of swine and of the plaustrum wanting, should we conclude they were also unknown? But we find mention of the camel in Genesis, xi. 16. The buffalo is not seen in the sculptures; it is said to have been brought from Persia, but this is very doubtful, as it is indigenous and wild in Abyssinia. The modern Abyssinians are more surprised than Europeans to see Egyptian children riding an animal from pasture whose ferocity they dread so much in their own country.

† We find them *singly* in sacred sculptures.

introduced. They are followed by a man holding a knotted whip in his hand, and would appear at first sight, from the wild plants before them, to be a confirmation of Herodotus's account of the employment of these animals to tread-in the grain after the inundation, which singular use of one so little inclined by his habits to promote agricultural objects, has been explained by supposing they were introduced beforehand to clear the ground of the roots and fibres of those weeds which the water of the Nile had nourished on the irrigated soil. But I fear we must abandon this ingenious hypothesis, and consider them merely brought, with the other animals of the farm-yard, to be registered by the scribes, who, as usual, note down the number of the cattle and possessions of the deceased; especially as they are divided into three distinct lines, composed of sows with young, pigs, and boars. The figures of the animals in this catacomb are very characteristic.

Number 16 is a very interesting tomb, as well in point of chronology as in the execution of its paintings. Here the names of four kings, from the third Thothmes to Amunoph III., inclusive, satisfactorily confirm the order of their succession as given in the Abydus tablet and the lists of Thebes. In the inner chamber, the inmate of the tomb, a "royal scribe," or basilico-grammat, undergoes his final judgment, previous to admission into the presence of Osiris. Then follows a long procession,

arranged in four lines, representing the lamentations* of the women and the approach of the *baris* or coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second line men advance with different insignia belonging to the king Amunoph; in the third, with various offerings, a chariot, chairs, and other objects;† and in the last line a priest, followed by the chief mourners, officiates before the boats, in which are seated the basilico-grammat and his sister.‡ "The rudders," as Herodotus§ observes, "are passed through the keel" in their larger boats of burthen, while those of smaller size have one on either side. They consist, like the other, of a species of large paddle,‖ with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at

* They had also hired mourners, like the Romans, and as at the present day in Egypt, "qui conducti plorant in funere."—Hor. Ar. Poet.

† The small wooden chambers, about the height of a man, so frequently seen in these tombs, were used as repositories for mummies or as sedan chairs, which being placed on sledges, were drawn by their servants. They were even put into boats as a temporary cabin. Palanquins were also used by the grandees.

‡ Though it was a common custom of the Egyptians to marry their sisters, it does not appear that she was also his wife, as this would not be omitted in the hieroglyphics. Vide Diodor. i. s. 27; Hieroglyphics passim. conf.; also the History of the Ptolemies; Isis and Osiris, &c.

§ Herodot. lib. ii. s. 96.

‖ As in the Birmese and other boats.

its centre to the summit of a short mast which stands in the middle, and is braced by stays fastened to the fore and after part of the boat.*

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotus† and Diodorus,‡ who mention them as constituting a very considerable article of food among this people, for, with the exception of the priesthood,§ they were at all times permitted to eat those which were not comprised among the sacred animals of the country.‖ Here is also the performance of the liturgies to the mummies of the deceased.¶ Nor do the frescos of the outer chamber less merit our attention. Among the most interesting is a party entertained at the house of the Basilico-grammat, who, seated with his mother, caresses on his knee the youthful daughter of his sovereign, to whom he probably had been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets,"** each having previously

* In rowing, the Egyptians generally stood to the oar.

† Lib. ii. s. 92. ‡ Diod. lib. i. s. 36. § Herodot. ii. s. 37.

‖ Some even of those sacred in one part of Egypt were eaten by those of other districts.

¶ Similar to the inferiæ or parentalia of the Romans.

** I infer this from the frequent use of wine in their offerings and repasts. Nor was it forbidden to the priests. Plut. s. 6.

been welcomed by the usual ceremony of putting sweet-scented ointment on his head.*

In the lower part of the picture, a minstrel, seated *cross-legged,* according to the custom of the East,† plays on a harp of seven strings, accompanied by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphics, which relate to Amun, and to the person of the tomb, beginning, "Incense, drink-offerings, and sacrifices of oxen," and concluding with an address to the basilicogrammat. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the leg and body.‡ Servants carry away the joints as they are separated, the head and right fore-leg being invariably the first, the other legs and the parts of the body following in proper suc-

Herodotus says, "they drink out of brass or bronze goblets, which they take care to cleanse every day; not one," he adds, "but all adopt this custom." Lib. ii. 37. But they had gold, silver, and porcelain vases; and the expression, "with a cup of gold" in the hieroglyphics above confirms this fact. Conf. Genesis xliv. 2, 5. Joseph's "silver cup," and the sculptures passim.

* In another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus flower was also presented to them on their arrival. Washing the feet and anointing the head was an old Eastern custom. Gen. xliii. 24; Luke vii. 46.

† Including Egypt: there, however, it was generally confined to the lower orders.

‡ Conf. Herodot. ii. s. 39. .... "they cut off the head and then skin the body."

cession. A mendicant receives a head* from the charity of the steward, who also offers him a bottle of water. On the opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

In Number 17 is a very rich assortment of vases, necklaces, and other ornamental objects, on the innermost corner to the right (entering); and some scribes, on the opposite wall, take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining tomb, where, at one end of the front chamber, are several interesting subjects, as chariot-makers, sculptors, cabinet-makers, and various trades, and at the other two pyramidal towers, with the tapering staffs to which streamers were usually attached, and with two sitting statues† in front.

On the opposite side a guest of consequence

* The animal to which this head belongs is not added; perhaps by *one* ox we are to understand the slaughter of *several others*, which it was not considered necessary to show to the "*oculis fidelibus*" of the spectator. Herodotus makes a strange mistake on the subject of the head, which he says no Egyptian will on any account touch, since it is always met with in the offerings placed before the deities themselves, and even before the *Egyptian* guests at an *Egyptian* repast. There were no Greeks in Egypt at this time, and the color of this man (for the Egyptians were careful in distinguishing that of foreigners) is that usually given to the inhabitants of the Nile. I have attempted to explain the origin of his mistake in my Materia Hierog. pp. 16, 17.

† Here is a singular specimen of Egyptian drawing. These statues are supposed to *front* to the spectator, but as the Egyptians preferred profile, a *side view* is given of them. They are placed back to back, to show they *are not facing each other*

arrives at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. Those who have already come to the entertainment are seated within, and a band of music, composed of the harp, guitar, double-pipe, lyre, and tamborine, is accompanied by female choristers.

Near 21 and 22 are rude statues, cut in the rock, probably very ancient.

Behind the Christian ruins, close to No. 23, are the remains of a curious Greek inscription, being the copy of a letter from the celebrated "Athanasius, Archbishop of Alexandria, to the orthodox" brethren at Thebes.

In Number 29 are some very richly-coloured vases of not inelegant form.

Number 31 presents some curious subjects, among which are offerings of gold rings, eggs,* apes, leopards, ivory, ebony, skins, and a camelopard, with several other interesting frescos, unfortunately much destroyed. The names of the Pharaohs here are Thothmes I. and III. In the inner room is a chase, and the chariot of the chasseur, partially preserved.

In Number 33, the chief object worthy of notice is the figure of a queen, wife of Thothmes III. and mother of Amunoph II., holding her young son in

like the sphinxes of a dromos; the only situation they could then have is with their back to the building, which, from their actual position, we are left to infer.

* The word *sôouhi*, "an egg," appears in the hieroglyphics above.

her lap, who tramples beneath his feet nine captives of nations he afterwards subdued.*

Before the canopy, under which they are seated, are a fan-bearer, some female attendants, and a minstrel, who recites to the sound of a guitar the praises of the young king.†

On the corresponding wall is a collection of furniture and ornamental objects, with the figures of Amunoph II., his mother, and Thothmes I.

On the opposite wall, an offering of ducks and other subjects are deserving of notice.

Number 34 has the name of the same Amunoph, and of Thothmes I., his immediate predecessor. It contains a curious design of a garden and vineyard, with other subjects. The next tomb to this, on the south, though much ruined, offers some excellent drawing, particularly in some dancing figures to the left (entering), whose graceful attitudes remind us rather of the Greek than the Egyptian school; and indeed were we not assured by the name of Amunoph II. of the remote period at which they were executed, we might suppose them the production of a Greek pencil.

On the right hand wall are some very elegant vases, of what has been called the Greek style,

* These and similar subjects relate, as I before observed, to historical facts, and not to the person of the tomb. We have here a summary view of the early life and subsequent events of the reign of the monarch under whom he lived.

† Such appears to be the construction of the hieroglyphics above.

but common in the oldest tombs in Thebes. They are ornamented as usual with *Arabesques* and other devices. Indeed all these forms of vases, the *Tuscan* border and the greater part of the painted ornaments which exist on Greek remains, are found on Egyptian monuments of the earliest epoch, even before the Exodus of the Israelites; which plainly removes all doubts as to their original invention. Above these are curriers, chariot-makers, and other artizans.* The semi-circular knife used for cutting leather is precisely similar to that employed in Europe at the present day for the same purpose, of which there are several instances in other parts of Thebes; † and another point is here satisfactorily established, that the Egyptian chariots were of wood,‡ and not of *bronze*, as some have imagined.

The person of this catacomb was a high-priest, but his name is erased.

Number 35 is by far the most curious, I may say, of all the tombs in Thebes, since it throws

* Others are employed in *weighing* gold and silver rings, the property of the deceased. Their weights are an entire calf, the head of an ox (the half weight) and small oval balls (the quarter weights). They have a very ingenious mode of preventing the scale from sinking, when the object they have weighed is taken out, by means of a ring upon the beam. Vide Genesis xliii. 21. "Our money in full *weight*."

† As in the tomb marked Q in the Assaseef.

‡ "Solomon made himself a chariot of the *wood* of Lebanon." Song of Solomon, iii. 9. He also bought chariots from Egypt. 1 Kings x. 29.

more light on the manners and customs of the Egyptians than any hitherto discovered.

In the outer chamber on the left hand (entering) is a grand procession of Ethiopian and Asiatic chiefs, bearing a tribute to the Egyptian monarch, Thothmes III. They are arranged in five lines. The first or uppermost consists of blacks, and others of a red color, from the country of Pount, who bring ivory, apes, leopards, skins, and dried fruits. Their dress is short, similar to that of some of the Asiatic tribes who are represented at Medeénet Háboo.

In the second line are a people of a light red hue, with long black hair descending in ringlets over their shoulders, but without beards; their dress also consists of a short apron, thrown round the lower part of the body, meeting and folding over in front,* and they wear sandals richly worked. Their presents are vases of elegant form, ornamented with flowers, necklaces, and other costly gifts, which, according to the hieroglyphics, they bring as "chosen (offerings) of the chiefs of the Gentiles of Kufa."

In the third line are Ethiopians, who are styled "Gentiles of the South." The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They

* Similar to this was the working dress of the lower orders among the Egyptians. It is used to the present day.

bring gold rings and bags of precious stones (?) hides, apes, leopards, ebony, ivory,* ostrich eggs and plumes, a camelopard, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of a white nation, clad in long white garments, with a blue border, tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap, or their natural hair, short, and of a red colour, and they have a small beard. Some bring long *gloves*,† which, with their close sleeves, indicate, as well as their color, that they are the inhabitants of a cold climate. Among other offerings are vases, similar to those of the Kufa, a chariot and horses, a bear,‡ elephant, and ivory. Their name is Rot-ñ-no, which reminds us of the Ratheni of Arabia Petræa; but the style of their dress and the nature of their offerings require them to have come from a richer and more civilized country, probably much farther to the north.

In the fifth line Egyptians lead the van, and are

* These are very similar to the presents brought to Solomon.—1 Kings x. 25, and xi. 22.

† Two other instances of gloves are met with in Egyptian sculpture.

‡ I have found the bear in another tomb, but the elephant is not met with in any other hitherto opened. Neither the bear nor the otter are natives of Egypt. The wooden bar fastened to the rope by which the bear is led, is intended to prevent his biting it. I have seen this used in Egypt for securing the dogs sent in 1831 from Erment to Abbas Pasha, grandson of Mohammed Ali, who was *then* very anxious to train some against those of the Defterdar Bey.

followed by women of Ethiopia,* "the Gentiles of the South," carrying their children in a pannier suspended from their head.† Behind these are the wives of the Rot-ñ-no, who are dressed in long robes, divided into three sets of ample flounces.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings,‡ and two obelisks probably of artificial composition. On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals. On the third are ostrich eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard skins, ingots and rings of gold, sealed bags of precious stones, and other objects; and on the fourth line are gold and silver rings, vases of the same metals, and of porcelain, with rare woods, and various other rich presents.

* The Ethiopians are generally styled Cush in the hieroglyphics. Eusebius is right in calling Chus an Ethiopian. It is worthy of remark that Kish, the modern name of the district of Gerf Hossayn in Nubia, was called in Coptic Thosh, and Ethiopia bore in the same language the name of Ethaush. Vide Legh's "Nubia."

† The Mogháraba, and others in the vicinity of Egypt, frequently carry their children suspended in a cloak or blanket in the same manner.

‡ Money used at that epoch was, as I have already observed, of gold and silver rings.

The inner chamber contains subjects of the most interesting and diversified kind. Among these, on the left (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of brick-making* is also introduced. Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing, and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these frescos—their acquaintance with the use of glue†—which is heated on the fire, and spread, with a thick brush, on a level piece of board. One of the workmen then applies two pieces of different-coloured wood to each other, and this circumstance seems to

* Their bricks were made with a simple mould; the stamp (for they bore the name of a king or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to their drying: but they do not seem to have used pressure while exposing them to the sun, as I had supposed, from the compact nature of Egyptian crude bricks, several of which I have found as firm as when first made, bearing the name of Thothmes III., the contemporary of Moses, in whose reign this tomb was also executed.

† We also find it used in some of the wooden figures and boxes discovered in their tombs.

decide that glue is here intended to be represented rather than a varnish or colour of any kind.

On the opposite wall the attitude of a maid-servant pouring out some wine to a lady, one of the guests, and returning an empty cup to a black slave who stands behind her, is admirably portrayed; nor does it offer the stiff position of an Egyptian figure.* And the manner in which the slave is drawn, holding a plate with her arm and hand reversed, is very characteristic of a custom peculiar to the blacks. The guests are entertained by music, and the women, as usual, sit apart from the men. Several other subjects are worthy of notice in this tomb; among which may be mentioned a garden (on the right hand wall) where the personage of the tomb is introduced in his boat, towed on a lake† surrounded by Theban palms and date trees. Numerous liturgies or parentalia are performed to the mummy of the deceased, and a list of offerings, at the upper end of the tomb, are registered, with their names and number, in separate columns.

The form of this inner chamber is singular, the

* This is drawn in very good *perspective*, of which it may not be amiss to observe the Egyptians were not altogether ignorant. It may have been forbidden in their sacred subjects, but several instances of it are found in the tombs.

† The houses of the Egyptian grandees seem generally to have had a garden attached, with a lake or moat of water, as well for the purpose of irrigation as for beauty, in the centre, on whose surface floated the elegant blossoms of Nymphæas and other aquatic plants.

roof ascending, at a considerable angle towards the end wall, from below which the spectator, in looking towards the door, may observe a striking effect of false perspective. In the upper part is a niche, or recess, at a considerable height above the pavement. The name of the individual of this tomb has been erased.

In that marked *q*, below this hill, are some fowling scenes, and the return from the chase. In this last the figure of a man carrying a gazelle, accompanied by his dogs, is remarkably good. Other very elegant and well-designed sculptures adorn a tomb,* immediately below the isolated hill to the west of the entrance of the Assaseef. It bears the early date of Amunoph I. In the outer chamber is the most complete procession of boats† of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his sister being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; the three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance. The Egyptians could not even here

* Marked *a* in the Survey.

† The form of the Egyptian oars is the same as of those now used on the Red Sea.

resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one that had grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things,* is overturned on the boatmen as they row. The procession arrives at the opposite bank, not, I imagine, of the river, but of the Lake† of the Libyan suburb, and follows the officiating priest along the sandy‡ plain. The "sister" of the deceased, embracing the mummy,§ addresses her lost relative; flowers, cakes, incense, and various offerings are presented before the tomb; the ululation of the men and women continues without, and several females, carrying their children in shawls suspended from their shoulders, join in the lamentation. On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their face with mud,‖ a custom recorded by Herodotus¶ and Diodorus,** and still retained in

* Palm branches are among the number. These are still carried every Friday by the Moslem inhabitants of Egypt in their weekly visit to the tombs of their relations.

† Vide p. 77.

‡ It is colored yellow.

§ There are two female figures in this tomb. Eight lines of hieroglyphics above contain the address or lamentation of a female, who calls herself "your sister Remait," (or Retmai.)

‖ It is scarcely necessary to observe that this cannot be "*clay*," which in some cases they would have to bring from a great distance, but the dust and earth beneath their feet.

¶ Lib. ii. s. 85. ** Lib. i. s. 91.

the funeral ceremonies of the Egyptian peasants to the present day. The former states, that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing* a girdle, and having their bosoms bare, accompanied by all their intimate friends; the men also make similar lamentations in a separate company."

But I cannot agree with the learned M. Larcher (whose admirable notes and translation of Herodotus do him so much honor), that "this custom was not yet introduced into Egypt at the death of the patriarch Jacob;" nor can I admit, that the reason for embalming the body arose from a "belief that the soul remained within it as long as it was preserved;" and still less, from "their being unable to bury their dead during the whole of the inundation." This last would indeed prove that the Egyptians had not advanced very far in the arts of civilisation, since we should infer that the use of boats was totally unknown to them; and the former is at variance with all that history or the sculptures have transmitted to us concerning their ideas on this subject.

Besides other interesting groups on this wall, are the figures of the mother, wife, and daughter of

* The word in the original may imply that the girdle was supported by a strap over the shoulder, as we see on some of the figures in this tomb.

the deceased, following a baris drawn by oxen, where the character of the three ages is admirably portrayed.

In the inner chamber are an Egyptian house and garden, the cattle, and a variety of subjects, among which may be traced the occupations of the weaver, and of the gardener drawing water with the pole and bucket, the *shadoof* of the present day.

Statues in high relief are seated at the upper end of this part of the tomb, and on the square pillars in its centre are the names of Amunoph I. and his queen Ames-nofri-are.

There are but few other catacombs * worthy of a visit, unless the traveller makes a protracted stay at Thebes, and is desirous of collecting every thing that they present for the study of hieroglyphics or the customs of the Egyptians; in which case he will do well to examine all that are numbered in my survey, except those behind the hill of Shekh abd el Qoorneh, which are unsculptured.

Few, indeed, feel inclined to sacrifice their time in a research of this kind, and one or two days frequently suffice *to look over* the whole of Thebes.

All, it must be allowed, cannot be equally in-

* In the Assaseef the principal tombs are those marked K. P. Q. R., which I have already mentioned; and on the Drah Aboo Negga a few sculptures are found in C. D. G. J. L. R. S. T. U. V. W. and Y.

terested in the examination of Egyptian antiquities; and to become sufficiently acquainted with the style of their architecture and sculpture, so as to judge of and compare those of different epochs, to comprehend the subjects represented, or impassionately to distinguish their beauties or defects, require much more time and attention than the generality of travellers can be expected to afford; but the limited space of one or two days is not actually sufficient to entitle any one to the pretensions of having seen Thebes.

The greatest enemy to deviation from the rules of Grecian art cannot fail to take a lively interest in the study of the Egyptian school, were it merely from the circumstance of its having been the parent of that refined and exquisite taste which has ennobled the name of Corinth and of Athens; where superior talent, unrestrained by the shackles of superstitious regulations forbidding the smallest deviation from prescribed rules as unpardonable profanation,* rose to that perfection which the student of nature can alone attain. In spite of all the defects of Egyptian art, it has at least the

* According to Synesius, the profession of artist was not allowed to be exercised by any common or illiterate persons, lest they should attempt anything contrary to *the laws* and regulations regarding the figures of the gods; and Plato (in his second Book of Laws) says "they never *suffered* any painters or statuaries to *innovate* anything in their art, or to invent any new subjects or any new habits . . . . Hence the art still remains the same, the rules of it still the same."

great merit of originality; nor can any one, however prepossessed against it, deny the imposing grandeur of the Theban temples, or the admirable style of drawing in the unfinished chamber of Belzoni's tomb, and other monuments of the earlier eras, where the freedom of the outlines evinces the skill of no ordinary artist.

The character of the animals of their country, whether quadrupeds, birds, or fish, will be allowed by every one to be faithfully maintained; nor is this a slender proof of the progress of the arts, or of the talent of a draughtsman. And though the employment of granite,* particularly for statues, cannot be considered the result of refined taste, it will at least be admitted that the perfection they arrived at in engraving this stone intimates wonderful ingenuity, and testifies the advanced state of Egyptian sculpture at a most remote period.

That they borrowed nothing from the Greeks will never be questioned by any one in the least acquainted with Egyptian antiquities, though some have imagined that the accession of the Ptolemies introduced a change, and even an *improvement*, in the style of Egyptian sculpture. A change had, indeed, *already commenced*, and was making fatal progress during the era of those monarchs, but this was the prelude to the total decadence of

* They covered the granite with a thin coating of stucco, and coloured the hieroglyphics generally red, green, or blue.

Egyptian art; and shortly after the Roman conquest, the human figure, the hieroglyphics, and even the subjects represented in the temples, scarcely retained a trace of their former spirit. Yet their edifices were grand and majestic, and the antiquary feels additional regret as he contemplates the remains of that era, bespeaking still the existence of Egyptian science, whose unworthy sculpture betrays the secret of its downfall. Architecture, more dependent on adherence to certain rules than the sister art, was naturally less speedily affected by the decline of the taste and ingenuity of its professors; and as long as encouragement was held out to their exertions, the grandest edifices might yet be constructed from mere imitation, or from the knowledge of the means necessary for their execution. But this could never be the case with sculpture, which had so many more requisites than previous example or mere custom,—nor could success be attained by the routine of mechanism, or the servile imitation of former models.

However slight may be the interest felt by a stranger who only visits Egyptian monuments to satisfy the curiosity generally entertained for distant objects, none can look upon the remains of Thebes without feeling persuaded of the grandeur of the city they once adorned, or the skill of the artists who directed their execution.

As many who are pressed for time, or who consider them in this light rather than deserving minute investigation, may desire some directions as to the quickest mode of satisfying the object they have in view, I shall briefly mention those most deserving of notice,* and the order in which they may be visited. I do not hesitate to recommend Qoorneh as the commencement, and Karnak † as the close of these excursions; and it is scarcely necessary to add, that for visiting the valley of the Kings, and the other tombs, candles are indispensable, and a small supply of water.

By setting off early in the morning and following the course of the valley, a ride of about an hour, you may visit the six principal tombs of the Kings,‡ and ascending to the south-west may cross the hills to Medeénet Háboo; and if sufficient time remains, the two colossi of the plain, and the palace of the second Remeses may be seen, on your return to the river.

The next morning, after looking over the small temple of old Qoorneh, you may visit the three

* For other details of this subject I refer to the preceding pages.

† Those who arrive from India by Kossayr generally see Karnak before any other of the ruins of Thebes, and consequently lose much interest they would otherwise feel in examining the remains of this city; but I cannot but recommend them to pass its precincts and defer their visit till they have seen Qoorneh. If the traveller stops at Thebes on *returning* from the cataracts, Luqsor may be seen on his way to Qoorneh.

‡ Marked 17. 11. 9. 6. 1. and 14.

principal tombs * of the Assaseef, and the temple below the cliffs at the north-west extremity, from which a path will lead you to the hill of Shekh Abd el Qoorneh, where, at all events, you must not fail to see the tomb, Number 35, and as many of those mentioned in the preceding pages as your time and inclination will permit. Hence a short ride, one third of a mile, will take you to the Ptolemaic temple of Dayr el Medeéneh, from which you may return (if you have not satisfied your curiosity the day before) by the colossi of Amunoph, the palace of Remeses II., and the scattered remains in their vicinity.

This is the most superficial view a traveller ought to allow himself to take of the Qoorneh side of Thebes. Crossing the river in his boat the same evening he will be enabled to start early the next morning to the ruins of Luqsor; and after examining all that the temple presents, which will occupy a very short time, may continue his ride to Karnak. This he had better look over entirely the first day, and reserve a closer investigation for a second visit, for two days are not certainly too much for the mere examination of this immense ruin.

* Marked *a*, Q. R.

Chapter IV.

'LUQSOR, EL UQSOR, OR ABOO 'L HAGGÁG, CALLED BY THE ANCIENT EGYPTIANS "SOUTHERN TAPE';" AND EL KARNAK.

'Lúqsor, which occupies part of the site of ancient Diospolis, still holds the rank of a market town, the residence of a Káshef, and the head-quarters of a troop of Turkish cavalry. Its name signifies the Palaces,* and some might perhaps feel inclined to trace in that of El Qasryn, or El Uqsorayn (the dual of the word Qasr) by which it is sometimes designated, the existence of the two distinct parts of this building, erected by Amunoph III. and Remeses II.† The former monarch, who, at the time

* 'Lúqsor, El Uq'sor, and El Qosóor, are the plurals of Qasr, a palace, country seat, pavilion, or any large mansion. Aboo 'l Haggág signifies "the father of the pilgrims," from the Shekh there *worshipped*. Throughout Egypt, victims are immolated to these demi-gods, *more veterum*.

† On the obelisks, and on some of the architraves, we find mention made of the palace or "abode of Remeses;" but it does not imply that this monarch resided merely in the part erected by him. If so, where were the apartments of the royal abode? an open court, or the staircases of the propyla, would have been *uncomfortable*. The addition of this front gave Remeses a right to introduce the mention of *his* palace; and his accession to the throne, long since evacuated by Amunoph, authorised him to occupy also that part which his predecessor had erected. Had Amunoph still reigned, Remeses might have been contented with what *he added to the*



From a Drawing by J. G. Wilkinson. *Printed by C. Hullmandel*

OBELISKS IN FRONT OF THE TEMPLE OF LUQSOR.

of its foundation, appears to have reigned conjointly with his brother, built the original sanctuary and circumjacent chambers, with the addition of the large colonnade and the pylon before it, to which Remeses II. afterwards added the great court, the pyramidal towers, or propyla, and the obelisks and statues.

These, though last in the order of antiquity, necessarily form the present commencement of the temple, which, like many others belonging to different epochs, is not "two separate edifices," but one and the same building. A dromos, connecting it with Karnak, extended in front of the two beautiful obelisks of red granite, whose four sides are covered with a profusion of hieroglyphics, no less admirable for the style of their execution than for the depth to which they are engraved, which in many instances exceeds two inches.*

original building; but if he really intended it to be a "separate monument, distinct from the Amenophium," as M. Champollion states, it does not maintain the appearance he proposed.

* The faces of the obelisks, particularly those which are opposite each other, are remarkable for a slight convexity of their centres, which appears to have been introduced to obviate the shadow thrown by the sun even when on a line with a plane surface. The exterior angle thus formed by the intersecting lines of direction of either side of the face, is about 3°, and this is one of many proofs of their attentive observation of the phenomena of nature. Since writing the above, the French have removed the westernmost of these two obelisks, in order to transport it to Paris; and being there at the time of its descent, I observed beneath the lower end on which it stood the nomen and

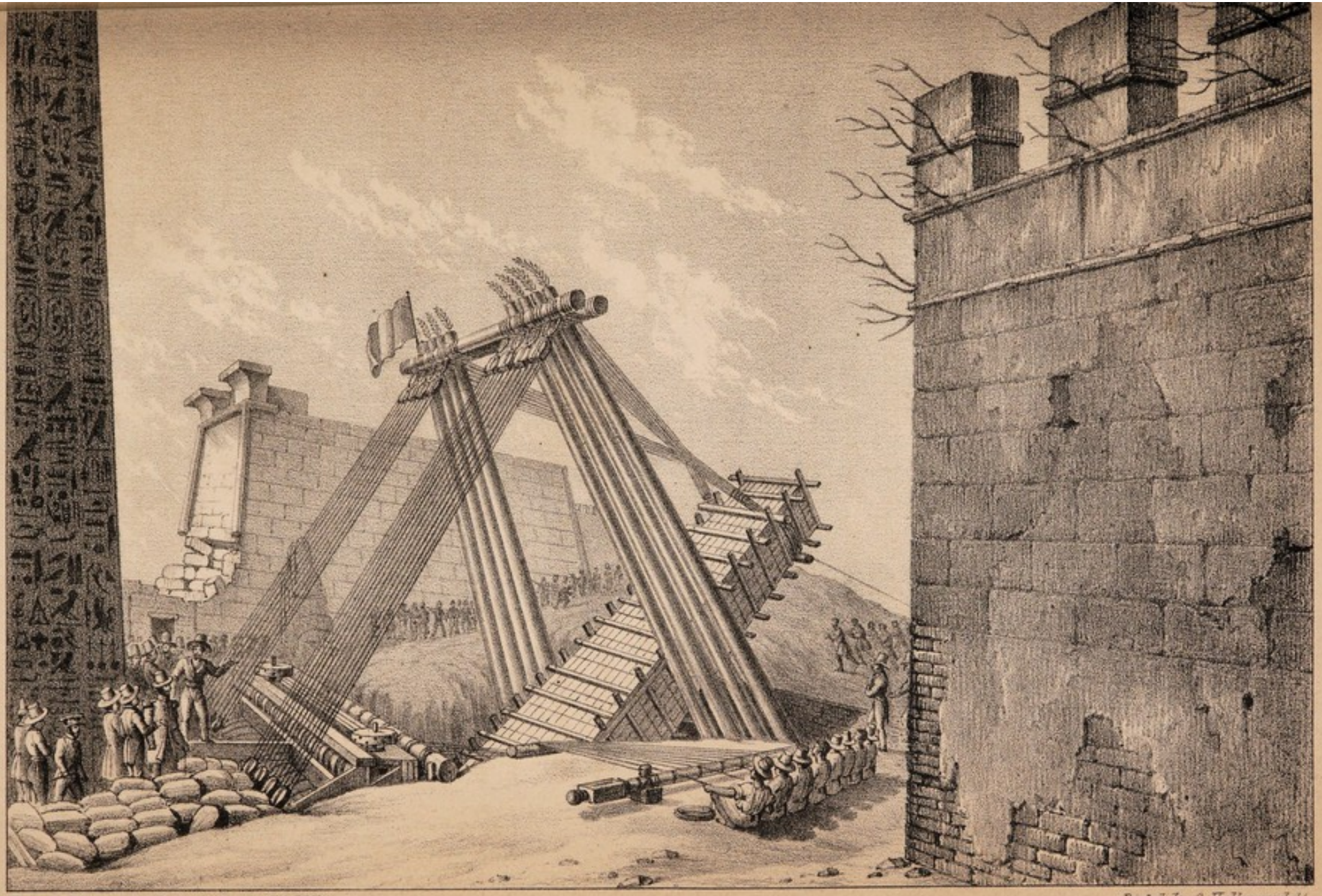
Two sitting statues of the same Remeses are placed behind these, one on either side of the pylon; but, like the obelisks, are much buried in the earth and sand accumulated around them. Near the north-west extremity of the propyla, another similar colossus rears its head amidst the houses of the village, which * also conceal a great portion of the interesting battle-scenes on the front of these towers. At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The area, whose dimensions are about 190 feet by 170, is surrounded by a peristyle, consisting of two rows of columns, now almost concealed by the hovels and mosk of the village. The line of direction no longer continues the same behind this court, the Remessean front having been turned to the eastward,† in order to facilitate its connexion with

prenomen of Remeses II. (the Great), Variation *i*, 2, given in my plate of the kings. A slight fissure extended some distance up the lower part *before* it was erected, and it had been secured by two wooden dove-tailed cramps, which were destroyed by the humidity of the earth in which the base had become accidentally buried.

* They have since been removed by the French.

† M. Champollion accounts for this deviation from its being "a separate monument, distinct from the Amenophium," and censures travellers for "supposing them to form one whole, which," he adds, "is not the case." This idea is singular for an Egyptian antiquary. *Lit. Gazette*, Letter 12. Besides, it cannot be said to be "*connected by* the great colonnade with the Amenophium," as that savant affirms, since the colonnade was built by Amunoph, and not by Remeses.



From a Drawing made on the Spot by J. G. Wilkinson. *Printed by C. Hullmandel.*

REMOVAL OF THE Wt OBELISK OF LUQSOR.

the great temple of Karnak, rather than to avoid the vicinity of the river, as might at first be supposed.

Passing through the pylon of Amunoph, you arrive at the great colonnade, where the names of this Pharaoh and his brother are sculptured. The latter, however, has been effaced, probably by order of the surviving monarch, as is generally the case wherever it is met with, and those* of the immediate successor of Amunoph III. and of Osirei are introduced in its stead.

The length of the colonnade to the next court is about 170 feet, but its original breadth† is still uncertain, nor can it be ascertained without considerable excavation. To this succeeds an area of 155 feet by 167,‡ surrounded by a peristyle of twelve columns in length and the same in breadth, terminating in a covered portico of thirty-two columns, 57 feet by 111.

Behind this is a space occupying the whole breadth of the building, divided into chambers of different dimensions, the centre one leading to a

* On the exterior of the temple, at the south-east side, is the name of Remeses III.

† It can scarcely be confined to the line of the wall extending from the pylon, which would restrict its breadth to sixty-seven feet; but there is no part of the wall of the front court where it could have been attached, as the sculpture continues to the very end of its angle. The side columns were probably never added.

‡ This is the measurement within the walls, which are entirely gone, and have been supplied from a comparison with other buildings in the plan I have made of it.

hall* supported by four columns, immediately before the entrance to the isolated sanctuary.

On the east of this hall is a chamber containing some curious sculpture, representing the accouchement of queen Maut-m̀-shoi,† the mother of Amunoph and his brother: the two children nursed by the deity of the Nile, and presented to Amun, the presiding divinity of Thebes; and several other subjects relating to their education and subsequent history.

The sanctuary, which had been destroyed by the Persians, was rebuilt by Alexander (the son of Alexander, Ptolemy being governor of Egypt), and bears his name in the following dedicatory formula: "This additional work made he, the king of men, lord of the regions, Alexander,‡ for his father Amunre, president of Tapé (Thebes); he erected to him the sanctuary, a grand mansion, with repairs§ of sandstone, hewn, good, and hard stone, instead

* The door of this was closed by the Christians, who cut the niche of their altar in its place.

† Tmauhm̀shoi or Tmaum̀shoi. The Thebans use *s* or *sh* for *g*, as *som* for *gom*, *ǹshi* for *ǹge*, *shoi* for *goi* ("a boat"), &c.

‡ I omit the prenomens of these kings, as being mere titles, and forming no part of the name, unless we reserve that in the original Egyptian. The meaning of this is, "Beloved of Amun and approved by Re."

§ We have no exact word to express this group, for it signifies any addition made to a built or excavated temple in sculptural or architectural details. Here, in fact, "repairs" is not the word we want, as the sanctuary was entirely *rebuilt*. It answers to the Arabic *zecádeh*, "increase" or "addition."

of* ———————— his majesty, the king of men, Amunoph." Behind the sanctuary are two other sets of apartments, the larger ones supported by columns,† and ornamented with rich sculpture, much of which appears to have been gilded.

Behind the temple is a stone quay, of the late era of the Ptolemies or Cæsars, since blocks bearing the sculpture of the former have been used in its construction. Opposite the corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain, now lying between it and the ruins of Karnak, and which may be traced by the descent of the surface of that ground it gradually deserted. The southern extremity of this quay is of brick, and indicates in like manner the former direction of the stream, which now, having formed a recess behind it, threatens to sweep away the whole of its solid masonry, and to undermine the foundations of the temple itself.

The road to Karnak lies through fields of *halfeh*,‡

* The meaning is evidently, "instead of that destroyed (by the Persians), which had been erected by Amunoph." At Karnak, the expression "*pounded*" seems to refer to the cotemporary destruction of its sanctuary.

† The mode of roofing their buildings prevented the possibility of their having halls of any great size without a profusion of columns, which necessarily took off from the general effect and from the actual space.

‡ A coarse wild grass; the poa cynosyroïdes.

indicating the site of ancient ruins, and here and there, on approaching that magnificent building, the direction of the avenue and the fragments of its sphinxes are traced in the bed of a small canal, or watercourse, which the Nile, during the inundation, appropriates to its rising stream. To this succeeds another dromos of Criosphinxes, and a majestic Pylon of Ptolemy Euergetes, with his queen and *sister*, Berenice,* who, in one instance, present an offering to their predecessors and parents, Philadelphus and Arsinoe. In one of the compartments within the doorway the king is represented in a Greek costume, of which there are some other instances in Ptolemaic ruins. Another avenue of sphinxes extends to the propyla of the isolated temple behind this gateway, which was founded by Remeses IV., and continued by Remeses VIII. and a late Pharaoh, who added the hypæthral area and the propyla. His name, and the exact era at which he flourished, are not precisely ascertained ; but if, as is very probable, we are authorized to read Bocchoris,† this part will date in the time of the twenty-fourth dynasty, or about 810 B. C. Other

* Philadelphus had a daughter named Berenice, who married Antiochus Theos; but this queen should be daughter of Magas, king of Cyrene, and half-brother of Philadelphus.

† In the "remarks" of my Materia Hierogl. I have stated my reasons for this conclusion. Pehər is the reading of the hieroglyphics, in the nomen of this king, which being pronounced Ba*h*or, and in the Memphitic dialect Ba*kh*or, gives with the Greek termination the name before us.

names appear in different parts of the building, among which are those of Amyrteus and Alexander on the inner and outer gateways of the area.

The principal entrance of the grand temple lies on the north-west side, or that facing the river. From a raised platform commences the avenue of Criosphinxes * leading to the front propyla, before which stood two granite statues of a Pharaoh.† One of these towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flag-staffs usually placed in front of these propyla; but no sculptures have ever been added to either face, nor was the surface yet levelled‡ to receive them. Passing through the pylon of these towers, you arrive at a large open court, two hundred and seventy-five feet by three hundred and twenty-nine, with a covered corridor on either side, and a double line of columns down the centre.§ Other pro-

* These, like many other sphinxes, have an Osiride figure of the king attached to their breast.

† No doubt of Remeses II., who added the front area and propyla. The three isolated chambers in this area are of the second predecessor of Remeses III.

‡ I have already noticed in chap. vi., and in my "Extracts," p. 14, the real acceptation of this expression of Herodotus when speaking of the pyramids, which has been translated "to cover with a casing."

§ I merely now propose giving the position and dimensions of the principal parts of this temple, according to their architectural

pyla* terminate this area with a small vestibule before the pylon, and form the front of the grand hall, one hundred and seventy feet by three hundred and twenty-nine, supported by a central avenue of twelve† massive columns, sixty-six feet high (without the pedestal and abacus), and twelve in diameter; besides one hundred and twenty-two of smaller, or rather less gigantic dimensions, forty-one feet nine inches in height, and twenty-seven feet six inches in circumference, distributed in seven lines on either side of the former. Other propyla close the inner extremity of this hall, beyond which are two obelisks, one still standing on its original site, the other having been thrown down and broken by human violence. A small propylon succeeds to this court, of which it forms the inner side; the next contains two obelisks‡ of larger dimensions, being ninety-two feet high and eight square, surrounded by a peristyle, if I may be allowed the expression, of Osiride figures. Passing between two dilapidated propyla you enter another

situation, since their chronological order must necessarily be rather retrograde and complex, and commence in the centre, not at the entrance of the building.

* The lintel-stones covering the doorway between these propyla were forty feet ten inches long.

† Originally fourteen, one having been afterwards inclosed within the masonry of each of the front propyla, (at Number 7.) This was apparently an alteration made by Osirei himself, the founder of the hall.

‡ Dedicated to Amunre by Amunneitgori, in honour of Thothmes I.

smaller area, ornamented in a similar manner, and succeeded by a vestibule, in front of the granite gateway of the pyramidal towers, which form the façade of the court of the sanctuary. This last is also of red granite, divided into two apartments, and surrounded by numerous chambers of small dimensions, varying from twenty-nine feet by sixteen, to sixteen feet by eight. A few polygonal columns of the early date of Osirtesen I., the contemporary of Joseph, appear behind these in the midst of fallen architraves of the same era, and two pedestals of red granite * crossing the line of direction in the centre of the open space to the south-east, are the only objects worthy of notice, until you reach the columnar edifice of the third Thothmes. The exterior wall of this building is entirely destroyed, except on the north-east side; to it succeeds a circuit of thirty-two pillars, and within this square are twenty columns, disposed in two lines, parallel to the outer walls, and to the back and front row of pillars. Independent of the irregular position of the latter, with regard to the columns of the centre, an unusual caprice has changed the established order of the architectural details, and capitals and cornices† are reversed, with-

* They may have supported obelisks, but they are not square, like the basements of those monuments, and rather resemble, for this reason, the pedestals of statues. Their substructions are of limestone.

† For this innovation of the cornices there is some excuse, as

out adding to the beauty or increasing the strength of the building. A series of smaller halls and chambers terminates the extremity of the temple, one of which * is remarkable as containing the names of the early predecessors of Thothmes III., their founder. In the western lateral adytum † are the vestiges of a colossal hawk seated on a raised pedestal; the sculptures within and without containing the name of Alexander, by whose order this was repaired and sculptured.

The total dimensions of this part of the temple, behind the inner propyla of the grand hall, are six hundred feet, by about half that in breadth, making the total length, from the front propyla to the extremity of the wall of circuit, inclusive, one thousand one hundred and eighty feet. The additions made at different periods, by which the distant portions of this extensive mass of buildings were united, will be more readily understood from an examination of the survey itself than from any description, however detailed, I could offer to the reader; and from this it will appear that Diodorus is fully justified in the following statement: ‡ that "the circuit of the most ancient of the four temples at Thebes measured thirteen stadia," or about one

more light was thereby admitted from the windows of the upper part.

* Marked 14. † Number 17.

‡ Diod. lib. i. s. 46. Indeed it will be found to surpass the measurement of the historian by at least two or three stadia.

mile and two-thirds English; the thickness of the walls, "of twenty-five feet," owing to the great variety in their dimensions, is too vague to be noticed; but the altitude of the building, to which he allows only forty-five cubits, falls far short of the real height of the grand hall, which, from the pavement to the summit of the roof, inclusive, is not less than eighty feet. *

We next proceed to examine the comparative antiquity of the component parts of the grand pile of Karnak, and to trace the gradual extent of the oldest of the four great temples of Diospolis, and the epoch of the subsequent additions† which tended to its aggrandizement, and ultimately entitled it to a pre-eminent rank among the most extensive and stupendous monuments in the world.

No part, in my opinion, remains of its earliest foundation; but the name of Osirtesen ‡ suffices to support its claim to an antiquity surpassing that of every other building in Thebes by at least one hundred years. The original sanctuary, which may have been of sandstone, must

* The propyla are of course considerably higher. Diodorus alludes to the temple itself.

† As I must refer the reader to the Survey, I shall indicate each by the letter attached to it.

‡ Many names of Egyptian monarchs anterior to Osirtesen I. appear in the sculptures of Thebes, but no monument remains erected by them. I have found in the Assaseef a broken block, the fragment of an ancient building, having that of his immediate successor.

have existed in and previous to the reign of this monarch, and probably stood on the site of the present one,*—an opinion confirmed by the circumstance of our finding the oldest remains in that direction, as well as from the proportions of the courts and propyla, whose dimensions were necessarily made to accord with the symmetry of the previous parts, to which they were united. All is here on a limited scale, and the polygonal columns† of Osirtesen, the prototype of the Greek Doric, evince the chaste style of architecture in vogue at that early era.‡

Subsequently to the reign of this Pharaoh were added the small chambers of Amunoph I.,§ the obelisks of Thothmes I., the great obelisks, and the rooms‖ near the sanctuary of Amunneitgori, and on the corresponding side those of Thothmes II.

These constituted the main part of the temple at this period. The succeeding monarch, Thothmes III., made considerable additions to the buildings and sculptures, as well in the vicinity of the sanc-

* Marked 9. The restoration of Philip is mentioned in the hieroglyphics, as also the name of Thothmes, the first monarch who built this sanctuary of *granite*.

† Marked 12 of the ground plan in the Survey.

‡ M. Champollion supposed that this Pharaoh, in whose reign the grottos of Beni Hassan were commenced, was "the second king of the twenty-third dynasty, in the ninth century B.C.;" but he afterwards perceived that he was a member of the sixteenth, at the commencement of the eighteenth century B.C.

§ Marked 8. ‖ Marked 12.

tuary as in the back part of the great inclosure, where the columnar building above mentioned, the side chambers, and all the others in that direction, were added by his orders.

The sanctuary destroyed by the Persians, and since rebuilt by Philip Aridæus,* was also of the same Pharaoh ; most probably having been at first, like the rest of the temple, of sandstone, and re-erected by him of red granite.† The wall Number 11 is double, the inner part bearing the name of Amunneitgori, the actual face that of Thothmes III., who presents to the god of Thebes a variety of offerings, among which are two obelisks ‡ and two lofty tapering staffs, similar to those placed before their propyla.§ At the close of his reign the temple only extended‖ to the smaller obelisks, before which were added by Amunoph III. the

* That is during his reign, Ptolemy Lagus being then only governor of Egypt in his name.

† A block of red granite, now forming part of the ceiling, bears the name of the third Thothmes, having most probably belonged to the first granite sanctuary.

‡ Mr. Burton, who first discovered and cleared the sculptures of this wall, has given a copy of them in his " Excerpta." The obelisks were of " granite."

§ I once thought they might be the granite pillars before the sanctuary, whose summits are fallen ; but these sculptured representations do not imitate the devices of the water-plants with which they are ornamented.

‖ To give a minute explanation of the different additions made previous to this Pharaoh, requires a much larger plan than that given in the Survey ; I therefore only propose for the present a general view of the subject.

propyla (D.), whose recesses * for the flagstaffs, proving them to have been originally the *front* towers of the temple, are still visible on the north-west face.

The propyla to the south-west were already erected in the reigns of the Thothmes, as I shall have occasion to remark presently.

In the third reign after Amunoph the grand hall (C.) was added by Osirei, the father of Remeses II., about 1380 B. C. ; and besides the innumerable bas-reliefs that adorn its walls, historical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the north-east side.

In the next reign other grand additions were made by the son of the last monarch, who completed the sculptures on the south-west side of the grand hall and exterior of the wall of circuit, and built the area in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. Succeeding monarchs continued to display their piety, to gratify their own vanity, and to court the good will of the priesthood, by making collateral additions to the buildings erected by their predecessors ; and the several isolated monuments becoming attached to the principal pile formed at length one whole, connected either by grand avenues of sphinxes or by crude brick in-

* The back wall of the grand hall has been placed *against* the north-west face of these propyla.

closures. The principal edifices united to the main temple by the successors of the second Remeses are the three chambers below the front propyla (B, 2), and the small but complete temple on the west side of this area;* the latter by Remeses III., the former by his second predecessor, Osirei II.†

Several sculptures were added during the twenty-second dynasty at the west corner of the same area; and on the exterior wall, near the doorway, are the names of the captive towns and districts, which the first Sheshonk (Shishak of the Scriptures) boasted to have taken in his expedition against Jerusalem, B. C. 971. The columns in this court, one alone of which is now standing, bear the name of Tirhaka, Psamaticus I., and of Ptolemy Philopator; and the gateway between them and the grand hall were altered by Ptolemy Physcon, and additional sculptures,‡ bearing his name, were inserted amidst those of the second Remeses.

Of the other monuments, originally detached from the main body of the temple, the most ancient are the propyla, X, Z, and a temple of Amunoph III. (K)§ on the north-east of the great inclosure

* Marked 9.

† I am by no means certain as to the real phonetic name of this or of the first Osirei. It is perhaps Oei.

‡ At 6 and 7. At 7, on the left, *entering*, he wears a Greek helmet.

§ Other names, in the different parts of this building, are of Pthahmen, Remeses IV., Amyrteus, Hakōris, and some of the Ptolemies.

which, once adorned with elegant sculptures and two granite obelisks, is now a confused heap of ruins, whose plan is with difficulty traced beneath its fallen walls.

In front of it stands a well-proportioned pylon, bearing the names and sculptures of Ptolemy Euergetes with Berenice, and of Philopator; beyond which an avenue of sphinxes extends to a raised platform at its north-east extremity. The pylon, which was of a much earlier date than the sculptures it bears, having attached to it the statues of Remeses II.,* is the only part of this building which has escaped the fury of the invader; and though we may with reason attribute a considerable part of the destruction of Thebes to the Persian conquest, the names on this pylon, and many *Ptolemaic* additions to the temple of Amun, fully prove that its capture by Lathyrus was not less detrimental to this city than the previous invasion of Cambyses.

A protracted siege of three years had exasperated the Ptolemaic conqueror against his rebellious subjects, and he sought, by the destruction of Thebes, to wound the pride of its inhabitants, while he wrested from them for ever the means and prospect of future resistance.

The feeling which induced the Persians to deface its monuments was of a different nature. They

* The feet, and fragments scattered before them, are all that remain of these colossi, having been destroyed at the same time as the temple. They were of gritstone, and of a very good style.

were now masters of Egypt; they were not more inimical to the Thebans than to any other of the inhabitants of the country; the destruction of the statues or the sanctuaries* of their temples was prompted by a contempt for their votaries, not by the fury of an injured master; and the pillage of all that was capable of being removed, and the burning of a captured city, were rather the custom of the day than any extraordinary severity exercised by the conquering enemy.

The Persians were hostile to Egypt; Lathyrus was solely enraged against the Thebans, and on them the whole weight of his vengeance naturally fell. And the animosity of civil war, inflamed by jealousy against a neighbouring rival, prompted the Egyptian victors to destroy those monuments which contributed to the grandeur or the strength of Thebes.

Had the temple before us been demolished at the earlier period of the Persian invasion, it is needless to remark that the sculptures of the pylon would not have been added during the Ptolemaic reigns to adorn a mass of ruins, or that the Persians would not have left this gateway *alone* untouched; and though to the conquest of Cambyses is to be attributed a great part of the destruction of Thebes, modern visiters have more reason to regret the im-

* Ptolemy spared the sanctuaries, the abode of the gods he pretended to respect, as being common to other parts of Egypt; the Persians, on the contrary, derided the religion of the Egyptians.

placable rage of the Greek monarch, which reduced it to so deplorable a state that it "no longer deserved a rank among the cities of Egypt." Nor indeed did it ever revive from this fatal blow; and though the respect for the deities there worshipped, or the interest of the Theban priesthood, induced the succeeding Ptolemies* to repair several of the gateways and other parts of these ancient buildings, Thebes gradually sank into oblivion, and its reduced population, divided into separate bodies, withdrew to small villages within its former precincts.†

The propyla before alluded to‡ are of the early date of the first, second, and third Thothmes, and of Amunoph II.; and on the southernmost of the two§ we find the mention of additional work or repairs made by king Osirei to the temple of Amunre.

Other monarchs have added sculpture to different parts of these two areas, in which appear the names of Remeses II. and III. with some other early Pharaohs.

To the south-east is a lake or spacious reservoir, lined with masonry, which still receives the water of the rising Nile, as it oozes through the ground; and

* Particularly Dionysus, who also restored part of *this* temple of Amunoph; so that it must have been destroyed *again* subsequently to his reign. There happened a sedition in the Thebaid under Corn. Gallus, but Strabo says it was easily quelled; which would imply that Thebes was not besieged on that occasion.

† This happened before the time of Strabo, who mentions the circumstance, lib. xvii.

‡ p. 180. § Marked Z.

on its banks are a few small ruins* of the late epoch of Psammouthis, of the twenty-ninth dynasty. The small edifice† of the front area is of the second Amunoph, but the name on these propyla is of the successor of Amunoph III., the androsphinxes‡ bearing that of Osirei II. In the small isolated edifice (O), are those of Thothmes I. and the third Amunoph,§ whose statues of black granite adorn the inner door-way.

The ruins within the crude brick inclosure of the western lake are of various epochs; and among the sculptures are observed the names of Thothmes III., Amunoph III., Sheshonk I., and Ptolemy Dionysus. The temple (T, 3), and statues, which once stood before it, are of Remeses II.; and that on the western corner of the lake, also adorned with two granite statues, is of Remeses III. Numerous figures of black granite, representing the lion-headed goddess, are deposited in the precincts of the inner inclosure; and some elegant androsphinxes, on the left of the front door, are worthy of notice.

The water of this lake also receives an annual supply, through the soil, from the Nile; but being strongly impregnated with nitre, and other salts, and stagnant during the heat of the summer, it is no longer drinkable.

The sculptures of the Pylon,‖ behind the great

* Marked 25, 26, 27. † Marked 28. ‡ Number 39.

§ These are *sitting* statues; the former *stood* somewhere near the same door.

‖ Marked 21.

temple, have never been completed. In the doorway is the name of Nectanebo, and on the upper part of the south-east side those of Ptolemy Philadelphus, and of Arsinoë, his sister and second wife.

In the area, within this gateway, are a few other remains, of the time of Osirei, Remeses II.,* Tirhaka,† Ptolemy Physcon, Dionysus, and Tiberius. The commencement of it, however, dates from the earlier era of the third Thothmes, as the statues‡ placed against the wall of circuit of the great temple have the name of this Pharaoh. By the same monarch was founded the small edifice§ on the east of the crude brick inclosure, where the names of Remeses III.,‖ of Sabaco, and of the Ptolemies Philopator, Euergetes I. and II., Alexander I., and Auletes or Dionysus, are also met with. The small ruin E is of Psamaticus III., and H of Amyrteus of the twenty-eighth dynasty, L of Philopator, Q of Euergetes II. with the two Cleopatras, and of Dionysus, and at R is the name of a Cleopatra.

Such are the dates of the principal parts of this extensive mass of buildings, which I have endeavoured to state in as brief a manner as possible, omitting, of course, the mention of the numerous

* Number 19. † The columns, Number 20.

‡ Number 18. § F.

‖ Probably only a stone used at a later period. The gateway to the south of E was added by his order.

repairs made at different times by other of the Pharaohs and Ptolemies.

The principal historical sculptures are on the exterior of the great hall. Those on the north-east side are of Osirei I.,* and relate to his campaigns in the East. To commence with the northern extremity :† the upper compartment represents the king attacking a fortified town situated on a rock, which is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The suite of this is entirely lost.

In the first compartment of the second line the king engages the enemy's infantry in the open field, and having wounded their chief with a lance, entangles him with his bow-string, and slays him with his sword. The drawing in these figures is remarkably spirited, and cannot but be admired by the greatest sceptic; nor are the principal groups of any one of these subjects the productions of inferior artists, but of men whose talents

* By adding the article, which would make Posirei, we might suppose him to be the Busiris of Diodorus, and the great additions made by him to this temple to have led to the belief of his having been the founder of Thebes itself. The P in Coptic is pronounced B. If Remeses II. be Sesostris, the name Amunoph, which was said to be that of his father, may have been derived from, or confounded with the title Amunmai, "the love (or beloved) of Amun," forming part of the nomen of Osirei.

† Marked C, 1.

would do credit to a later epoch than the fourteenth century before our era. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, engages hand-in-hand with the chiefs of the hostile army; one has already fallen beneath his spear, and trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his victorious hand. Returning in triumph, he leads before his car the fettered captives, whom he offers, with the spoil of the cities his arms have taken, to Amunre, the god of Thebes. This consists of vases, silver, gold, precious stones (?) and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians, and the chariots and infantry of the Rot-ñ-no. Their chief is wounded by the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear; he attempts to quit his car as his companion falls at his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost consternation.* The victorious return of king Osirei is the next subject; and alighting from his chariot, he enters the temple of

* One is on horseback. There are several instances of this in their battle scenes, but no Egyptian is thus represented, at least to my recollection. Hence it would seem that this custom was considered by the Egyptians more particularly characteristic of the Eastern or Northern nations. Homer, in like manner, describes his heroes in cars. But v. note infra, p. 194.

Amunre to present his captives and booty to the protecting deity of Thebes. He then slays with a club* the prisoners of the two conquered nations in the presence of Amunre, the names of whose towns and districts are attached to other figures on the lower part of the wall.

The order of the other historical subjects commences at the south-east angle.† In the lower line the Egyptians attack the infantry of an Asiatic enemy in the open field, the same Rot-ñ-no, or Reten-no, whose dress and colour, if they are the same as those represented in the Theban tombs, prove them to have inhabited a country very far to the north of Egypt. The Egyptians subdue them and make many captives, and their march, perhaps during their return, is directed through a series of districts, some of which are at peace with, others tributary to them.‡ The inhabitants of one of these fortified cities come out to meet them,§ bringing

* I do not suppose from this that the Egyptian monarchs actually sacrificed their captives; they were found much more useful as slaves than victims.

† Marked C 3 in the Survey.

‡ The following, inscribed over the king, is peculiarly Egyptian: "The good god, the sun of Khemé (Egypt), the moon of all the regions, Mandoo towards the Gentiles," &c. To the nations mentioned by Ammianus Marcellinus, who were famed for pompous titles, we might now add the Chinese and Turks, who vie with any people of antiquity for absurdities of this kind.

§ From the date of his first year this should be the first campaign of Osirei, and precede the others I have before described.

presents of vases and bags of gold, which, with every demonstration of respect, they lay before the monarch as he advances through their country. He afterwards meets with opposition,* and is obliged to attack a hostile army and a strongly fortified town, situated on a high rock, and surrounded by water, with the exception of that part which is rendered inaccessible by the steepness of the cliff on whose verge it is built. It seems to defy the Egyptian army, but the enemy are routed and sue for peace.

Their arms are a spear and battle-axe, and they are clad in a coat of mail, with a short and close dress. The name of the town, Kanana, and the early date of the first year of the king's reign, might lead us to conclude that the defeat of a Syrian nation is here represented; but I leave this subject for a future occasion.

In the other compartments is represented the return of the Pharaoh to Thebes, leading in triumph the captives he has taken in the war, followed by his son and a "royal scribe," with a body of Egyptian soldiers, "the royal attendants, who have accompanied him to the foreign land of the Rot-ñ-no."

The succession of countries and districts he passes through on his return is singularly but ingeniously detailed: a woody and well-watered

* At the angle of the wall. The name is unfortunately lost.

country is indicated by trees and lakes, and the consequence of each town by the size of the fort that represents it; bearing a slight analogy to the simple style of description in Xenophon's retreat.

The Nile is designated by the crocodiles and fish peculiar to that river; and a bridge,* serving as a communication with the opposite bank, is a remarkable object in the picture. A concourse of the priests and distinguished inhabitants of Thebes† comes forth to greet his arrival;‡ and he then proceeds on foot to offer the spoil, and captives he has taken, to Amunre.

* We have, as usual, a bird's-eye view of it, and cannot therefore pronounce whether it was made with arches or with rafters.

† Though probable, it is by no means certain, that Thebes is here represented, especially as the name of that city does not occur in the hieroglyphics. The deputation consists of the "priests, and chief men of the upper and lower countries;" it should therefore rather refer to his entrance into Egypt. Tanis would agree better with the hieroglyphics. The battled edifices on the road bearing the name of the king may either signify that he had a palace at each of these places, or that they were tributary to him. I had imagined that the Egyptians did not make any "permanent settlements" in the East, but this is evidently erroneous—1st. Because we learn from the Bible (2 Kings xxiv. 7, supra cit.) that the possessions "*appertaining* unto the king of Egypt," *even in the time of Neco*, extended to "the Euphrates;" 2nd. From the alliances formed with the nations they subdued, which are noticed at the Memnonium and Medeénet Háboo; 3rd. From the colonization of Colchis by the Egyptians. It is therefore probable that they left Egyptian garrisons in the countries they conquered, from one of which, according to Herodotus, the Colchians were descended.

‡ The interesting sculptures of the lower part of this wall were discovered by Mr. Hay and Mr. Burton. The latter has given a copy of this subject in his "Excerpta."

In the compartments of the upper line the Egyptians attack the enemy in the open field, and oblige them to take shelter in a fortified town situated on a lofty hill flanked by a lake of water. Near its banks and on the acclivity of the mountain are several trees and caverns, amongst which some lie concealed, while others, alarmed for the fate of their city, throw dust on their heads,* and endeavour to deprecate the wrath of the victor.

Their chariots are routed, and the king, having seized the hostile chief, smites off his head, which he holds by the beard. The pursuit of the enemy continues,† and they take refuge amidst the lofty *cedars* ‡ that crown the heights of their mountainous country. The Egyptians follow them to the woods, and heralds are sent by the king to offer them their lives, on condition of their future obedience to his will, and of the payment of an annual tribute. §

Alighting from his car, he awaits their answer, which is brought by an Egyptian officer, who on

* An Eastern custom mentioned in the Bible, represented in the Egyptian tombs, and common at the present day.

† Round the corner of the wall. The suite then returns to the former part of the sculptures.

‡ Such are probably the lofty trees here represented. The name of the people is Limanon; the substitution of *m* for *b* is so very common, that we may be allowed to conjecture that Libanon is intended.

§ Such is the probable construction of the supplications they address to the king, through the intercession of an Egyptian officer.

his return salutes his sovereign, and relates the success of his mission.

In the third compartment, the hero, who in the heat of the fight had alighted from his chariot, gives proofs of his physical powers * as well as his courage, and grasps beneath each arm two captive chiefs; while others, bound with ropes, follow to adorn his triumph, and grace the offerings † of victory to the god of Thebes.

On the other wall, at the south-west side of the grand hall, are represented the conquests of his son Remeses II.; from which it appears that the war against the same people was continued during the reign of this monarch.

In the upper compartments, at the north-west end, Remeses attacks the enemy, who are routed, and take refuge in their fortified town, situated on a high mountain. He then storms another fort; and in the next compartment he gives them battle in the open plain, where he obtains a complete victory, and secures many prisoners. The remnant of their army retreats to a fortified city, which he storms, and obliges to surrender at discretion.

In all these compartments, except one, the king is represented on foot, with his shield before him and a spear in his hand, indicating that these

* Probably, like Homer's heroes, by the miraculous assistance of some deity. Here is at least a "dignus vindice nodus."

† A tribute was also imposed on the vanquished countries,—as on the land of Judah, by Nechoh. 2 Kings xxiii. 33. 35.

places were taken by assault. In the lower line he advances in his car to the walls of a fort; in the next compartment he storms another on foot; and afterwards appears before a third, mounted in his chariot. The rest is much defaced; but sufficient remains to show that he offers the spoils and captives to the god of the temple.

Behind the side door of the hall, in the upper line, he besieges a fortified town, on foot; he then attacks the enemy in the open field, and having overtaken the car of their chief, entangles him with his bowstring, and stepping forward on the pole, despatches him with his sword. The discomfiture of the hostile army is now complete, and they fly * to their fenced city in the utmost confusion. The subjects in this line terminate with offerings to the deity of Thebes.

In the lower series is a large tablet of hieroglyphics, and the attack of another fortified town. The battle scenes continue on the wall of the court,† where the Egyptians attack the foe in the plain, who are routed ‡ and pursued to the walls of their city.

* One is on horseback, as in the battle scene of the Memnonium, mentioned in p. 26.

† Number 29.

‡ One of these is also on horseback, mounted sideways. They had no saddles, but always bridles. The Numidian cavalry had neither. With regard to the Egyptians, we should conclude that they also had cavalry, since we read in Isaiah (xxxvi. 9.) "put thy trust in Egypt for chariots and for *horsemen*;" and in

In the inferior compartments are other similar subjects, and a tablet of the twenty-first year of Remeses II., in which mention is made of his father Osirei and grandfather Remeses I. Beyond this, the Egyptian monarch storms another fort; his troops apply scaling ladders to the walls, and, forcing the gates, oblige the inhabitants to surrender at discretion. In the next compartment, he alights from his car, and binds the prisoners he has taken to serve as a token of his victory, and as an offering to the god of Thebes. The remaining walls of these courts were ornamented with a continuation of similar historical sculptures; but few traces of them now remain.

The captives taken by Sheshonk (Shishak), in his expedition against Jerusalem, are on the south-west wall;* but the greater part of the remaining subjects relate to offerings made by the kings, who officiate before the different deities of the temple.

Beyond the circuit of ancient Thebes may be noticed, on the east side, some stone remains near the road to Medamot, and some grottoes † in the mountains towards the south-east of Karnak, from near which an ancient road runs southwards into the desert of the Ababdeh. On the Libyan side, upon the summit of the mountain, which pro-

Moses' song, "the horse and his *rider*." Besides these, we find Shishak went against Jerusalem "with twelve thousand chariots and threescore thousand *horsemen*." 2 Chron. xii. 3.

* Marked 8. † This is on the report of the Arabs.

jects to the north of the Aq'aba road, are the ruins of a crude brick building, most probably of Christian date, whence a road leads over the mountains to the northwards,* joining the former at a short distance inland, and leading towards Farshoot.

* The Arabs speak of a ruin some distance to the north-west; but it is very doubtful. I could find no one to show me the way.

Chapter V.

MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS.

It may not be altogether foreign to the description of Thebes to introduce a brief notice of the manners and customs of the ancient Egyptians,* deduced from a comparison of the sculptures of the tombs of Thebes, and other parts of Egypt, with the accounts given by ancient authors; to which I shall add a few remarks on the agricultural productions and government of the present day.

Private Houses.—The houses† of the Egyptians were of crude brick, stuccoed within and without, and divided into a series of apartments, which seem to have been arranged according to the will or taste of each individual, without any fixed plan established by the regulations of the priesthood. And indeed their sacred pastors, benefiting by the superintendence and management of more profitable concerns connected with religion, could have had no object in interfering with the private dwellings

* I can only give a slight outline of some of them.

† I have some elevation-plans, if I may so call them, from the tombs, from which I have been able to lay down the ground plan of some of their houses very satisfactorily. I have also been able to trace the plans of several of the real houses in the ruins of Alabastron.

of individuals. They considered it sufficient to remind them constantly that their present pilgrimage in this world was, at the best, but of short duration,—that the welfare of the soul was preferable to the enjoyments of the body,—and besides their upright conduct in this life,* which was to enable them to pass the ordeal of a temporal † as well as final judgment, it was necessary to lay by the superabundance of their riches for the purchase‡ of an "everlasting habitation,"§ and for the necessary expenses of those holy rites whose performance the religion of their country ordained at their demise.

Unnecessary prodigality, and worldly display of riches, were censured as the offspring of arrogance and impiety; but the temples of the gods, the palace of the king, and the abodes of their pontiffs, comprehended within the same precincts which protected their sacred persons and commanded the

* Cleanliness, and other duties of private life, were required by their *patriarchal* regulations. The priests shaved the whole body every third day (Herod. ii. 37), and all the respectable classes of Egyptians regularly observed the national custom of shaving the head and beard. This was forbidden to the Jews, even in mourning, Levit. xxi. 5. The Egyptians let the hair grow as a sign of grief, Herod. ii. s. 36. Shepherds and common people neglected these usages, and they are frequently represented with unshorn beards. *Wigs* (and false beards for religious occasions) were used by the Egyptians. Women had long hair plaited. Conf. the sculptures, mummies; Porphyry de Abstin. iv. 7; and Plutarch de Isid. et Osir.

† Diodor. i. s. 92. Vide suprà, p. 85.

‡ Ibid. § A name given to their tombs.

respect of the people, were adorned with all that superstitious arts could devise, or despotism compel man to execute.* Ponderous blocks formed those walls, which as a temple commanded their religious awe,—as an impregnable fortress their submission; and their national vanity was flattered by the subjects and execution of the sculptures and the grandeur of the monuments themselves. Not so their private mansions; crude bricks, a revenue to the government,† were deemed sufficient for the pretensions of the other classes; and the apparent moderation of the priests, who also possessed similar dwelling places, independent of their apartments in the temples, would necessarily silence any murmur which the discontented might venture to express. These houses, whose construction differed according to circumstances, consisted frequently of a ground-floor and an upper story, with a terrace, cooled by the air, which a wooden múlquf‡ con-

* It is perhaps with reason that Voltaire considers the pyramids monuments of tyrannical power. Herodotus would lead us to suppose they were erected contrary to the will of the sacerdotal order, which is highly improbable. The very great difference between the style of their houses and the temples or public buildings would indicate a proportionate disparity in the condition of the people.

† They were stamped with the king's or with a pontiff's name, and were government property. Thus the Jews were compelled to make bricks for the *kings*, not for a stated time, but during their whole reigns, and *after* the building of Pithom and Raamses.

‡ They are used throughout the East at the present day, on the summits of the houses. They are constructed of a number of

ducted down its slope. The entrance, either at the corner or centre of the front, was closed by a door of a single or double valve, and the windows had shutters of a similar form. Sometimes the interior was laid out in a series of chambers, encompassing a square court, in whose centre stood a tree or a font of water. Many were surrounded by an extensive garden, with a large reservoir for the purpose of irrigation; lotus flowers floated on the surface, rows of trees shaded its banks, and the proprietor and his friends frequently amused themselves there by *angling*, or by an excursion in a light boat towed by his servants.

Houses of a more extensive plan, besides a garden, or spacious court, which enclosed them, were furnished with large propyla and false obelisks,* and imitated the distribution of the parts of a temple.

The cellars occupied a part of the ground floor; and the sitting rooms, for the entertainment of their guests, were sometimes on the upper story,

planks, nailed together side by side on transverse beams, forming a shelving roof facing and open to the wind, with one or both sides closed, and of similar materials. They are frequently only of reeds stuccoed.

* They were painted to imitate granite. An instance of this may be seen in the columns and doorways at Beni Hassan. The Egyptians were noted for their fictitious woods and glass imitations of precious stones. I have seen some clever specimens of both. Their use of jewels is mentioned in the Bible, and the skill requisite for making the molten calf argues the advancement already made in art.

or on a level with the court-yard. Their granaries were generally in the outhouses, and their roofs, like many of the houses* themselves, formed of crude brick vaults, attest the invention† of the arch from the earliest times into which Egyptian sculpture has given us an insight.

Many, indeed, of the houses of Thebes were laid out in this manner, at least in the Libyan suburb, though it does not appear to have been generally the case in the interior of Diospolis itself,‡ where they stood in the unhealthy and constipated mass usual in most large cities, particularly of the East; but this did not prevent the wealthier Theban citizens from possessing their country houses, or the sacerdotal and military nobles§ their *parks*,‖ where they amused themselves with the pleasures of fishing and the chase.

The court-yard of the larger mansions was surrounded by a strong wall, defended and ornamented

* Some of the roofs were no doubt supported by rafters of palm and other wood, an imitation of which may be seen in a grotto cut in the scarped rock behind the second pyramid of Geezeh. The invention of the arch was, in all probability, owing to the great deficiency of wood in Egypt.

† I have noticed this fact, and my authority for it, in my "Materia Hierog." p. 79.

‡ Diodorus affirms that they were even four or five stories high as early as the time of its founder.—Lib. i. s. 45.

§ Diodorus says, speaking of the dead, "all the Egyptians are equally noble;" but this could only signify *after death*, for in no country, except among the Hindoos, was the distinction of castes so scrupulously maintained as among the Egyptians. Diod. i. s. 92. Vide Herod. ii. s. 47.

‖ Παραδεισους. Conf. the Sculptures of Thebes and Beni Hassan, and the Rosetta Stone.

with a row of battlements, or spikes ranged along its summit, and furnished with two or more gateways, with folding doors, the name of the person to whom they belonged being frequently inscribed either on the lintels or imposts.

Gardens.—The garden was divided into the vineyard, orchard, date and *dom** grove, besides the flower-garden, intersected by walks, shaded with rows of various trees, trimmed (apparently) into a rounded form.†

The vineyard was one of the principal objects of their care, and was watered by the pole and bucket (the *shadoóf* of the present day), or by pails filled from the tank, and carried by a yoke‡ on men's shoulders.

These, indeed, and the foot-machine,§ were the principal and almost sole modes of irrigation,‖ as well in their gardens as the fields, and reflect no small disgrace on the character of the priesthood. Men who could invent machinery for the transport and erection of the stupendous blocks of ponderous granite which still remain to attest their ingenuity, could not be ignorant of a much less laborious mode of irrigation than mere manual labor.¶ They were

* The Cucifera Thebaica.

† This may be from their mode of representing a tree.

‡ Exactly similar to that used by our milkmen.

§ If they really had a water-wheel turned by the foot, as is supposed from Philo's account.

‖ A sort of water wheel or hydraulic screw seems afterwards to have been introduced.—Strabo, xvii.; and Diod. i. 34.

¶ "Egypt . . . . where thou sowedst thy seed and wateredst it with thy *foot, as a garden of herbs.*"—Deut. xi. 10.

remarkable for their learning, and for their skill in every branch of science, and therefore, however I feel inclined to admire the sage institutions and well-known wisdom of the Egyptian priests, I cannot but blame such marked neglect of the comforts of their people on these occasions.*

Much taste was frequently displayed in the mode of dressing their vines, which, trained over rafters† supported by low columns, formed a series of shady avenues, and afforded, at the same time, great facility for gathering the ripened clusters. Nor were they neglected at that season by the superintendents of the vintage; and boys were constantly employed to frighten away the birds with a sling and the sound of the voice.‡

Wine.—Their wine-press was of two kinds: in one, consisting of a large trough, the grapes were pressed by the feet; the other was a machine composed of levers, twisting and compressing a sack which contained the fruit; the juice, in both, discharging itself into a capacious vase beneath. The wine was preserved in amphoræ, ranged along the walls in cellars, as at Pompeii and in ancient Greek§

* Much benefit would have ultimately accrued both to themselves and the country by the substitution of machinery for manual labour; though it was not so peremptorily required in Egypt then as at present, owing to the greater population of the country under the Pharaohs.

† As at the present day in Upper Egypt. ‡ Ibid.

§ Homer mentions this custom in the Odyssey, lib. ii. v. 340:—

εν δε πιθοι οινοιο παλαιου ηδοποτοιο
εστασαν . . . . .
εξειης ποτι τοιχον αρηροτες.

houses; and, from the presence of a resinous sediment at the bottom of their broken fragments, now found at Thebes, we may conclude that the Egyptian wine partook of the flavor common to that of the Greek islands.

Wine was universally used by the rich throughout Upper and Lower Egypt;* and beer, as we learn from Herodotus,† was also made (probably for the consumption of the common people) in those parts where the land, suited to the culture of corn, could not be spared for extensive plantations of the vine. For since the historian states that in the corn country "they have no vines, and drink beer" instead of wine, while the sculptures prove them to have been grown throughout Egypt, and neither Diodorus nor Strabo seem to confine the use of beer to any particular part of Egypt, we are forced, in order to reconcile these authorities, to admit that though wine was *universally* used by the rich, the poorer classes were obliged, in the corn country, to be contented with the more ordinary drink the produce of their fields afforded them. "Nor was the beverage," says Diodorus, "which they prepared from barley much inferior, in point of flavor, to the

* The process is represented in the tombs throughout the country, from the pyramids to the extremity of Upper Egypt. Anthylla and Mareotis were also famed for their wines, which, from finding (besides that of the upper country) the "wine of the North" among offerings at Thebes, appear to have been exported to the Thebaid. Wine was also made of other fruits. Plin. lib. xiv. c. 16. He praises the Sebennytic wine, lib. xiv. c. 7.

† Herod. ii. 77; and Strabo, lib. xvii., who also calls it Zythus. Vide also Diod. i. 34.

juice of the grape;" and a grateful acidity was imparted to it by the lupin and an Assyrian root.*

Esculent Plants.—Three kinds of lotus, in the low lands of the Delta, afforded, during the inundation, a gratuitous aliment to the peasants. The seeds of two of them, the nymphæa lotus and cœrulea, were pounded and formed into cakes, which being baked, served for bread;† and their roots, according to Herodotus, of an agreeable and sweet taste, were eaten either crude, baked, or boiled.‡ Another lotus,§ the nymphæa nelumbo, or faba Ægyptiaca, was also a native of those lakes, whose constant moisture defended its more delicate roots from the parching sun. Its ovoïdal grains, about

* The seeds of this plant had been introduced from Assyria into Egypt, where it was cultivated for this purpose. Columella, lib. x. v. 113. He also speaks of Pelusiac beer, or zythus.

† Diodorus attributes the invention of this bread to Isis or to Menes. Isis and Ceres had the credit of teaching man the use of corn. Without the assistance of either, the modern Egyptians employ the seeds of the Mesembrianthemum nodiflorum for the same purpose.

‡ Their flavor appears to me rather like a very bad trufle, exceedingly insipid. They are covered with a dark brown rind, and are about the size of an oak-apple. Plin. xiii. 17, 18.

§ It also had this name, according to Athenæus, and Pliny, who mentions its medicinal properties, lib. xxiv. c. 2. It now no longer exists in Egypt. The ancient Egyptians even cultivated it with some care; and to ensure its growth they threw the seeds, enveloped in a coat of mud, into those lakes which were not liable to be dried up during the summer heat. This looks as if it was not indigenous. The other nymphæas still grow spontaneously in the small canals and ponds of the inundation, but *not* in the Nile itself.

twenty-five in number, and resembling a small acorn, studded a conical fruit* of about three inches diameter, and contained within each a sweet-flavoured almond,† which, as well as "the root," according to Theophrastus, "served as an article of food, to those who lived in the vicinity of the marshes."

The byblus or papyrus was also an esculent plant, and its stubble, which was left to the height of about a foot from the ground, together with the root, was masticated or eaten‡ in those districts where a careful cultivation had increased the size of this useful production.§ The culture, however,

* Similar in form to the head of the spout of our garden watering-pot: these, according to Strabo, were made into cups.

† Provided the bitter green corculum between the cotyledons be taken out.

‡ Herodotus, who appears to speak *en epicure*, recommends it baked.—Lib. ii. s. 92. Vide also Diod. i. s. 80.

§ Theophrastus and Pliny give ample details of the numerous usages for which the papyrus was employed. The cyperus dives is cultivated in Egypt for mats and similar purposes: its height is about five feet. Pliny (lib. xiii. c. 7) gives the papyrus twelve feet; but makes a strange mistake in stating that its use as paper was posterior to the age of Alexander, as is very evident from the ancient papyri found at Thebes and elsewhere, and from xix. 7 of Isaiah, &c. Parchment or vellum (a word corrupted from vellus or vetulinum) was also used in Egypt, and leather at an earlier period. Pliny affirms that parchment was invented by Eumenes, king of *Pergamus;* whence its name. The Saracens had beautiful parchment, equal in appearance (as I can attest) to paper. Linen paper was imported from China to Samarcand, A. D. 652; and first made at Mekkeh in 710. It was introduced into Europe by the Moors, and the Escurial library contains paper MSS. as

of the papyrus was, according to Strabo, confined to certain spots, in order, says the geographer, to enhance its value, as was the case with the palm and balsam in Judea. There were a superior and an inferior variety; both planted in the northern parts of the Delta, but neither these nor the lotus were met with in the Nile itself,* but solely (as at present) "in the marshes and lakes," during the inundation, and principally in the Sebennytic nome.† Both this (he adds) and the Egyptian bean, or nelumbo, were peculiar to Egypt and India. The latter is indeed now confined to that country, and the former is a spontaneous though not indigenous production of Syracuse.

Trees.—Of the trees of ancient Egypt the most noted were the sycamore, fig, pomegranate, peach, olive, persea, the palma Christi or *cici* or castor-berry tree,‡ *sont* or acanthus,§ *nebq*,‖ *mokháyt*,¶ *kharóob* or locust-tree,** and several others.

The sycamore is frequently represented in the

old as the tenth or eleventh century.—Gibbon, vol. ix. c. 51. Previously, the Arabs and others had made use of the shoulder-blades of sheep and other animals, and the bark of trees (whence liber, a book), and leaves were employed at a remote period in Europe in lieu of the papyrus. These last are still used in the East by the Birmese, Singalese, and other people. Hence, too, *waraka* (a leaf) means also, in Arabic, paper.

* Isaiah xix. 7; Herod. ii. s. 92.

† Plin. ib. "Sebennytico ... nomo omnis charta nascatur."

‡ Ricinus communis, Linn.

§ Mimosa Nilotica.

‖ Rhamnus nabeca, Forsk.

¶ Cordia myxa, Linn.

** Ceratonia siliqua, Linn.

tombs of Thebes, and is also mentioned as an Egyptian tree by Pliny and other authors.* Of the fig† one species is still indigenous in the deserts of Egypt, and the pomegranate is not only seen in the oldest sculptures of Thebes, but is alluded to in the Bible,‡ and by several profane authors, as a native of Egypt.

Its flower, previous to the discovery of the murex, was used for its red dye, and was known by the ancients under the names balaustium§ and rodon; the rose‖ *(par excellence)* whose fame is now only called to mind by the name it gave to an island, noted in earlier times for its colossus, and in later days for having been the asylum of the Knights of St. John.

The peach is included by Pliny¶ among the

* Ancient coffins and figures of sycamore-wood are very common in the tombs.

† Called hamát, in Arabic, and the fruit qottáyn. Pliny calls it *cottana* (xiii. 5), a remarkable similarity in the ancient and modern name. Ficus cottanum would not be an unappropriate botanical appellation. The figs are small, as the historian observes, but very sweet. Martial also calls them "*parva* cottana" (lib. xiii. 28). The tree is common in Syria and the deserts of Egypt, generally growing from clefts in the rocks.

‡ Numb. xx. 5.

§ Plin. lib. xiii. c. 19. He calls the tree "punicum malum."

‖ Our rose has been produced by cultivation.

¶ Lib. xiii. c. 9. Diodorus (lib. 34) evidently confounds the peach with the persea, when he says, "the Persians introduced the peach from Ethiopia." Other writers have mistaken these two. The persea was known in Egypt long before the arrival of Cambyses.

trees of Egypt. Strabo* affirms that the olive was only produced in the Arsinoïte nome (or Fyoom) and the gardens of Alexandria; but it is evident, from his restricting fruit-trees to that province, that his remarks are too limited to be correct.

It is unnecessary to stop to refute the fanciful notion that the persea and peach were introduced into Egypt by the Persians, which is so very properly derided by Pliny;† or to point out the various trees that have claimed the name of persea; suffice it to say, the most received opinions agree in considering it the Hegleedj (Hegleég) or Balanites Ægyptiaca, now no longer a native of the valley of the Nile, on this side of Ethiopia. It is met with in the Ababdeh desert, about the latitude of the emerald mines; and on the road to Berenice, in great profusion. The fruit, about the size of a small date, is called lalób (lalobe), whose exterior is a pulpy substance of a subacid flavor; the kernel within the stone being also eaten.

Herodotus and Diodorus‡ both mention the kiki (cici), but the description given of it by the former, who calls it also silicyprion, might apply to the simsim,§ or sesamum orientale. Pliny,‖ however,

* Lib. xvii. and Plin. xv. c. 3.

† Lib. xv. c. 13. ‡ Lib. i. s. 34; Herod. ii. s. 94.

§ But he mentions the sesamum in Assyria, lib. i. s. 193.

‖ Plin. xv. c. 7: "Cici, arbore in Ægypto copiosa; alii crotonem, alii trixin, alii sesamum sylvestre appellant; ... folio vitium ... nostri eam ricinum vocant." Vide Strabo, lib. xvii., who says the common people anointed themselves with its oil.

describes the cici, to which he also applies the names of croton, trixis, wild sesamum, and ricinus as a *tree*, from whose seeds a lamp-oil was extracted; and its leaves, similar to those of the vine, at once decide that he has in view the ricinus communis of Linnæus. It was very common in Egypt, where it still grows wild; but its medicinal properties are now unknown to the inhabitants of the Sáeed.

The sont, or acacia (mimosa) Nilotica was, as it still is, a native of the valley of the Nile; and its wood and legumen are employed for the same purposes as in ancient times. The chief value of this tree consists in the latter, which is used for tanning;* its timber is highly esteemed for boat-building,† its wood furnishes the best charcoal, and its gum‡ is known, like that of many of these mimosas, as the gum Arabic of the East. Large groves of it existed about Abydus,§ and other parts of Egypt; and it is highly probable, that, besides the pods of the sont, the Egyptians employed the bark of the sayáleh (acacia seyal) for tanning, for which its properties are equally valuable.‖ This

* "Semen in siliquis, quo coria perficiuntur, gallæ vice." Plin. xiii. c. 9, et xxiv. c. 12.

† Ib. "utilissima navium costis;" et Herod. ii. s. 96.

‡ Ib. "Manat et gummi ex eâ;" et Herod. loc. cit.

§ Strabo, xvii.

‖ The Arabs of the desert use the epidermis of the Sayáleh, and the wood of the errin, rhus oxyacanthoïdes, for tanning. Of the inner rind of the former they frequently make (as did the ancient Egyptians) thin but strong ropes.

last is a native of the desert, and is easily distinguished from the former by its falciform fruit, resembling that of the tulh, or mimosa gummifera.

The nebq or sidr (rhamnus nabeca) appears also to have been known to the ancient Egyptians, though it is not the Rhamnus of Pliny. This he describes with straight thorns, and not with the curved aculei of a brier,* in which it accords rather with the Lycium Europæum of Linnæus. Another remarkable coincidence regarding this last is, that in a Coptic vocabulary I have found the name of this very plant (the *owshes*) translated ramnus, by which, I believe, it is still known in modern Greece.

Pliny states that "wine was even made of the myxa,† by the Egyptians;" but the kharoob, or ceratonia siliqua of Linnæus, the ceraunia siliqua of Pliny,‡ is said by this historian not to be a native of this country.

Cultivated productions.—The grain and other cultivated produce of ancient Egypt were, wheat, barley, *doora*,§ peas, beans, lentils,‖ *hommos*,¶

* "Rectis aculeis, non ut cæteri, aduncis," lib. xxiv. c. 14.

† Plin. lib. xiii. c. 5. The cordia myxa of Linnæus.

‡ Lib. xiii. c. 8.

§ I have been assured that the Indian corn, zea mays, has also been found in the ancient tombs of Thebes. This is very doubtful. It was first discovered in Cuba, by Columbus, in 1492.

‖ The Romans called them lentils of Pelusium, "Nec Pelusiacæ curam aspernabere lentis." Virg. Georg. i. 228. "Duo genera ejus (lentis) in Ægypto." Plin. xviii. c. 12.

¶ Cicer arietinum. Linn. Plin. xviii. 12.

gilbán,* lupins, *bamia* or *wáyka*,† *figl*,‡ cyperus esculentus,§ *arum*,‖ *colocasia*,¶ succory,** flax, cotton, colocinth, *melons*, *cucumbers*, *leeks*, *garlic*, *onions*,†† cummin, coriander, and an infinity of leguminous herbs, and vegetables,‡‡ common to the soil.

Herodotus, in order to give more effect to his *story* about the great variance between Egyptian and Greek customs, has not failed to indulge in the

* Lathyrus sativus. Linn. Plin. xviii. 12.

† The hibiscus esculentus; which, if it really be derived from the Egyptian word ouom, "to eat," still retains, in its specific adjunct, the force of its original name. But it is in Coptic, bakinon. The hib. præcox is perhaps the real Egyptian plant.

‡ Raphanus edulis. Linn. It has been mistaken for horse-radish (Herod. ii. 125; transl. Larcher) which is not an Egyptian plant. Figl is commonly eaten at present by the lower orders. Pliny calls it raphanus.

§ Found buried in the tombs of Thebes.

‖ Plin. xix. 5, "Aron." ¶ Plin. xxi. 15.

** Cichorium intybus. Linn. Intubus erraticus. Plin. xxi. 15.

†† Numbers xi. 4, 5.

‡‡ At the taking of Alexandria by Amer, the lieutenant of the Caliph Omer, there were reckoned "4000 people engaged in selling vegetables." I need not state to the Arabic scholar, my reasons for thus writing these two names; but it is as well to observe, for those who are not acquainted with the language, that Amer and Omer, being both spelt with the same letters (ain, mim, ra), it was thought better, by way of distinction, to introduce, at the end of the former, a small wow, or *o*, a tacit sign, not pronounced, and not, consequently, to be copied into an European language, which had the means of distinguishing, by different letters, the initial of each. It appears very singular to the Arabs to hear an European talk of Amrou, who is totally unknown to them.

liberty that travellers of every era have taken with the credulity of their readers; and the thirty-sixth section of his Euterpe, relating to this subject, contains several unpardonable exaggerations.*

One alone of these I shall here notice, that "in Egypt it was considered the *greatest disgrace* to eat of wheat or barley, and that consequently their bread was made of olyra,† which some call zea." ‡ Whether the historian had in view the triticum zea, which is now no longer grown in Egypt, or whether he alludes to the sorghum § or doura of the present day, it is not my object here to inquire, but certain it is that the Egyptians, so far from holding in abhorrence the two grains he mentions, took great care to cultivate them throughout the whole valley of their Nile‖—offered them to the

* For instance, out of eight, the second, third, and sixth, are totally unfounded.

† Pliny (xviii. 7.) says "Far in Ægypto ex olyra conficitur," but not to the exclusion of any other grain. "Ægyptus . . . . e tritico *suo*," &c. He also observes that the olyra had been supposed the same as rice, "olyram et oryzam eandem esse existimant;" and afterwards (c. 8) distinguishes it from the zea, with which Herodotus has confounded it. Homer feeds horses on the olyra, as well as wheat and barley; this last is now given them in the east.

‡ Bearing no relation at all to the zea mays.

§ The Assyrian wheat and barley, he affirms, had "leaves of the breadth of four fingers," from which it has been conjectured that he here alludes to the sorghum, (lib. i. s. 193); but the expression, "wheat *and barley*," renders this very questionable; and the holcus sorghum, I have no doubt, was grown in Egypt.

‖ Conf. the sculptures, passim, and Exod. ix. 31 and 32: "The barley was smitten . . . the wheat and the rye were not smitten; for they were not grown up."

gods—and derived from them a great part of their sustenance, in common with whatever other corn the soil produced.

The mode of tilling the land was equally simple with that adopted by the modern *felláh*. Shallow furrows * were cut, by a light plough,† on the surface of the ground the Nile had inundated; and without any artificial irrigation the scattered ‡ seed produced a plentiful crop, whose elevated heaps attesting, at harvest time, the fertility of the soil, filled at a trifling expense the granaries of the natives, and sufficed for the continual wants of many a neighbouring country.§

Their wheat was mostly, if not all, bearded, and similar to that now cultivated in Egypt. It was cropped a little below the ear with a toothed sickle, and carried in rope nets to the threshing-floor (if I may use the term), the gleaners‖ following.

* Diod. i. 36. The furrows are now about four inches deep; after a high *Nile* the plough is not even used for the first crop.

† Sometimes a barrel (or a water-skin) was placed at one end of the field, for the use of the ploughmen. I have a faint recollection of a passage of the Iliad relating to a similar custom. They followed the plough with the hoe, as is still the custom in Egypt. About Qahirah they use a roller armed with iron pins, drawn by oxen, to crush the clods after ploughing.

‡ Herodotus and Diodorus mention the introduction of pigs and sheep to tread in the grain. Goats and sheep are seen in the sculptures. The modern peasants frequently use a bush-harrow (*i. e.*, simply a large bundle of bushes) for this purpose when the earth is moist.

§ Conf. the arrival of Joseph's brethren, and the great exportation of corn, at later epochs, from this country.

‖ Conf. Deuteron. xxiv. 19.

It was then collected on a level spot in the vicinity of the field, and several asses, or oxen,* trod out the grain, being driven to and fro over every part of the heap, which men took care constantly to turn with large forks. Similar to this process was the tritura of the Latins; and in some instances the Egyptians employed other animals for the same purpose. For winnowing, they had two short-handled shovels, and the grain, amassed in a lofty mound, was then carried in leather bushels,† and housed in a vaulted granary,‡ or in its open court; each measure, as it was called by the teller, being noted down by a scribe who overlooked its removal.

Another species of grain, with a single round head, was plucked up by the roots, but formed in the Thebaid (at least)§ a much smaller proportion of the cultivated produce of the country. Its height far exceeds the wheat, near which they represent it growing, and its general appearance

* Unmuzzled, as with the Jews. I have seen them employed in Egypt for the same purpose, but they generally use the *nóreq*, a machine drawn by two oxen, consisting of a frame supported on three axles, each traversing three or four circular plates of iron disposed at intervals (but not opposite those of the next axle), which serve as wheels, while they separate the grain and cut the straw afterwards set apart as provender for cattle.

† Vide the sculptures of Thebes.

‡ Sometimes this was divided into several circular cells, filled from the top, to which a ladder or staircase was attached; the grain, when wanted, being taken out from a small door at their base.

§ I have not met with it represented elsewhere, but this may be owing to the few tombs in other parts of Egypt.

cannot answer better to any of the order of gramina, than the Sorghum,* or Egyptian Doora.

Beans, the abhorrence of the priesthood, were no doubt grown in Egypt from a very early period, but did not probably constitute, as at present, the chief food of the lower orders. Herodotus makes them at once an *indigenous* plant of the Nile (in which he is not supported by fact) when he asserts, that "they were *never sown* in the country, but if they grew *spontaneously* they neither formed an article of food, nor even, *if cooked*, were they eaten by the Egyptians." This aversion, which originated in a supposed sanitary regulation, did not however preclude their cultivation; and whether we admit or reject the testimony of Diodorus, who says that *some* † only abstained from their use, no religious prejudice would forbid their being given to camels or other cattle. That the priests may have considered themselves bound by a superstitious feeling to avoid them as impure, may easily be credited, and similar sanitary precautions ‡

* Of the fifteen species of holcus five at least are natives of Egypt. There appear to be also two unnoticed varieties.

† Lib. i. s. 89.

‡ Many of them were erroneous. Cicero, in speaking of the reason of the prohibition of beans by the Pythagoreans, says, "quod habet inflationem magnam is cibus,"—De Div. i. 30; but the Egyptian priests may have had some other reason, quite as absurd no doubt, as "in flore ejus literæ lugubres repriantur."—Plin. xviii. c. 12. Justly does Cicero observe, "Nihil tam absurde dici potest, quod non dicatur ab aliquo philosophorum."

forbade them to indulge in the fish* both of the ocean and the Nile ; in onions,† and what was still more obnoxious, the meat of swine. But these rules were confined to the sacerdotal order ; nor was even the swine, if we can believe Plutarch, prohibited to the other Egyptians at all times.

Fish, indeed, constituted a very great part of their food,‡ and every one, excepting those of the priestly caste, was obliged by his religion to eat once a year, on the 9th of Thoth, a fried fish before the door of his house. Such, too, was probably the case with beans ; and the sole fact of their not having been sacred, at once points out that their prohibition did not extend to all the Egyptians. But the *mysterious* abhorrence in which they were held by the priesthood was even imparted to some of the strangers they initiated, and the notions of Pythagoras on this and many other subjects § were unquestionably drawn from his study of the philosophy of Egypt.

A species of clover, perhaps the *bersim*, or trifolium Alexandrinum of Linnæus, and the *helbeh*, or trigonella fœnum græcum, with other similar

* Plut. de Is. et Osir. s. 7. et Herod. ii. s. 37.

† Plut. s. 8. "Porrum et cæpe nefas violare, ac frangere morsu."—Juv. Sat. xv.

‡ Herod. s. 77. 149. Plut. s. 7. Diod. i. s. 36. 43. 52.

§ Did not Pythagoras borrow his ideas of the solar system (revived by Copernicus) from the Egyptians ?

herbs, were cultivated * in great abundance, and laid up for the cattle during the inundation.†

It was at this period that the peasants indulged in their rustic fêtes,‡ and their amusements, unimpeded by necessary occupation or any prohibition of their superiors, consisted in all the revelry that the dance, games, or feasting could impart.

Several medicinal plants§ were also grown by the Egyptians; others were cultivated for the oil they produced, and among these the most noted was flax.‖ It was sown in great quantities in every part of the country, and more especially for the manufacture

* The ancient, as well as the modern Egyptians, used nitre instead of manure, but Pliny seems to confine it to certain herbs, —lib. xix. c. 5.

† Like the *drees*, or dried bersim, now sold in Lower Egypt. Diod. i. 36, says, "the cattle during the inundation are fed in the villages and farmyards on fodder previously prepared for them."

‡ Diod. ib.

§ In the Odyssey we read "whose soil produces an infinity of plants, some salutary, others pernicious;" and in Jeremiah, "O Virgin, daughter of Egypt, in vain shalt thou use many medicines." Vide also Herod ii. 84; Diod. i. 82; and Plin. xxvi. 1, where he mentions elephantiasis as a common complaint in Egypt, which it is to the present day. Pliny affirms that the Egyptians examined the bodies they opened after death, "regibus corpore mortuorum ad scrutandos morbos insecantibus,"—lib. xix. c. 5. Cyrus and Darius both employed medical men from Egypt. Herod. iii. s. 1, 132, the former for ophthalmia. In mentioning this subject, I may be excused for noticing a singular fact, that besides the common ophthalmia of this country there is another of a totally different nature, which is intermittent, and like fevers of that kind can only be removed by the use of bark.

‖ Exod. ix. 1.

of linen, in which the Egyptians excelled every other nation of antiquity. At Beni-Hassan, the cultivation of this herb, and the different purposes to which it was applied, are represented in the paintings of one of the grottoes; and the fine linen of Egypt is frequently mentioned in the Bible,* and in the works of profane writers.

The variety of their vegetable oils has also been noticed by ancient authors, of which the olive, ricinus, flax, sesamum, selgam (coleseed), *seemga*, lettuce, and others mentioned by Pliny,† are the most remarkable.

The sesamum, or simsim, is still much cultivated in Egypt, and produces the *seérig*, which is reckoned the best lamp oil in the country. It is also used in the kitchen, but is considered of inferior flavor to that extracted from the lettuce, though of greater value. The residue of the pressed seed, after the oil is extracted, is eaten by the modern peasants and Qahirenes, and sold under the name of Qoósbeh,‡ and the unbruised

* Solomon purchased it from Egypt, as well as horses and chariots,—1 Kings x. 28. Much cotton cloth was also manufactured by them. This plant is the byssus of Herodotus, ii. 86; the gossypium of Pliny, xix. c. 1. Isaiah, xix. 9, mentions the workers "in fine flax and . . . net works;" and Ezekiel, xxvii. 7, "fine linen, with broidered work from Egypt." The mummy-cloth is linen in most cases.

† Lib. xv. c. 7.

‡ That called taheéneh is only bruised in the mill, and contains its oil.

seeds are strewed upon cakes, or give their name and flavor to a coarse conserve called Halóweh simseméëh.

The sélgam, or brassica oleifera of Linnæus, appears to be the Egyptian raphanus, mentioned by Pliny,* as "celebrated for the abundance of its oil," unless the seemga, or raphanus oleifer of Linnæus, be there alluded to. This last is now only grown in Nubia and its vicinity, the former in various parts of the southern provinces of Egypt.

From the lettuce and carthamus tinctorius is also extracted a considerable quantity of oil; but it is for the flowers,† which are used in dyeing, that the latter is particularly valuable. This, however, is not an indigenous plant of Egypt.

Botanical Productions.—Whatever may have been the former state of this country, Egypt is not at present remarkable for its botanical productions, whose number does not exceed eleven hundred. Many of them were formerly noted for their medicinal properties, which were attentively examined by the early Egyptians; and some still retain their traditional credit, while a few others are practically known. They are, however, mostly confined to the Arabs of the desert, and a small quantity is brought in a dry state and sold to the druggists of the capital. But the ancient inhabitants of the

* Lib. xix. c. 5. † Called Osfor; in England safflower.

Nile were much better acquainted with the productions of the mountains they continually visited, either as miners or in search of the plants themselves, than their indolent successors; and many that were either cultivated or encouraged to grow in the torrent beds of the sandy *hager*, are now only met with in the interior of the desert itself.*

Many medicinal plants are mentioned by Pliny, who, in common with several other authors, describes the productions of Egypt,† as well as the learning and civilization of that people, as worthy of notice, and exciting the admiration of all who visited the country. Tempora mutantur is too true with regard to the land of the Nile, and the limited proportion of the former is only equalled by the great deficiency of the latter, among its present inhabitants.

To give a minute account of the different plants of Egypt, whose properties have been or still are employed for medicinal and other purposes, would

* The Egleedj, for instance, and several others. Now and then a few of the desert plants appear near the edge of the cultivated land, of which the most common are the Sodada decidua (a large tree, not a brier, in the desert), the Ochradenus baccatus, the Cynanchum pyrotechnicum (rarely), the Inula crispa, Capparis Ægyptiaca, Resedas (scentless), Zygophillas, Fagonias, Heliotropium inebrians, &c.

† "Herbæ sponte nascentes, quibus pleræque gentium utuntur in cibis, maximeque Ægyptus, frugum quidem fertilissima, ... tanta est ciborum ex herbis abundantia."—Plin. xxi. 15.

lead to a subject which it is not my intention at present to investigate; I shall therefore merely notice the most striking, and refer the reader to Pliny, Dioscorides, and Theophrastus for those whose qualities were particularly observed by the ancients.

Crowns and chaplets* were of very early use among the Egyptians, and Pliny affirms that *artificial* flowers were also invented by that people.† Every guest, at their banquets, was presented with the blossom of the lotus and a fancy necklace, while bouquets and vases of flowers were placed on elegant stands before the master of the house, or in the centre of the apartment. They were not, however, celebrated for the power or suavity of their scent, and Pliny affirms that the Egyptian flowers‡ were of all the least odoriferous. Nor is this fact altogether contradicted by modern observation; to the truth of which I can bear witness, not only with respect to those of the Nile, but of the interior of the desert, many of which last, though of species remarkable in European climates for their fragrance, are frequently devoid of scent. There are nevertheless some striking exceptions, particularly among

* Those of the acacia, strychnus, persoluta, anemone, lotus, convolvulus, olive, xeranthemum, and others.

† Plin. xxi. 2.

‡ "In Ægypto . . . minime odorati flores." Plin. xxi. 7 and 11; but he mentions an exception, lib. xv. c. 29.

the syngenesia* and the didynamia, many of them having not only a sweet but even a powerful odour.

Desert Plants.—Of the desert plants the most noted, at the present day, for their medicinal properties, are the salvadora Persica, heliotropium inebrians, Lycium Europæum,† scilla maritima, cassia senna, ochradenus baccatus, ocimum zatarhendi, linaria Ægyptiaca, Spartium monospermum, hedysarum alhagi, santolina fragrantissima, artemisia judaica, (monosperma and inculta,) inula undulata and crispa, cucumis colocynthis, &c.

Besides these, are several *other* very useful *indigenous* productions, which are used for dyeing,‡ tanning,§ curing skins,‖ and various other purposes.

It may appear singular to read of *plants of the desert,* which is generally supposed to offer but little either to the botanist who visits or to the animals that inhabit it; but though their number is very limited, I have been enabled in one season, from January to June,¶ to compose an herbarium of

* The santolina fragr., the artemisias, the inulas, the anthemis; and the lavendula stricta, the menthas, origanum, the ocima, a few tetradynamia, and some of the umbelliferous plants.

† It is very common in the primitive and secondary mountains throughout the desert. This is one of the many examples of the inconsistency of specific names derived from localities, when the plants are not peculiar to one country; which is still more obvious in the Tamarix *gallica*, the most common tree in the East.

‡ Particularly the fungi.

§ The rhus oxyacanthoïdes.

‖ The periploca secamone.

¶ The length of time employed or lost in this occupation was

about one hundred and eighty, which, if completed on another visit, will probably contain a total of two hundred and fifty different species.

Sports of the Field. The Castes.—To return to the Egyptians. Fishing, fowling, and the chase, were among the amusements of the great; and though Plato affirms that huntsmen formed one of the castes of Egypt, it is more probable that he had in view the subdivision of a more extensive class. For some, no doubt, were engaged in this occupation, as well for their own maintenance as in a subordinate station about the chiefs of the country.

Game, indeed, of all kinds, was a favourite food of the Egyptians; and, besides the chasseurs, fowlers may be noticed as constituting a very large body of men, who were constantly employed in catching geese, and other birds of the Nile, for the general consumption of the people, and for the sacred animals.* They were either caught by nets or traps; while those who indulged for amusement in the recreations of the field either shot them with the bow† or felled them with a stick, thrown as

owing to my having colored them on the spot. I will not pretend to say that the subject merits the time; but since they are unquestionably the *indigenous* productions of the country, their examination is at least of considerable interest.

* Diodor. i. 84.

† They wore a guard on the left wrist, to prevent the bowstring hurting the hand; and a groove of metal was sometimes bound on the fore-knuckle, in which the arrow rested and ran when discharged. Their arrows had stone or metal heads, and were fur-

they perched or flew in the thickets of the marshes. The net was usually adopted by the fishermen (another subdivision of one of the castes), but the sportsman's skill delighted in the more *gentlemanly* practice of angling,* or spearing with the bident.† The scene of this recreation was either the Nile or the extensive lakes ‡ on the estates of the rich; and the attendants strung the fish, as they were caught, on a rush or the stalk of some water-plant.

The chase of the hippopotamus was mostly an amusement, though it was sometimes§ taken for the

nished with feathered wings. The string was either drawn to the ear with the fore-finger and thumb, or to the breast with the two fore-fingers.

* Isaiah xix. 8. "They that cast angle . . . and . . . spread nets." Both are seen in the sculptures.

† A similar spear, with three and four points, is used at the present day by the South Sea islanders.

‡ Isaiah xix. 10: "All that make sluices and ponds for fish." And from the sculptures.

§ Its medicinal properties are mentioned by Pliny, xxviii. 8. It is no longer a native of Egypt, though common in Upper Ethiopia. The crocodile is confined to the latitude south of Manfaloot. Egypt produces two varieties of this animal, distinguished by the number and position of the scales on the neck. One has the front row composed of six scales, behind which is a cluster of four large central scales in two lines, with two smaller ones on each side of the upper of these lines; the other has in the front row four only, and the disposition of the other eight is thus: four central scales in two lines, with one smaller one on each side of the upper line, and two behind the second or lower line. The first row of the body consists of *six* scales, the former variety having only *four*. The other scales of the body are nearly alike in both. They do not exceed eighteen or nineteen feet, though travellers have *men-*

sake of its hide, which was used for shields,* as by the modern Ethiopians.

The mode of attacking and securing the hippopotamus appears to have been very similar to that now adopted about Sennár. It was first entangled by a running noose, at the extremity of a long line wound upon a reel, and then struck by the spear of the chasseur. This weapon consisted of a broad flat blade, furnished with a deep tooth or barb at the side, having attached to its upper end a strong rope of considerable length, running over the notched summit of a wooden shaft, which was inserted in the head or blade, like a common javelin. It was thrown of course in the same manner; but on striking, the shaft fell, and the iron head alone remained in the body of the animal, which, on receiving a wound, plunged into deep water, the rope having been immediately let out. When fatigued by exertion, the hippopotamus was dragged to the boat, from which it again plunged, and the same was repeated till it became perfectly exhausted; frequently receiving additional wounds, and being

tioned some of stupendous size. Pliny says "Magnitudine excedit plerumque duodeviginti cubita;" a later author gives them forty feet; and a recent traveller at least fifty or sixty; by which it might be inferred they continue to increase in length. I have heard them called alligators. It is scarcely necessary to observe that they differ from that species by the nose being much less broad and round at the end. The glands beneath the arm afford musk.

* "Ad scuta, galeasque impenetrabilis."—Plin. viii. 25

entangled by other nooses, which the attendants held ready, as it was brought within their reach.

But the chase of the wild animals of the mountains afforded a more varied field for the skill of the sportsman, who either hunted them *in his car*, or coursed on foot in an extensive preserve, within whose precincts every variety that could be obtained was previously collected by his gamekeepers, to whom this task was consigned. In all cases, he shot with the bow, and his hounds, conducted in *slips*,* or following him to the ground, were started one by one upon the game they hunted in view.

It does not appear they trained the leopard for this purpose, though it is highly probable that they did so, as this animal has been employed in the East† for the chase of the gazelle from a very remote period. But the lion was evidently used for hunting by the Egyptians, and a favourite sometimes attended the kings in their military expeditions.‡

When the dogs threw off in the open desert, much more depended on their swiftness than on the skill of the archer; and independent of the great

* We find this in the sculptures.

† Bajazet I. had 12,000 officers and servants of the chase. Besides hounds of various breeds, he had leopards, whose collars were set with jewels.—Gibbon, xi. 64. They are still trained in India for the chase. This last is the felis jubata; that known in Egypt was the felis leopardus, and perhaps the pardus or panther.

‡ Instances are met with of the former at Beni Hassan, of the latter at Medeénet Háboo and Dayr, in Nubia, &c.

distance they were obliged to run, in pursuit of game, their hunting excursions were, if we may judge from the animals they chased, extended even to the more southerly regions of the Ethiopian mountains. The duration of these laborious amusements, which the distance from home necessarily prolonged, tended in no slight degree to add to the activity and bodily strength of those engaged in them, who were continually trained by the sports of the field to the toils and occupations of military life. Nor were these confined to the military chiefs alone; and their attendants, who followed them in great numbers, received a similar benefit from the diversions of their masters.

The animals of these districts consisted of the gazelle, wild goat,* and sheep, stag,† *ériel*,‡ wild ox,§ hare, ostrich,‖ and some beasts¶ of prey; the

* The Ibex of Linnæus.

† With branching horns; probably the cervus barbarus. They are said to be still seen about the Natron lakes.

‡ The antelope oryx. It is the Capricorn of the Egyptian zodiac.

§ Plin. viii. 21, says they were only to be caught in pits; but the Egyptians evidently entangled them with a noose, and shot them with arrows.

‖ I have been assured by the Maazy Arabs that the ostrich was till lately very common in the Eastern desert, in the latitude of Benisooéf; and that they are still found to the *north* of the Suéz road.

¶ Some of those represented at Beni Hassan might serve as plates to chapter xxi., book 8, of Pliny. In one place only, I believe, throughout the Egyptian sculptures, we meet with the marafeén, which some have called the Ethiopian hyena. It seems

most common being the hyena, *wolf*,* jackal, and leopard.

The wild ox was frequently caught by a running noose; but the dogs or the arrows of the chasseur were employed against the swifter antelopes. These last, as well as the wild goat and capricorn, were comprehended by the Egyptians under the general and generic appellation of "mountain goats;" nor was it till a recent period that the antelope was made to form an intermediate class between the goat and the deer.

The Castes.—The shepherds, husbandmen, and artificers, formed, according to Diodorus,† the next three castes after the sacerdotal and military orders; but in another place‡ he includes them all under three classes,—the priests, husbandmen (from whom the soldiers were draughted), and artificers. Plato divides them into six,—the priests, artificers, shepherds, huntsmen, husbandmen, and soldiers. Herodotus mentions seven castes,—

to agree with the chaus of Pliny: "effigie lupi, pardorum maculis," viii. 19. Linnæus places the chaus in the felis tribe. His felis chaus is also a native of Egypt. The habits of the marafeén are gregarious, not like the hyena. A peculiarity common to it, the hyena and ichneumon, has led to the notion of its being both male and female. The *fennek* or vulpes cerdo, viverra ichneumon, hyrax, wild ass, &c. are natives of Egypt.

* The Egyptian wolves are observed by Herodotus (ii. 67) and Pliny (viii. 22) to be small and timid, a remark fully justified by their present character. I cannot conceive why M. Sonnini imagines they are not natives of Egypt. At Lycopolis (Esioot) are wolf mummies.

† Diod. i. s. 74. ‡ i. s. 28.

priests, military, shepherds, *swineherds*, tradesmen, *interpreters*, and boatmen; and Strabo reduces them to three,*—the military, husbandmen, and priests.

These diverse statements may, however, be reconciled. Their authors had in view the same general distinctions of the Egyptian classes; but one was contented with the main comprehensive divisions, the others subdivided them into some of their minor branches, from which in like manner they made, though erroneously, distinct castes. This is more particularly observable in the arrangements of Plato and Herodotus; and in order to substantiate this fact, I shall proceed to notice some of the principal subdivisions of each body.

The sacerdotal order was composed of pontiffs of various grades; prophets, judges, hierogrammats, taricheutes or embalmers; doctors,† hierophants,‡ hieraphori,§ pastophori, hierolaotomi ‖ or masons of the priestly order, and several inferior functionaries of this class.

Of these then consisted the first or sacerdotal

* Strabo, lib. xvii., beginning.

† In short, all who followed any learned profession. The only Jewish medical men were the priests.—Levit. xiii. 3.

‡ An office belonging to the mysteries.

§ The standard-bearers of the sacred animals were probably of this class. These travelled through Egypt to collect charitable donations for the support of their deities, a custom which is still traced in the processions of the Mohammedans, who, bearing the banners of their saints, go through the country for a similar purpose.—Diod. i. s. 83.

‖ From an inscription at the grottoes of Tel el Amárna.

caste. The second was composed of the military, husbandmen, gardeners, huntsmen, boatmen, &c. who may be comprehended under the general denomination of peasants; in the third may be reckoned the artificers, tradesmen, musicians, builders, and carpenters; and in the fourth, the pastors, poulterers, fishermen, labourers, servants,* &c. Several of these were again subdivided,—as for instance, pastors, into oxherds, shepherds, goatherds, and swineherds. But considering them under general heads, they may be called the four castes of priests, peasants, townsmen, and pastors or common people.†

Every Egyptian was not only required to follow the profession of his father (as were the Indians, by the law of their country), but was obliged to give an account to the magistrates of his mode of life, and the employment by which he gained his livelihood,—a false statement, or the discovery of an unjust action, subjecting him to severe punishment.‡ Scribes noted down their names, and after

* Many of them were employed in the service of the grandees; but they appear also to have had a great number of white and black slaves of both sexes.

† The Indian castes were,—1. The priests and philosophers; 2. Magistrates and soldiers; 3. Husbandmen and merchants; and, 4. Artizans, labourers, and servants. I have placed the soldiers with the peasants, on the authority of Diodorus.

‡ Diod. i. s. 77. 81. This is represented in the tombs; they evidently did not spare the offenders. The peasants appear to have been divided into *hundreds*, each with a peculiar banner, which they followed when presenting themselves for this census. The Jews also used the rod or stick, indiscriminately for *either sex*, as the Egyptians.—Exod. xxi. 20, 21.

a proper inquiry had been made, they were either acquitted before this tribunal, or for minor delinquencies punished with the stick.

The priests were, after the kings, the principal persons in the country. They had the management of the affairs of state, and were the counsellors of the sovereign; who, if he was not of the military class, could only be elected from their order,* of which in all cases, as king, it was absolutely necessary he should become a member.† He bound himself by the rules established by their conclave, as well in the worship of the deities, to whom it was his office to sacrifice in the temples,‡ as in his general mode of living; and his compliance with their regulations was repaid by the external and public respect they manifested for his person.

The priests, as it is reasonable to suppose, enjoyed the greatest privileges: and by a strict attention to their public and private duties, and a show of self-denial,§ they claimed and obtained the credit of purity both of body and mind; which, added to a reverence for their learning and a dread of their authority, gained an entire ascendency over the minds of a superstitious people. Their dress

* Plutarch, de Iside et Osiride; and Plato in Politico.

† Like the caliphs, he was the head of church and state.

‡ Conf. Ezek. xlv. 17: "It shall be the *prince's* part to give burnt offerings and meat offerings and drink offerings in the feasts."

§ They had but one wife, the other Egyptians had as many as they wished. Herodotus and Diodorus do not agree on this subject.—Diod. i. 80.

was simple,* but imposing; they indulged sparingly in wine,† they abstained from certain meats, shaved the whole body every third day, and bathed twice a day, and twice during the night,‡ and maintaining their pious character by those imposing arts in which the priesthood of idolatry is always versed, their persons were respected and their laws obeyed without a murmur. They were exempt from all duties, they consumed no part of their own income in any of their necessary expenses,§ and a large portion of land was set apart for their maintenance,—a right so scrupulously observed that when Pharaoh, by the advice of Joseph, had bought all the land of the Egyptians during a famine, that of the priests was alone excepted ;‖ and they had moreover an established allowance from the public stores.

The Soldiers.—A standing army was constantly maintained by the Egyptian government, for the garrisons of the different fortified towns from Pelusium to Syene, and for the constant excursions which the Egyptian princes made towards the north-east to extend their conquests and maintain

* Herodotus and Plutarch say it was of linen; Pliny, of cotton. The form varied according to their rank.—Herod. i. 37; Plut. de Is. s. iv.; Plin. xix. i.

† This, in a hot climate, is a wise regulation; conf. Levit. x. 9. At certain times the Egyptian priests abstained entirely from its use.—Plut. s. vi. de Is. et Osir.

‡ Porphyry says thrice a day; and a nocturnal ablution was only necessary on certain occasions. Vide Herod. ii. 37.

§ Herod. ii. 37. ‖ Genesis xvii. 22. 26.

their authority over the provinces they had subdued. Besides the native troops, mercenaries were also kept in pay,* who, as well as the rest of the forces, were divided into regiments, and disciplined according to the rules of regular tactics. Each battalion had a certain standard peculiarly belonging to it, and the nature of their arms distinguished, and portioned out the different brigades of which their army was composed.† On the former was represented some sacred animal,‡ a boat, shrine, the name of the king, or some other Egyptian device, and was intended as a rallying point in the confusion of battle;§ and being raised, says Diodorus, on a lofty pike, and borne by an officer, pointed out to each soldier the regiment to which he belonged, and greatly contributed to the success of their engagements.

Their arms consisted of the bow, sword, shield, battleaxe, knife or *atagán*, spear, club, sling, and a curved stick still used by the Ababdeh and Ethiopians.

Their engines employed in sieges consisted of the battering-ram (or a long pike‖ armed with a metal head, used in a similar manner and for the

* Strabo, lib. xvii., and the sculptures.

† This was the case with the Greeks also. The spearmen, bowmen, light and heavy armed infantry, &c. were distinct corps, and employed according to circumstances.

‡ Conf. Plutarch. de Is. et Osir. s. lxxii.; and the sculptures.

§ Diod. i. 86. They are frequently seen in the sculptures.

‖ The terebra of the Romans, the τρυπανον of the Greeks.

same purpose), the scaling ladder, and testudo.* This last was supported by framework, and formed a step or terrace for the ascent of the besiegers; but, as at the same time it sheltered the men it contained, it may have been also intended for a covert to the sappers,† whilst they mined the place.

This caste enjoyed considerable privileges, and the profession of arms was in the greatest repute among the Egyptians. Nor were the advantages derived from their situation confined to mere honorary distinction; and besides other necessary measures instituted for their comfort, "each soldier was allowed twelve arouræ,‡ exempt from every charge and tribute." The two native corps, the Calasiries and Hermotybies, took it by turns to do the duty of royal guards, and a thousand of each were selected for this purpose, who, besides the above general allowance, received daily rations,

* Like the testudo arietaria, which was covered by a shroud, or χελωνη, to protect the soldiers.

† Of all people, the Egyptians were the most likely to have been acquainted with this mode of attack. The wooden horse of Troy, which was of a more recent period than the Egyptian testudo, is supposed to be the first hint of a mine mentioned in history. The Jews were acquainted with engines used in sieges long before the Greeks had any idea of them. "Bulwarks" built against a besieged city are mentioned by Moses, Deut. xx. 20. They of course borrowed the hint from the Egyptians.

‡ A square measure, containing 10,000 cubits. Herod. ii. s. 168. The twelve Arouræ will be upwards of nine acres and a-half; which are about the dimensions of the farm of Regulus.

consisting of five minæ * of bread, two of beef,† and four arusters ‡ of wine.

The total of these two corps was 410,000 men,§ at the time Egypt was most populous; but it is not to be supposed that this force was always employed, or even kept in pay; and the small farms they had allotted to them were no doubt intended as well to obviate the necessity of providing for those who were on the peace establishment, as to encourage their possessors to industry and active employment.‖ And this circumstance accounts for the statement of Diodorus,¶ that the husbandmen of the Egyptians supplied (as among the Athenians) the military forces of the state. But the occupation of mechanical trades ** was contemned by and forbidden to the soldier, as detrimental to his physical force, and suited only to the sedentary life of an inactive townsman. Besides, says Diodorus,†† the agricultural posses-

* 5 lbs. 5 oz. 1 dwt. † 2 lbs. 2 oz. 8 grs.

‡ If the aruster is the same as the cotyla, these four will be a little more than two pints English.

§ Herod. ii. s. 165, 166: where he mentions the nomes they inhabited.

‖ Their land was also tilled by husbandmen, to whom it was let, like that of the kings and priests. Diod. i. 74.

¶ Lib. i. s. 28.

** Herod. loc. cit. Sethos, having slighted the military class, and deprived them of their lands, was obliged to have recourse to the caste of *townsmen*, and formed his army of "shopkeepers, artificers, and the lower people." Lib. ii. s. 141.

†† Lib. i. 73. With regard to the non-employment of merce-

sions of a soldier naturally instil into his mind a love of his native land; and it would be inconsistent to commit the welfare and protection of all to men who hold nothing dear in that country * for which they fight.

Military punishments were established by law. Desertion or insubordination were not capital crimes, but the offender was publicly exposed by some particular mark of ignominy, which he was condemned to bear until he had retrieved his character, and obtained, by subsequent good conduct, the forgiveness of his superiors.† For they trusted, that by rendering this stigma a more odious disgrace than the loss of life, they might reclaim, with the hopes of future rewards, the fidelity of one, of whose services death would for ever have deprived the state.

They were inured to the fatigues of war by the occupations of the chase, and above all by the games and gymnastic exercises they constantly practised. These were common to all the Egyptians, and consisted in wrestling,‡ cudgelling,§ throwing

naries, his remark should be confined to garrison duty in the interior of Egypt, since that they had such troops for foreign service is attested by the sculptures, and the authority of Strabo.

* The million of men mentioned by Strabo no doubt included their foreign auxiliaries.

† Diod. i. 78.

‡ Beni Hassan offers all the varieties of their postures, mode of attack, and defence.

§ The cudgel was a favorite game. An amusement of this kind took place at Papremis, the city of Mars. Herod. ii. 63. The

and catching the ball, leaping, racing, and in mock fights, feats of strength, and a variety of similar exercises. I cannot, therefore, conceive what can have induced Diodorus to state that it was not the custom of the Egyptians to indulge in the palæstra* and music. Of the latter indeed they were remarkably fond from the earliest times; though, which is perhaps the meaning of the historian, it was not taught to those of the higher classes,† who were content to listen to the performers, many of whom were of the poorer orders, and in some cases blind.

Music.—Men and women played on the various instruments of the Egyptian band; which was composed of the harp, guitar, lyre, flute, single and double pipe, round and oblong tamborine,‡ cylindrical maces,§ cymbals, *darabooka*,‖ trumpet, and

crews of two boats in a tomb behind the great pyramid of Geezeh, are engaged in a similar manner. The modern Egyptians in the time of the Ghooz (Memlooks) retained the pugnacious games of their ancestors, and two neighbouring villages, or the same town divided into two parties, called Haram and Saad, frequently left, in their amusements, several dead on the field, before they joined in their common repast.

* Lib. i. s. 81. Yet he affirms Hermes was the inventor of the pælestra, s. 16.

† Ptolemy Auletes, 'tis true, may not be considered an Egyptian. Strabo blames his taste. Lib. xvii.

‡ The introduction of this into his native country is said to have cost Anacharsis his life. Very improbable indeed.

§ Noticed at Medeénet Háboo, p. 62.

‖ A sort of drum still used in Egypt. It is made of parchment stretched and glued upon a circular cone of earthenware, which terminates in a cylinder very much resembling the spout of our garden watering-pots.

drum;* but these two were more peculiarly considered martial instruments, though the buffoons of the streets frequently danced to their sound.

Their harps were of elegant and diverse forms, and the number of their chords varied from four to six, seven, eight, nine, ten, twelve, fourteen, seventeen, and twenty-one. Some† played seated on the ground, others standing, or sitting on a stool; and a light four-stringed harp of smaller dimensions was sometimes carried and played on the shoulder.

The lyre was equally varied in its form, and though Diodorus has limited the number of its strings to three,‡ instances are found of its having five, seven, and even seventeen; and always more than the number he mentions. It was generally held under the arm, but was sometimes supported on a stool or table.

The guitar had three§ or five chords, and was played with the plectrum;‖ but the drum, slung from the shoulder, was beaten by the hand at each end.

It is very evident the Egyptians were acquainted with the triple symphony: the harmony of instru-

* The Tomtom of India.

† They had minstrels of both sexes.

‡ Lib. i. s. 16. To accord with the three Egyptian seasons, "the treble, summer; the base, winter; and the tenor, spring."

§ Was this the lyre of Diodorus?

‖ Like *some* of the Greek and Roman lyres. Conf. Horace and one or two of the drawings of Pompeii. I have observed five, nine, and eleven chords in the lyres of Pompeii. The Egyptians occasionally played without the plectrum.

ments, that of voices, and that of voices and instruments; and though a band of choristers, who beat an accompaniment with their hands* between each of the stanzas, must have injured the euphony of the performance, it is probable that their music was of no inferior kind. Their songs were *numerous* and made for certain occasions; and if Herodotus is to be credited, *some* were sung in a plaintive tone, and descended from father to son from the early era of their first monarch.† But the hymns in honor of the dead were of a lugubrious and less harmonious nature, and the mournful dirge of Maneros was nearly related to the Linus of the Greeks.

Entertainments. — At all their entertainments music and the dance were indispensable, and sometimes buffoons were hired to add to the festivity of the party, and to divert them with drollery and gesticulation.

The grandees were either borne in a palanquin or drove up in their chariot, drawn as usual by two horses, preceded by running footmen, and followed by others, who carried a stool to enable them to

* The modern peasants have *succeeded* in imitating this part of the music of their predecessors.

† Maneros was, according to Plutarch, rather a lively than a plaintive air, and was sung at their feasts. If it was the same as Linus, as Herodotus states, may there not have been two songs in honor of Maneros, as M. Larcher supposes? But Plutarch adds, it is not the name of any person, but a song of welcome to the guests, and nothing more than a wish "that what they are about may prosper." Plut. de Is. et Osir. s. 17. The song of Linus was probably borrowed by the Greeks from Egypt or Phœnicia.

alight, an inkstand, and whatever they might want either on the road, or while at the house of their friend.

On entering the festive chamber, a servant took their sandals, which he held *on* his arm, while others brought water, and anointed* the guests, in token of welcome.

The men were seated on low stools or chairs,† apart from the women, who were attended by female slaves or servants; and after the ceremony of anointing, a lotus-blossom‡ (and frequently a necklace of the same) was presented to each of them; and they were sometimes crowned with a chaplet of flowers.

The triclinium was unknown; and the enervating custom of reclining on *diwáns* was not introduced among this people. Their furniture§ rather resembled that of our European drawing-room; and stools, chairs, fauteuils, ottomans, and simple couches, (the three last precisely similar to many that we now use) were the only seats met with in the mansions of the most opulent of the Egyptians.

* Washing the feet and anointing the head was the custom of the East. Conf. St. Luke vii. 46. But I have not yet met with the former represented in the sculptures.

† Many of the chairs shut up like our camp-stools; and they sometimes sat on a low square seat, neatly painted, which was laid upon the ground. It appears to have been of wood; and perhaps folded in the centre when removed.

‡ They probably intended by this that "man required a moist rather than a dry aliment." Diod. i. 43.

§ The skill of their cabinet-makers is particularly remarkable; and besides the display of elegant taste they were not ignorant of veneering, or of the mode of staining wood to resemble that of a rare and valuable kind.

Wine and other refreshments were then brought, and they indulged so freely in the former, that the ladies now and then gave those proofs of its potent effects which they could no longer conceal.*

In the mean time, dinner was prepared, and joints of beef, geese, fish, and game, with a profusion of vegetables and fruit, were laid, at mid-day,† upon several small tables; two or more of the guests being seated at each. Knives and forks were of course unknown, and the mode of carving and eating with the fingers was similar to that adopted at present in Egypt and throughout the East;‡ water or wine being brought in earthen *bardaks*, or in gold, silver, or porcelain cups. For though Herodotus affirms that these last were all of brass, the authority of the Scriptures and the Theban sculptures prove that the higher orders had them of porcelain and of precious metals.§

They sometimes amused themselves within doors

* It shows a great want of gallantry, on the part of the Egyptians, thus to direct their talent for caricature against the fair sex.

† Genesis xliii. 16. But with a foreigner they would not eat; this was an "abomination," v. 32.

‡ Except in China. The ancient Greeks also ate in this manner, and the pieces of bread-crumb (*απομαγδαλιαι*), on which they wiped their fingers after eating, were given to the dogs that they admitted into the room.

§ Joseph had one of silver. Gen. xliv. 2. Gold, silver, and porcelain vases are represented in the tombs of Thebes. I doubt a Greek being admitted into very good society in Egypt. Glass was also used by them, as well for cups, as beads and other ornamental objects, and for the imitation of precious stones.

with a game similar to chess, or rather draughts ;* and the tedium of their leisure hours was often dispelled by the wit of a buffoon,† or the company of the dwarfs and deformed persons,‡ who constituted part of their suite.

Bull-fights were among the sports of the lower orders ; but it does not appear that they either had the barbarity to bait them with dogs, or the imbecility to aspire to a vain display of courage, in matching themselves in single combat against wild beasts.§ But the peasants did not fail to pursue the hyena,‖ as often as it was in their power ; and it was either caught by a trap or chased with the bow. They also amused themselves with several games still well known to European children ; among which may be noticed the ball, odd and even, *mora*,¶ and feats of agility and strength.**

* I have found this in sculptures of the time of Osirtesen I., Remeses III., and Psamaticus II.

† Still common in the East, as once in the West.

‡ Beni Hassan grottos. V. c. vi.

§ The feats of the Psylli are well known. Snake-players and conjurors existed at an early epoch among the Egyptians. They are not less common here at the present day.

‖ This animal is equally destructive to the flocks and some beasts of burthen ; and hunger prompts it even to live on the standing corn and *doora*, of which it frequently destroys a great quantity. But the ass is its favorite meal. It is not gregarious. The female often chooses the corn-fields to conceal her litter.

¶ A common Italian game. Any number of fingers are held out simultaneously by the two players, and one guesses the sum of both.

** As raising each other from the ground, leap-frog, throwing up three balls in various ways, mounted on the back of one who had failed in catching them, &c.

Animals.—Though the camel is not met with in the sculptures or hieroglyphics, it is not the less certain that this animal was known in Egypt,* from the most remote period; and we are informed that they were among the presents made to Abraham by the Egyptian monarch.†

Their cattle‡ were numerous, of a short and long horned breed, independent of the Indian or Ethiopian ox; and sheep, goats, swine, and even wild goats and gazelles constituted their large herds. But sheep were unlawful food to the inhabitants of the Thebaid,§ goats were principally kept‖ for their milk,¶ and the flesh of swine was rarely eaten.

* Vide Genesis xi. 16. It is scarcely necessary to state that the camel and dromedary are two varieties of the same species; and that the one with two humps is not the dromedary but the Bactrian camel. It is eaten by the Arabs, and its meat is very light and good. It was forbidden to the Jews, as well as the hare. Levit. xi. 4, 6. The "... aversus camelis" of Pliny is an error. Lib. x. 63.

† He was perhaps king Apappus or Aphoph. This word, in Coptic, signifies "giant," and his name is translated "maximus."

‡ They marked their cattle with a hot iron.

§ Plutarch says, "the priests abstain from mutton and swine's flesh." De Is. et Osir. s. 5. He adds, s. 72, "None of the Egyptians, except the Lycopolites, eat sheep." They are not seen in the sacrifices, or feasts of the tombs, and oxen and wild animals are alone slaughtered in the Thebaid.

‖ Though I do not find them slaughtered in the sculptures of Thebes, I suppose they ate the meat of kids.

¶ It is considered a great disgrace among the Ababdeh and people of Upper Ethiopia for women to milk goats or any animals; and this prejudice is carried so far that I found some who were nearly starving in the Ababdeh desert, and who would not even then break through this rule. The men had gone to buy corn at the Nile, and had it not been for our arrival, they would have borne their sufferings much longer.

The animals of the desert, the vulpanser goose of the Nile, and a variety of wild fowl, were constantly preserved by those who had the means of feeding them on their grounds; and some were purchased from the huntsmen and poulterers, who caught and fattened them for the table.* Indeed, beef, gazelle, ibex,† and goose, were the principal animal food‡ of the whole of Egypt; but cows, by a wise regulation,§ being held sacred, were forbidden to be slaughtered.

Fowls and pigeons were in great abundance, and a number of *guttas*,‖ some partridges, and bustards,¶ frequented the interior and skirts of the deserts; nor were quails and widgeons rare in the valley of the Nile.

Poultry.—The poultry-yard was not stocked alone by the natural process of rearing chickens,

* Great numbers of geese were fattened for the service of the temple, and for the priests, crocodiles, and other sacred animals, independent of those kept for private consumption; and one town, Chenoboscion, received its name from the extensive poultry-yard it contained.

† The Jews were allowed to "eat the wild goat." Deut. xiv. 5.

‡ Numbers xi. 4, 5; Exod. xvi. 3; Genesis xliii. 16.

§ Mohammed Ali, a few years ago, issued an order that no ewes should be killed, for a similar reason, owing to the increasing scarcity of sheep in the country. St. Jerome says, "In Egypt and Palestine, on account of the want of cattle, no one eats the meat of cows."

‖ The tetrao paradoxus, or rather, the pterocles melanogaster; the rock *pigeon!* of India. It *might* be called a grouse.

¶ It is the Otis Hebara. It has a large ruff and crest. Height fourteen inches to the top of the back.

but also by artificial means, which the ingenuity of this people had discovered; and the eggs of fowls and geese* were hatched by ovens, heated to a requisite temperature, which imitated the warmth, while they dispensed with the necessity of the sitting, of the hens.†

This custom has been handed down to their descendants; and the Copts, in various parts of Egypt, supply the markets, during the spring, with the chickens this ingenious process has enabled them to rear.

I may be excused for introducing a brief notice of the means employed for this purpose.

Eggs hatched by artificial means.‡—The proprietors of the ovens make the round of the villages, in their vicinity, and collect the eggs from the peasants, which they give in charge to the rearers, who, without any previous examination, place all they receive on mats strewed with bran, in a room eleven feet square, with a flat roof, and about four feet high; over which is a chamber of the same size, but with a vaulted roof, and about nine feet high;§ a small aperture in the centre of the vault admitting light during the warm weather, and another of

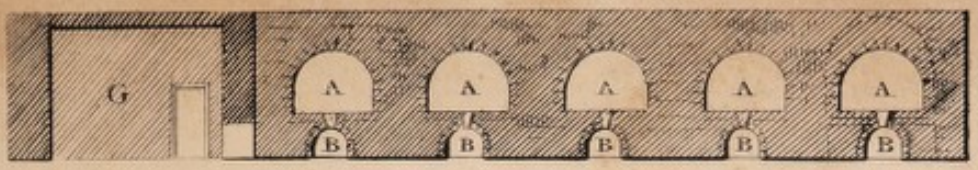
* The wild geese of the Nile are, as I can attest, very easily tamed when reared in the poultry-yard.

† Diodor. i. s. 74; Plin. x. c. 54.

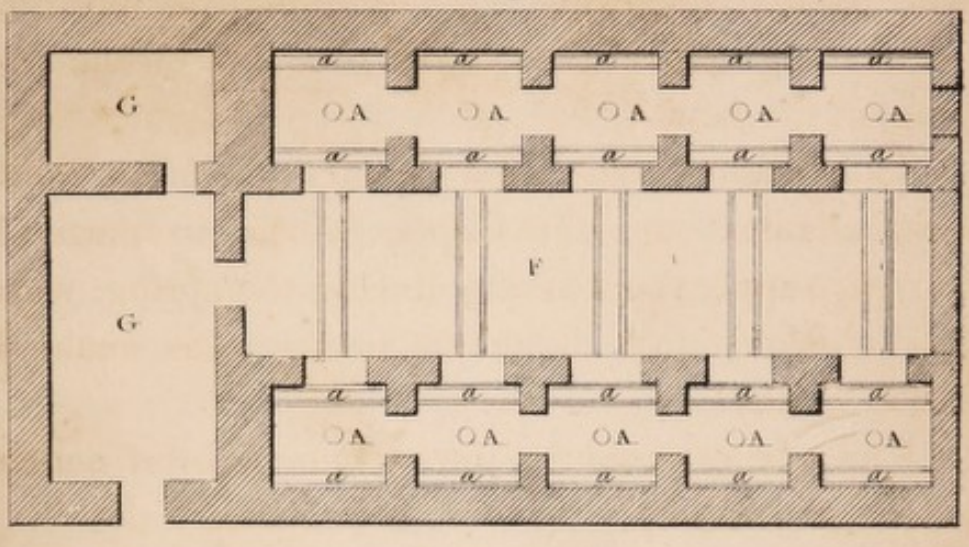
‡ This artificial process has also been introduced into Europe from this country.

§ By way of distinction I shall call the former the oven, and the latter the upper room.

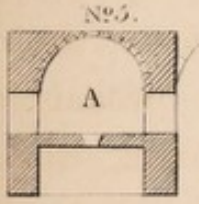
No 2.



No 1.



No 5.



No 6.



No 3.



No 4.



No 1. *Ground Plan of the building showing the form of the upper rooms* A.A. *the entrance rooms* G *and the passage* F. *at a.a. are the fires.*

No 2 *Section of the same showing the upper and lower rooms* A *and* B.

No 3. *Ground plan of the lower rooms* B. *in which the Eggs are placed on mats strewed with bran in the line* A B. *corresponding to and immediately below the fires, and in another corresponding to* C.D. *where they remain ½ a day, they are then removed to* A C *and* B D *and others (from a heap in the centre) are arranged at* A.B *and* C.D. *in their stead, and so on &c.&c.*

No 4. *Upper room in which the fires are placed at a a on earthen slabs 3/4 inch thick being lighted twice a day the first die away about mid day, the second lighted at 3 P M. lasts till about 8 P M.*

Nos 5 & 6. *Sections from the front and back of the upper and lower rooms.*

Day & Haghe Lith.

London, John Murray, Albemarle St. 1835.

larger diameter, immediately below, communicating with the oven, through whose ceiling it is pierced. By this also the man descends to observe the eggs; but in the cold season both these are closed, and a lamp is kept burning instead; another entrance at the front part of the oven being then used for the same purpose, and shut immediately on his quitting it. In the upper room is the fire, disposed along the whole length of two troughs, based with earthern slabs, reaching from one side to the other, against the front and back walls, from A to B, and from C to D.*

In the oven the eggs are placed in a line corresponding to, and immediately below the fire, A B, and in another corresponding to C D, where they remain half a day. They are then removed to A C, and B D; and others (from a heap in the centre) are arranged at A B and C D, in their stead, and so on, till all have taken their equal share of the warmest positions: to which each set returns again and again, in regular succession, till the expiration of six days.

They are then held up, one by one, towards a strong light, and if the egg appears clear, and of an uniform colour, it is evident it has not succeeded; but if it shows an opaque substance within, or the appearance of different shades, the chicken is

* Even without the plan, these letters will render the description more intelligible by the imaginary square A B C D.

already formed; and these last are all returned to the oven for other four days, their positions being changed as before. At the expiration of the four days they are removed to another oven, over which, however, are no fires. Here they lie for five days in one heap, the aperture in the roof and the door being closed with tow, to exclude the air; after which they are placed separately, about one or two inches apart, over the whole surface of the mats, which are sprinkled with a little bran. They are now continually turned and shifted from one part of the mats to another, for six or seven days, all air being carefully excluded; during which time they are constantly examined by one of the rearers, who applies each singly to his upper eyelid. Those which are cold prove the chickens to be dead, but warmth greater than the human skin is the favourable sign that they have succeeded.

At length the chicken, breaking its egg, gradually comes forth; and it is not a little curious to see some half-exposed, and half-covered by the shell; while they chirp in their confinement, which they appear so desirous to quit.

The total number of days is generally twenty-one, but some eggs, with a thin shell, remain but eighteen. The average of those that succeed is two-thirds, which are returned by the rearers to the proprietors, who restore to the peasants one-half of the chickens, the other being kept as payment for their expenses.

The size of the building depends, of course, on the means or speculation of the proprietors; but the general plan is usually the same, being a series of eight or ten ovens (and upper rooms) on either side of a passage about a hundred feet by fifteen, and twelve in height.

The thermometer, in any part of it, is not less than 24° Reaum. (86° Fahr.);* but the average heat in the ovens does not reach the temperature of fowls, which is 32° Reaum.

Excessive heat or cold are equally prejudicial to this process; and the only season of the year at which they succeed is from the 15th Imsheer (23d Feb.) to the 15th Baramoodeh (24th April); beyond which time they can scarcely reckon upon more than two or three in a hundred.

The industry of man was amply seconded by the effects of the even climate of Egypt; and the sheep, says Diodorus,† were twice shorn, and twice produced lambs in the course of one year.

Other Customs.—Shepherds were held in great contempt by the sacerdotal and military classes, and even the husbandman considered them his inferiors. Their employment was deemed disgraceful, and many of them are represented either deformed or of an uncouth and uncleanly appearance.‡ But the

* Mr. Hamilton mentions the heat 88° Fahr. To reduce Reaumur to Fahrenheit, multiply by nine, divide by four, and add 32° (the freezing point).

† This is the case now, if properly fed.—Diod. i. s. 36.

‡ With their beards unshorn, and features often greatly carica-

swineherd was the lowest grade of the pastors, and Herodotus affirms that they could not even *enter a temple!** nor would any one either marry their daughters, or establish any family connexion with them.

The Egyptians had a peculiar respect for old age, in which they were rivalled only by the Spartans† and the Israelites;‡ and their mode of salutation, says Herodotus, was not by words, but by a low bow, the hands being brought downwards to the knee. But this depended of course on the person saluted; and besides genuflexion and kissing the hand, it was a common practice to prostrate themselves to the ground before their monarchs and persons of rank.§

The distinction indeed of castes and classes was arbitrarily maintained, and the constant recourse to corporal punishment proves the great power which was given to a master over the domestics of his household. Nor was the lash inflicted from the mere impulse of momentary anger; the offender was sentenced to a stated number of stripes,‖

tured. Even the modern Egyptians consider the care of the flocks an office only suited to women and children. Genes. xlvi. 34: "Every shepherd is an abomination unto the Egyptians." This might very well be the case with those about the person of Pharaoh.

* This is very doubtful. † Herod. ii. 80.

‡ Levit. xix. 32. The people most remarkable for this custom, at the present day, are, perhaps, the Japanese; but certainly not the modern Egyptians.

§ Sculptures, passim. ‖ Diod. i. 77.

according to the offence he had committed, and was forcibly thrown upon the ground, and held while the punishment was inflicted. Men, boys, and *women*,* were all subject to the stick;† and for more serious offences, imprisonment and deprivation of food, even for *three* days, were adjudged to the culprit.

Diodorus‡ relates a singular custom regarding theft. They who followed this occupation gave in their names to the chief of the robbers, and into his hands they were required to deposit the objects they stole. The plaintiff therefore repaired to his house and stated the things he had lost, with the time and day when they were stolen, and having paid a quarter of their value, recovered all the property that belonged to him.

Adulterators of money, forgers of seals, scribes who kept false accounts, defrauded the public, or introduced another man's signature; and those who made use of unjust weights or measures, were condemned to lose both hands; and the traitor who held communication with an enemy was punished by the excision of his tongue.§

* The Turks, besides beating her on the hands with a whip, *heat an iron cup*, and apply it to the head or neck of the offender! The Jews were not behindhand in cruelty to both sexes.

† Sculptures.

‡ Lib. i. s. 80. Thieves are enrolled in some countries of the East at the present day.

§ Many other laws are mentioned by Diodorus, i. s. 76 to 80, inclusive.

Their treatment of women, in private life, was evidently very superior to that at present adopted in the East; but their *laws* concerning them rather call to mind the customs of barbarous countries than the institutions of a wise legislature. Though allowed to marry more than one wife, it does not appear that they indulged very frequently in this privilege; but the priests were obliged by law to be contented with a single consort; for which restriction, the kings were amply compensated by the number of the other members of the *haréem.**

Their money was in rings of silver and gold, similar to those still used in Sennár, and its value was ascertained by weight,† as its purity by fire.

Gold‡ was brought to Egypt from different countries, as well in rings as in bars and perhaps dust; for besides the tribute they received from Ethiopia and their Asiatic possessions, the sale of fine cloth, and other manufactures, produced a considerable influx of specie into the country; and Agathar-

* Conf. the sculptures of Medeénet Háboo; and Manetho, in speaking of Sethosis and Armais.

† Genesis xliii. 21, "Our money in full weight." Conf. the sculptures, passim. There were public weighers, like the *gabbáneh* of modern Egypt. The custom of trying gold and silver in the fire was common in the East, and is still practised in Africa.

‡ Iron must have been known to the Egyptians, from their representing butchers sharpening their knives on a steel of a blue colour, suspended from their apron. I have a sickle and other objects of iron in my possession, but unfortunately there is no clue to their date. I do not suppose them very ancient, as iron could not last long underground.

cides, and other authors, mention the mines* that existed in the deserts of the Thebaid itself.

Revenue, Population, and Commerce.—The revenue of Egypt, from the taxes alone, amounted, according to Strabo,† even during the negligent administration of Ptolemy Auletes, to 12,500 talents, or between three and four millions sterling. Under Ptolemy Philadelphus, by Diodorus' account, it contained upwards of thirty thousand towns; and formerly, he adds, the number of inhabitants was seven millions:‡ but Josephus reckons seven millions and a half, independent of the population of Alexandria, which exceeded three hundred thousand.§ Their commerce‖ extended along the coasts of the Red Sea¶ to Abyssinia and Arabia; and Neco employed some Phœnician mariners, who

* The Shereef Edrisi and Aboolfidda both mention the position of the gold mines in the land of Bigah.—Vide infra, c. vi. ad fin. Ababdeh desert (*note*). Diodorus (i. s. 49) speaks of an incredible sum which the silver mines produced annually. Judging from Agatharcides' observations, the labor of extracting the gold was excessive. It was probably found in veins of quartz. Aboolfidda says these mines only just covered their expenses. They are in the Bisháree desert, and their position is known to those Arabs.

† On the authority of Cicero.

‡ Now about a quarter of that number.

§ Now forty thousand, having greatly increased within the last few years.

‖ Strabo states that formerly there were not twenty vessels in the Red Sea which passed the Straits; but that does not prevent the Arabian commerce from having been carried on at a very remote epoch.

¶ As I have before observed, I have every reason to believe the Philoteras Portus, or Ænnum (now old Kosay'r), existed at least as early as the sixteenth dynasty.

actually doubled the Cape of Good Hope twenty-one centuries before its discovery by Diaz and Vasco de Gama.*

Boats.—Their boats were of various kinds. The larger ones were built of acacia planks, fastened by *bolts* and *nails* upon strong ribs; and were furnished with spacious cabins, one mast, and a large square sail. Their long rudder was suspended† on a sort of mast or wooden pillar; and, according to the direction of a rope held by the steersman, it slided to the right and left, along the edge of a broad squared recess at the stern, the pillar being the centre on which it turned. They were also furnished with large oars, supported and moving on tollpins; and, except in galleys of war, the men generally pulled standing, or rose to the stroke. Other boats, of smaller size, had a rudder on either side, which, like the former, consisted of a long broad blade,‡ and still longer handle, the rope serving for a tiller.

Herodotus gives an unaccountable description of

* In A. D. 1497. The Carthaginians (a Tyrian colony) had also made a similar expedition under Hanno, who is supposed to have lived in the fourth century before our era, about three hundred years after Neco. The most singular circumstance, with regard to the geographical knowledge of the Egyptians, is, that Sonchis, one of the priests, told Solon of the Atlantic Isles, which he said were larger than Africa and Asia united, since this description can only agree with *America*. I do not venture any opinion. V. Plato's Critias or Atlanticus.

† They frequently had chains, or rudder-bands, fastened to the blade.

‡ As in the Birmese and other boats.

their boats of burthen, which he affirms were made of planks about three feet long, placed in layers one over the other, like bricks, and *bound* to the ribs with *bands* of *papyrus;* that they could only ascend the stream by the assistance of a strong wind, and that they carried many *thousand talents* (several *tons*) burthen. Boats, indeed, of a smaller kind were frequently made, in the marshy countries in particular,* in the manner he describes; but the larger ones of the upper country were built on a much stronger principle, as is abundantly proved by the sculptures of the Thebaid, and every notion of probability. Indeed, small boats of burthen, at the present day, have sometimes an additional plank raised above the gunnel, and secured *merely* by *mud*, which is often washed by the water's surface, while it is the only barrier and security for the cargo on board; but it cannot be said to be the mode of constructing an Egyptian boat; nor can I believe that those Herodotus may have seen in the marshes of the Delta were ever used to convey the thousands of talents which he learned were carried by the boats of Upper Egypt.

They had also galleys, or ships of war, in the Mediterranean and Red Seas;† and in the reign of Apries, Egypt had sufficient naval skill to cope with the fleets of Tyre.‡

Dress.—The dresses of the Egyptians differed

* Used as punts, for fishing.

† Herodot. ii. 102 and 159. ‡ Ibid. ii. 161.

according to the caste, or occupation, of each individual. Those of the priests were the most varied; but workmen had merely a short kilt or apron, fastened round the waist, the upper part of the body being exposed.*

Both sexes wore ornaments of different kinds; and the men even had ear-rings,† necklaces,‡ and bracelets.

Much might be written on the customs of this people, but the limits of this work oblige me to conclude. I shall only add a few remarks on the ceremony of embalming their dead, and of the early invention of glass.

Embalming.—In spite of the authority of Porphyry, who affirms that the intestines of the human body, after an address to the sun, were thrown into the Nile, I feel persuaded that no part of the intestines, nor even the bran or saw-dust, on which they were washed and cleansed, were ever thrown into the river.

The account given by Herodotus appears highly probable. He observes that they were "well cleansed with palm-wine;" and I imagine that the bran or saw-dust, used as an absorbent, was after-

* Children were left naked till an advanced age; and the whole expense (says Diodorus) of bringing them up to man's estate did not exceed twenty-two drachmas (thirteen shillings). Lib. i. s. 80.

† Like the Carthaginians and other people. Necklaces and bracelets were also worn by some Europeans, as the Gauls, Sabines, &c. Judah's bracelets are mentioned in Gen. xxxviii. 18.

‡ "Pharaoh took off his ring ... and put it upon Joseph's hand ... and put a gold chain about his neck." Gen. xli. 42. Conf. the sculptures, passim.

wards put into small linen bags, which were enclosed in earthenware jars, and buried in the ground.*

The four principal parts were deposited, each separately, in one of those vases, which bear the head of a man, a hawk, a cynocephalus, and a jackal, and preserved with the same care as the rest of the body, being placed close to the sarcophagus itself; and in cases where the process of embalming was of a less costly nature, they were returned again into the body, and small wax figures of these four genii were wrapped up in, and put together with, the parts which were peculiar to each.

Diodorus and Herodotus give an account of the other ceremonies, but confine the number of modes of embalming to three; which is, however, contrary to probability and experience.†

Among other remarks of Herodotus is the following:—that the Egyptians, who wrote from right to left (that is, the enchorial language), would have it that they wrote from left to right; but the mode of expressing this was probably, "we write *towards* the right," by which they meant to say that the point from which they *began* was towards the right,

* Many of them are found at Thebes.

† The bodies of the poorer class, who could not afford the expense of coffins, were wrapped round with a number of palm-sticks, fastened together with string, like a mat, and deposited in a pit. Sycamore-wood was used for the coffins of the mummies, and sometimes deal, which was brought from abroad.

and that of the Greeks "towards the left." The same expression is used by the Arabs regarding themselves and Europeans.

Glass and other Vases.—The Egyptian vases* are frequently of the most elegant form, similar to many of those produced by Greek artists; and they satisfactorily show, as well as the various designs of their porcelain cups, that this people were not devoid of excellent taste, which, owing to the restraint of priestly regulations, was unfortunately prevented from developing itself, and advancing towards perfection.

They were not only acquainted with glass,† but excelled in the art of staining it of diverse hues, and their ingenuity had pointed out to them the mode of carrying devices of various colors directly through the fused substance.‡ Of the early epoch at which glass was known in Egypt, I must observe,

* A correct idea of these vases, or indeed of the implements, manners, and customs of the Egyptians, can only be conveyed by drawings of them from the tombs of Thebes. But Egyptian subjects are not looked upon with sufficient interest to enable any one to put them beyond his own portfolio. Those of several English travellers are rich with Egyptian research; and I hope that Mr. Hay, who has the most accurate drawings of the sculptures of any one who has ever visited Egypt, will have resolution enough to publish them; though I fear he will not be inclined to incur a great and gratuitous expense. I cannot but subscribe (in mentioning this subject) my just testimony to the liberal motives which have led Mr. Burton to present the numerous copies of his "Excerpta" to the Societies and individuals interested in the study of hieroglyphics.

† Plin. lib. xxxvi. c. 26.

‡ An art now lost.

that besides our finding the process represented at Beni Hassan and Thebes, I have seen a ball of this substance which bears the name of Amunneitgori, who lived towards the commencement of the eighteenth dynasty, about 1500 B. C. It is in the possession of Captain Henvey, R. N., who has had the kindness to send me the result of an examination, made by a friend of his in Europe, who ascertained that its specific gravity is 25·23; being the same as English crown-glass. It has a slight greenish hue, and has been worn as the bead of a necklace.

The figures and scarabæi of blue glazed pottery are well known. Some of them are made of stone or other substances, over which a coating of some metallic composition was laid; and by subjecting it to a certain heat, this exterior surface became vitrified and concealed the nucleus it enclosed.

Productions of Modern Egypt.—Having noticed some of the productions and cultivated plants of ancient Egypt, I shall introduce into this chapter a few extracts from the work mentioned in the Preface.

" The inundation of the Nile, which commences about the beginning of June,* is generally admitted into the canals of the interior, about the first fort-

* About Qaherah. At E'Sooán, about the end of May, or the very commencement of June. Seneca says, very simply, " Primum incrementum Nili juxta insulas . . . Pilas noscitur."

night in August; and the water, gradually extending over the country, soon forms a large lake on the inner or desert side of the cultivated land.* It begins to subside in September, or early in October, and as it quits the soil they sow clover and several leguminous plants.

"Barley and wheat, which are carried, the former in the fourth, the latter in the fifth month, are sown about the middle of November;† and at the same time that a crop is raised on the land the water of the Nile has just left, another is procured by artificial irrigation."

* The land at a distance from the Nile is considerably lower than that of the banks, as may be seen from the above circumstance, and from the height of the dykes, which near the river are frequently on a level with the soil. Tillage is known to elevate land, and this difference has been here attributed to constant cultivation; but the continued current which at that time runs along the inner side of the lands, tends also considerably to lower their level. Some parts of Egypt are much lower than others, as for instance, from Girgeh to near Minyeh; but during a low inundation these are not all overflowed.

† The time of course depends greatly on the duration of the inundation.

The principal plants of the winter season, grown after the inundation, are:—

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Wheat	Qumh	Triticum sativum, L. 6 varieties.*	Five varieties bearded; reaped beginning of April. U. L. E.†
Barley	Shayeér	Hordeum vulgare, L. 2 varieties.‡	Reaped, some after 90 days, some the 4th month; sown also at other times. U. L. E.
Beans	Fool	Vicia faba, L.	Sown in Oct. or Nov.; cut in about 4 months.§ U. L. E.
Peas	Bisilleh	Pisum arvense, L.	Sown middle of Nov.; ripen in from 90 to 100 days. U. L. E.
Lentils	Ads	Ervum lens, L.	Sown middle or end Nov.; cut in 100 or 110 days. U. L. E.
Vetches	Hommos	Cicer Arietinum, L.	Ditto. U. L. E.
Lupins‖	Termes	Lupinus Termis, Fors.	Ditto. U. L. E.
A sort of clover, Trefoil	Bersim	Trifolium Alexandrinum, L.	Sown beg. of Oct.; first crop after 60 days; 2nd other 50 days; 3rd left for seed; continued by irrigation for a 4th crop, but then no seed. U. L. E.
A sort of clover	Hélbeh	Trigonella Fœnum græcum, L.	Young stalks eaten; also used for clover; sown mid. Nov.; one crop only in about 2 months; ripens in 110 days.‖ U. L. E.
	Gilbán	Lathyrus sativus, L.	Eaten by ruminating animals, instead of clover, after 60 days; seed ripens in 110; when young they eat its stalks; and the seeds are ground with corn for bread. U. E.
A sort of French bean	Lóobieh	Dolichos lubia, Fors.	Sown at the same time as wheat; ripens in 4 months; and by the *shadoóf* in Aug., and ripens in about 3 months; for cooking, the beans are gathered in 60 days. U. L. E.
	Gishrungay'ga	Phaseolus Mungo, L.	Ripens in 6 or 7 months; to S. of E' Sooán.

* 1. Towálee, long-eared wheat.—2. Dthukr Yoosefee, with large ear, of which the beard alone is black.—3. Naygeh, small ear, the husk of the grains black as well as the beard.—4. Zerra e'Nebbee, not bearded, of a reddish colour; very small quantities met with in the midst of the other wheat.—5. Moghy'uz, short broad ear: mostly in Lower Egypt.—6. E' Tubbánee, white; the common Egyptian wheat.

† *i. e.* cultivated in Upper and Lower Egypt.

‡ 1. E' Tubbánee, white.—2. El Gennáree, red; high growth. Grown in equal quantities.

§ Much depends, in all these crops, on the time of sowing, the state of the land, and other circumstances. Sometimes they are sown without the use of the plough, in the mud, immediately after the water has left the surface.

‖ The stalks yield the charcoal for gunpowder. Mohamed Ali has introduced the kordofán loóbieh for this purpose.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Safflower	Qórtum	Carthamus tinctorius, L.	The flowers used for dyeing are called O'sfor; the seeds give an oil (Zayt hélwh); sown mid. Nov.; seeds ripen in 5 months. U.L.E.
Lettuce	Khus	Lactuca sativa, L.	Lettuce oil is extracted in Upper Egypt; seeds ripen in 5 months; sown middle Nov.
Flax	Kettán	Linum usitatissimum, L.	Its oil called Zayt har; sown mid. Nov.; plucked in 110 days. U. L. E.
Cole-seed	Sélgam	Brassica oleifera, L.	Yields an oil; sown mid. Nov.; cut in 110 days. U. E.
Tobacco	Dokhán béledee, or akhder	Nicotiana tabacum, L.	Sown beg. Nov.; first crop in 100 days; 2nd in other 60; 3rd in 20 more: this last is called ribbeh.* One variety has the leaves long and lanceolated, with a pink flower: this is the best and mildest, called béledee, or native.
		Nicotiana rustica, 2 var. (?)	The other, with yellow flower, called Lângee, or Bút-hágee, has the leaves round, thick, and of a darker color, strong, and only mixed with the former, or used as snuff.† U. L. E.
Hemp	Bust, hashísh, the dagha of the Hottentots‡	Cannabis sativa, L.	Employed only for its intoxicating qualities, and then called Hashish; sown mid. Dec.; ripens in 4 months. U. L. E.
Cummin	Kamóon	Cuminum Cyminum, L.	Sown mid. Dec.; cut in 4 months. U. L. E.
Coriander	Qoósbera	Coriandrum sativum, L.	Ditto. U. L. E.
Poppy	Aboonō'm or Aboonóme	Papaver somniferum, L	Sown end Nov.; the opium taken in the mid. March; seeds ripen in April, the best bought from the peasants, at 45 piastres the rotl; grown for the China market. U. L. E.
Water-melon	Bateékh	Cucurbita citrullus, L.	And about 10 other cucurbitæ; cut in 90 days; sown mid. Dec. U. L. E.
Cucumber	Kheeár	Cucumis sativus, L.	And about 7 other cucumis; cut in 60 days. U. L. E.
	Doóra sáyfee or baaleeʕ§	Holcus sorghum, L.	Besides the crop raised by the *Shadoof*, and that during the inundation; sown mid. Nov.; ripens in *five* months and a half. U. L. E.
	Doora Hámra	A variety	With the Baalee. U. L. E.

* Ribbeh, gain, interest, or usury.

† In Egypt and Nubia, snuff is often used in the mouth instead of the leaf. Its strength is increased by adding natron.

‡ In India, bang or gunga.

§ So called from ripening in the summer. It is a variety of H. Sorghum. If the seed of the D. Qaydee is sown as baalee (*i. e.* in Nov.) it produces seed; but if that of the baalee is sown as qaydee (*i. e.* in April) it springs up, but is barren. The baalee seed is sown as byoód, and *vice versá*.

The plants of the summer season, which succeed either immediately or after a short interval, are produced solely by artificial irrigation. The water is raised from the river by rude Persian wheels, or by the *shadoof;* which last is frequently employed in the inland canals, the Bahr Yoosef, and the wells near the edge of the desert. Nor is its use confined to the productions of the summer; it is always requisite for some of them in the spring, and frequently throughout the whole winter, and even autumn, if the inundation is deficient.

The chief productions of the summer, sown the half year before, and during the inundation,* are—

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Rice	Rooz or Aroóz	Oryza sativa, L.	In the Delta and Oasis. The best is from about Menzaleh; that of the Oasis an inferior variety; carried in 7 months, in October.
Indian corn	Doóra shámee	Zea mays, L.	Called Syrian Doora; mostly in Lower Egypt; cut in 70 or 75 days; sown one month after the D. Saffra. U. L. E.
A red grained variety		Var.	Ditto.
Doóra of the heat	Doóra Qay'dee	Holcus sorghum, L.	Mostly in Upper Egypt; sown beg. or end of April; cut at rise of Nile, 100 days; its ear larger than the D. Saffra; its seed is sown as Byoód. U. L. E.
D. of the autumn	D. Byoód or D. Dimeéree	Id.	Sown mid. Aug.; cut in 4 months, but its seed being no longer prolific is all used for bread.
Bending D.	D. Oway'geh	Holcus compactus, L.	Grows with the D. Qay'dee.

* At the commencement of the inundation, the children of Thebes light torches made of reeds or palm-trees, and run about the villages, striking each other with these burning brands. It is said to be an old custom handed down from the ancient Egyptians. Formerly children of a larger growth joined in this amusement.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Yellow D.	D. Saffra	Included with the H. Sorghum, L.	Cut in winter; sown when the Nile is at its height, in mid. of Aug., and banked up; ripens in 120 days. U. E.
Red D.	D. Hámra	A var. of H. sorgh.	Cut also in 120 days; mostly in southern provinces; sown mid. Aug.; mixed with the Byoód; seed red.
Falling D.	Furay't* or Khoray't	H. bicolor, L.	Grows with D. Saffra, but ripens in about 90 days. U. L. E.
Millet	Dokhn	Holcus saccharatus, L.	Only about E' Sooán in Nubia, and the Oasis; sown same time as the Doóra.
Sugar-cane	Qassob	Saccharum officinarum, L.	Planted mid. March; cut next Jan.; till March constantly irrigated. If cut, or broken at the root, and then watered for the ensuing year, it produces several shoots, which, though not arriving at the height of the first year's cane, yield better (but less quantity of) sugar: this crop is called Khilfeh; planted horizontally, in slips. U. E.
Cotton	Qótn	Gossypium herbaceum, L.	Planted in March, and summer; gathered in Nov., Dec., Jan.; renewed every third year from seeds; in good soil, some is gathered the fifth month. U. L. E.
	Símsim	Sesamum orientale, L.	Gives the oil called séerig; ripens in about 100 days; sown 10 days after the D. Byoód. U.L.E.
Coffee	Bon or bunn	Coffea Arabica, L.	Grown about Benóot, near Qéneh; does not answer.†
Indigo	Neéleh‡	Indigofera argentea, L.	Sown in April; cut first time after 70 days; 2nd after 40; 3rd after 30; 4th in 25, in first year; they then leave it without water all the winter, and water it again in March; in 40 days cut first crop; 2nd in 30; 3rd in 30: third year the same. After three years renewed from seed; first year's crop the best. 1 qantar (of 500 rotl) is sold for 5 and 7 real; 1 feddan gives from 2 to 2½ qantar. U. L. E.

* So called from the seed falling, on being struck, or under heavy wind. They do not use its grain.

† The Nubians use the seeds of the Karikadán, sida mutica, for coffee; but they generally mix them with a little coffee, of which they have the effect of increasing the bulk, and spoiling the flavor.

‡ This signifies blue, but not in the Arabic of Egypt. El Neel, a general appellation for large deep rivers, seems to have been borrowed from their blue color.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Madder	Foóah, or doódeh	Rubia tinctorum, L.	Its long roots give a red dye. U.E.
	Hénneh*	Lawsonia spinosa et inermis, L.	Mostly in Lower Egypt; also in Upper Ethiopia.
Water-melon	Bateékh	Cucurbita citrullus, L.	And the other cucurbitæ; during rise of the Nile, and in March in the sand-banks of the river. Those from Brulos considered the best.
Onion	Bus'sal	Allium cepa, L.	Sown in August; when young gathered for use, or transplanted about end of Feb.
	Bam'ia towée-leh	Hibiscus esculentus, L.	Mostly in gardens; gathered in 50 or 60 days; in Sept. and Oct. It suffers from cold, and will not thrive in winter. U. L. E.
	Bamia béledee or wáyka	Hibiscus præcox, Fors.	Ditto.

Besides a number of vegetables, which are raised at different times by means of artificial irrigation.

Fruits, which are for the most part grown in the gardens about the principal towns, or in the Fyoóm, succeed each other in the following order :—

Eng. Name.	Arabic Name.	Ripen in
Mulberries	Toot béledee, shámee	January.
Seville oranges	Naríng, 3 var.	January.
Rhamnus nabeca, Fors.	Nebq, or Sidr	March, April.
Cucifera Thebaica	Dom, or Dome	April.
Apricots	Míshmish	End of May.
Peaches	Khokh	Middle of June.
Apples	Tefáh	End of June, mostly from gardens of Mount Sinai.
Pears	Koomittree	
Ceratonia siliqua, L.	Kharóob	End of June.
Plums	Berqoóq	June.

* The use of this as a dye for the feet and hands is very general. Some have derived the rododactylos Eos from this eastern custom. The leaves are pounded, and being made into a paste with cold or warm water, are applied to the hands and feet on going to bed, in the same manner as a poultice. When taken off, a red dye is left on the nails and other parts of the hands and feet; and another application of a mixture of soot and lime is sometimes applied to change it to dark olive or blackish hue. New hénneh is preferred, and that quality which gives a deep color.

Eng. Name.	Arabic Name.	Ripen in
Grapes	Enéb béledee	End of June and beg. of July; black and white.
	Fyoómee	—— White.
	Sherqáwee	—— Black, bad.
	Hegázee	—— Mostly brought dry from Arabia.
	Roomee	—— Large, black and white, origin Greek.
Figs	Tin Bershoómee	July.
Sycamore figs	Tin gimmáyz	From April to September.
Prickly Pear	Tin Seraféndee	End of July.
Cactus opuntia, L.	Tin shōk, or shoke	
Pomegranates	Roomán	August.
Lemons	Lemóon malh, 4 var.	August, and other seasons.
Dates	Bellah, about 20 var.	End of August.
Citrus medica, var. 8 and 9, L.	Troong, 2 var.	September.
Oranges	Portogán béledee Rashéedee	October.
Sweet lemons	Lemoón helwh	
Banána, Musa paradisiaca	Moz, or Moze	November.

The dates sold in Egypt are of several kinds, some natives, and some imported from other countries. The most common are,—

Bellah Séwee, which consist of—	
Soltánee	From Seéwah.
Saáidee	
Feráhee	
Káibee	
Ghazálee	
Rogm Ghazálee.	
Bellah Aamree	From El Koráyn.
Amhát	Rashid, and about Qáhirah; red.
Menawátee	Menawát, and about Qáhirah; yellow.
Benáysh	Salhéëh; red. Used for agweh (preserve).
Hyáuee	Birket el Hag.
Sofr é deuéëh	Rashíd.
Semánee	Ibid.
Bróolosee	Broolos, or Boorlos.
Sobáe e'sít	Originally from the Hegaz.
Qobáshee	Ditto.
Ibréemee	From Ibreem, Nubia.
Sélgee	Imported from the Hegaz.
Suffee	Ditto; stone very small.
Qeroón el Ghazál	Hegaz (Arabia).
Sakoótee	Ditto, and Oasis.
Yemenee	from the Yem'en, &c.

Though the time of sowing the winter and summer plants is in some degree fixed, much of course depends on the continuance of the inundation; and many of them, by means of irrigation, are raised at other seasons.

Besides, the productions of the valley of the Nile vary in different provinces; and some belong almost exclusively to certain districts. Clover, so abundant in the Delta and Lower Egypt, is rarely cultivated in the Thebaid, where its place is supplied by gilbán. Rice exclusively belongs to the Delta and Oases; and cole-seed, gortum, poppies, and lettuce are nearly confined to Upper Egypt, where also the greatest quantity of holcus is cultivated. Date-trees are more abundant in the north; and vines, figs, roses, and olives, are limited to the Fyoom and the gardens of large towns.

The Egyptian land-measure is the feddán, which is divided into 24 qeerat, each qeerat containing $13\frac{7}{8}$ qassobeh, or rods, and each qassobeh measuring 22 kharoobeh, or qubdeh (the human fist with the thumb erect) or from 11 feet $4\frac{1}{2}$ inches to 11 feet $7\frac{1}{4}$ inches English. This is the government measure, that of the peasants being much longer, and retaining the original number of 24 kharoobeh. The feddán formerly contained 400 qassobeh, and was a square of 20 qeerat; but they have now reduced it, and the measurement is made by a base of 20 qassobeh, and a perpendicular of $16\frac{2}{3}$, giving as the content of this *parallelogram* $333\frac{1}{3}$ qeerat. The

qeerat is also measured by a base of 13⅞ by 1 qassobeh. In the time of the French it was equal to 1 French acre 62½ perches, so that the present feddán falls far short of its former content; in addition to which, the mode of using the rod, which is never fairly brought to the surface of the ground, increases each qassobeh considerably beyond the *real* measurement.

Eight ardebs of wheat are still considered the maximum produce of a feddán, while four and one are the mean and minimum; but in all cases half an ardeb suffice to sow it, and this *taqawee* is borrowed from the government, and restored in quantity and kind by the peasant at harvest time; but the produce depends of course on the quality of the soil, or the height of the inundation, and the maximum of some lands is only five ardebs to a feddán.

The taxes are levied in proportion to the three qualities of land, the best paying from 40 to 30 or 20 reál,* the middling 18 to 14, and the lowest

* This depends on the part of the country: about Qaherah the tax is much higher than in Upper Egypt. At Thebes, for instance, the islands pay 20 real; the best land, 18; the mean, 15; the lowest, 12. The real is 2¼ piastres.

Value of Money in Egypt, 1830, 1831.

	Piastres.	
Mahmoodéëh, reduced to .	28	gold Constantinople coin.
Venetian sequin . . .	34	foreign.
Dollar . . .	15 to 16	foreign.
English sovereign . .	75	foreign.
A pound sterling . .	70	exchange.
Khayréëh . . .	9	gold.
Half-khayréëh . . .	4	gold.

12 to 8 each feddán; but the tax on the same land

Piastre	0.40	fodda or para.
Half-piastre . . .	0.20	

Besides pieces of 10 and 5 fodda.

	P.	F.	
Mahboob . . .	3	0	nominal, being the ancient value of the mahboob and dollar.
Reál . . .	2	10	

The Constantinople coins are seldom met with.

A purse, kees, is .	500 piastres.	nominal.
A khazneh . .	1000 purses.	

Egyptian Weights.

8 mitqál . .	1 oqéea, or oz. Ar.
12 oqéea . .	1 rotl, or pound.
$2\frac{3}{4}$ rotl . .	1 oqa, or wuq'qa.
110 rotl . .	1 qantár.
108 . .	ditto, for coffee.
102 . .	ditto, for pepper, &c.
120 . .	ditto, for cotton.
150, etc. . .	ditto, for gums, &c.

For Gold, Gums, &c.

4 grains .	1 qeerát (carat).
60 gr. . .	1 derhm*, 49 grs. English.
$1\frac{1}{2}$ derhm . .	1 mitqal, about 1 dr. English.
12 derhm . .	1 oqéea.

Length.

1 drah beledee .	22 inches English.
1 drah stambóolee	26 inches.
2 bah (braces) .	1 qassobeh.

Measures.

LOWER EGYPT.		UPPER EGYPT.	
2 quddah . .	1 mélweh.	4 roftów . .	1 mid.
4 quddah . .	1 roob.	3 roob . .	1 mid.
1 qáyleh . .	2 roob.	8 mid . .	1 ardéb,
4 roob . .	1 wáybeh.	or $14\frac{1}{6}$ bushels French.	
24 roob . .	1 ardéb.		

A roob of wheat weighs 5 okahs; of rice, $5\frac{1}{2}$.

* 1 Spanish dollar is 9 derhms weight.

varies in proportion to the rise of the Nile, islands mostly paying 20, even after a low inundation.

The advantages which some species of crops have over others are a matter of little interest to the peasant, whose preference is not consulted; but this evidently leads to many unfair and oppressive measures on the part of the shekhs, whose office it is to select as well for *themselves* as for those under their authority. The expense and outfit of water-wheels and their oxen is undertaken by the Government, and afterwards repaid by the peasant, either in money or produce; and the quantity of land each wheel irrigates depends on the nature of the crop.

To give an idea of the value and the returns of different produce, the profit or *loss* of the peasant, and his real condition, I shall introduce a brief statement of the particulars of each.

1 Water wheel, with 8 oxen	irrigates 3 feddán	of cotton.
1 . . wheel, ...	. . . 7 feddán	of wheat.
1 . . wheel, ...	. . . 2 feddán	Doora qaydee.
1 . . wheel, ...	. . . 8 feddán	Indian corn.

The produce of the *best* land is as follows:—

			Val. in Piast.		P.
1 fed.	gives 2½ qant.	cotton, best	120 the qantár*	in 12 months	total 300
1 fed.	. . 8 ard.	wheat	38 the ardeb †	in 4 m. 20 d.	. . 304
1 fed.	. . 12 ard.‡	Doora qaydee	16	in 3 m. 10 d.	. . 192
1 fed.	. . 5 ard.	Indian corn	16	in 2 m. 15 d.	. . 80

			Val. in P.		
8 ard. of wheat	give 10 camel lds.	of straw	2 the load	in 4m. 20d.	total 20
12 ard. doora	. . 15 . . .	fodder	2 . . .	3m. 10d.	. . 30
5 ard. Ind. corn	. . 5 . . .	do.	2 . . .	2m. 15d.	. . 10

CALCULATION BY THE WATER-WHEEL. COTTON

			Piast.		
3 feddan	with 1 wheel	give 7½ qan.	of cotton	value 900	in 12 months.

* Valued nominally at 150 p. by the Government, but 120 are alone paid. Inferior cotton is at 75, and even at 50.

† This is the best land, and only in a few parts of Egypt. The price of corn varies in different years, from 25 to 50 p.

‡ In some low land near Abydus, capable of constant irrigation, it has been known to produce 18 ardebs.

		CORN.	Val. In Piast.		
The 7 feddán	with 1 wheel	give 56 ardebs	of wheat .	2128	in 4m. 20d.
2 of those 7 fed. . .	with 1 and the same wheel .	. . 24 ard. .	Doora qayd.	384	. 3m. 10d.
8 feddán . .	with the same	. . 40 ard. .	Ind. corn .	640	. 2m. 15d.
The wheat .	in addition .	gives 70 loads	of straw .	140	
D. qaydee	. . . . .	. . 30 . .	fodder .	60	
Ind. corn	. . . . .	. . 10 . .	. . . .	20	
			Total	3372	in 10m. 15d.

or allowing for clearing, loading and ploughing, with about one month and a half of inundation, twelve months. From this it is evident that the culture of the cotton is very disadvantageous to the peasant, whether calculated by the feddán or the wheel; even if we add the value of a crop of corn raised at the same time as the cotton, which will be mentioned presently.

The land tax (taking, as above, the best land) is as follows:—Tax 40 real, or 90 piastres, for 1 feddán, producing 2½ qant. cotton, value 300 piastres per annum, leaving an apparent balance for 1 feddán, 210 piastres, without deducting for the expenses of the wheel and the other taxes.

Tagawee* ½ ardeb	19	producing	8 ardebs wheat	304	
Tax 40 r. or .	90 for 1 feddán		12 ard. doora .	192	
1 load straw .	2		5 ard. Ind. corn	80	per an.
	111		10 loads straw .	20	
			15 fodder . .	30	
			5 ditto . .	10	
				636	

leaving the apparent balance for 1 feddán of corn, 525 piastres.

To calculate by the wheel:

	P.
3 feddán, 1 wheel, 7½ qantars cotton, 900 p. minus tax 270 p. .	630
By the same wheel may also be cultivated 7 feddáns of wheat, 2128 p. or deducting the tax of 777 p.	1351
	1981

* Seed borrowed from Government.

Leaving the balance 1981 piastres in the hands of the peasant, to meet the expenses of the water-wheel and the additional taxes.

But let us take the most favorable crop:—

COSTS.			PRODUCE.	
Tagawee (seed) for 7 fed.	133	1 wheel gives annually	56 ard. wheat, on 7 fed.	2128
Land-tax (best land)	630		24 ard. doora, on 2 fed.	384
Seven loads of straw	14		40 ard. Ind. corn, on 8 f.	640
Tagawee for 2 fed. doora	16		straw	140
for 8 fed. Ind. corn	32		fodder	60
	825		fodder	20
				3372

Balance 2547 piastres for one wheel in favor of the peasant; from which we have to deduct the expenses of the water-wheel and the other taxes, which are as follow:—

I.—OUTFIT OF WHEEL.

	P.
1 water-wheel, wood, &c.	200
Digging the well	50
Building the same	350
8 oxen	600
For the first year . total	1200

II.—ANNUAL EXPENSES.

	P.
12 ardebs, beans for the oxen	192
Fodder	160
4 feddán gilbán	288
Pots, annually	15
Man, 3 ardebs grain ann.	70
Carpenter, 3 ardebs	70
Grease, 6 rotl	6
Wood	15
7 ropes	56
Large ropes	6
2 sets of harness	6
6 men's pay (1 at 40 fodtha a day, 5 at 20 f.) annually	2162
	2162

III.—ADDITIONAL TAXES.

	P.
For 7 feddán he is to supply 21 rotl of butter, bought by the Government at a loss to him of	5
House-tax of owner of the wheel	150
Wool, 20 f. a month	6
Charge when recruits are levied	8
	169
Annual expenses	2162
	2331
Outfit of wheel, first year	1200
	3531
Net produce	2547
Loss to the peasant, first year	984

Second Year.*		Second Year.	
Annual expenses . . .	2162	Net produce . . .	2547
Additional taxes . . .	169	Expenses, &c. . . .	2331
	2331	Balance in favor of peasant the second and ensuing years .	216

From which he has to make up his first year's loss. Hence it appears that four years must elapse ere he can pay the arrears for the original expense; and still during this time he and his family are to be provided for from the same funds. Those who plant cotton are of course much greater losers;† and besides the above taxes, palms and other trees, which do not repay the peasant, should be taken into account.

I shall now calculate the produce of a piece of land I measured at El Byrát, near Thebes, of the mean quality, and paying 40½ piastres annually. This land produces the autumn crop of wheat, like all that which the Nile has sufficiently irrigated, without a water-wheel; and, on making an exact measurement, I found that one feddán gave two ardebs and seven mids (2⅞ ardebs), which, at the market price, was valued at 22½ piastres the ardeb, making nearly 64½ piastres.

PRODUCE.	P.	F.	TAX AND EXPENSES.	P.	F.
Wheat 2⅞ ardebs . .	64	20	Kharag (land tax) . .	40	20
3 loads straw . .	6		Tagawee ½ ardeb . .	11	10
	70	20	Ploughing, hire, &c. .	4	20
			Reaping . . .	3	0
			Carrying . . .	1	20
Deduct Expenses . .	64	0	Threshing (3 roftows, hire)	2	8
			Winnowing (1½ roftow) .	1	4
Balance in favor of peasant for one feddan . .	6	20		64	0

* A water-wheel lasts about eight years; by which time another set of oxen is generally required.

† In the proportion of about eleven to seven.

But my measurement, being taken with a line, gives the real content of the feddan; whereas, their mode of measuring with the pole greatly increases it; so that one feddan will be reckoned at least $1\frac{1}{6}$ f. or about $6\frac{1}{2}$ piastres over the just tax, being equivalent to the surplus of the produce.

The consequence of this is, that the peasant *steals** as much as he possibly can from his *own* grain, which indeed necessity obliges him to do; and the only resource left besides stealth, to enable him to support himself and family, is to raise a crop of wheat and barley (called shitwee, "of the winter") which he sows and waters by the shadoof, during the time that the wheat of the lowlands is growing up without any artificial irrigation. Nine men join in raising this crop, and four feddan, half wheat and half barley, are watered by the shadoof.

PRODUCE.

			P.
2 feddan . .	give 16 ardebs† . .	wheat at $22\frac{1}{2}$ piastres . .	360
2 feddan . .	,, 20 ardebs . .	barley at 16	320
	,, 20 loads . . .	straw at 1	20
	,, 20 loads . . .	straw at 1	20
			720

* When the whole crop is taken by the government; in which case the ardeb rises speedily from $22\frac{1}{2}$ to 30 and 40 piastres or upwards.

† I have calculated the taxes, as at Qoorneh, and yet allowed the best land; and in no part of these calculations have I reckoned the items, which increase the loss of the peasant; as claims of the Shekh, Copt scribe, &c.

EXPENSES.

	P.
Tagáwee (seed) 1 ardeb wheat	22½
,, 1 ardeb barley	16
Shadoóf ("pole and bucket") wood, &c.	3
,, buckets, 2 sets	9
Implements	10
Kharág (tax) for 4 feddan, at Qoorneh, 40½	162
Government land-surveyors to *prevent* imposition	5
Loss on butter	5
	232½

which, deducted from the produce, leaves 487½ piastres; and this, divided between the nine men, gives to each about 54 p. 7 f.

After this, a second crop is also raised by the shadoof, called gáydee (of the heat), and nine men sow two feddan of doora gáydee.

PRODUCE.

	P.
2 feddan give 24 ardebs, at 16 . .	384
(no fodder taken from it)	

EXPENSES.

	P.
Tagáwee . . .	14
Shadoof buckets . .	9
Tax	81
Surveyor's fee . .	2
Grease for the buckets .	2
	108

leaving 276 piastres, or about 30 p. 27 f. to each man.

A third crop is afterwards raised of doora shámee (Indian corn) called dimeeree "of the autumn," by five men, who sow three feddan with the shadoof.

PRODUCE.

	P.
3 feddan give 15 ardebs Indian corn, at 16 .	240
,, fodder . .	10
Sown also (with the Ind. corn) gerów, worth	25
	275

EXPENSES.

	P.
Tagáwee .	5
Bucket . .	3
Tax . .	121½
Surveyor's fee	4
	133½

which leaves 141½ piastres to be divided between the five men, being 28 p. 12 f. to each. The sum of the net receipt for these three crops is then as follows to each man :—

P.	F.		ADDITIONAL TAXES.	P.
54	7	from the first crop	House, for one of the poor class . .	40
30	27	second	Wool	4
28	12	third	Recruits, expenses for . . .	4
			Butter, loss on	2
113	6	annually		50

leaving for his annual expenses 63 p. 6 f., about 18 shillings English, not 7 fodda, or 2⅔ farthings a day.

This is making the utmost allowance, for it is rarely the case that three crops are raised in one year, independent of that upon the inundated land; and the numerous exactions of the provincial governors have the invariable effect of leaving the peasant *always in arrears.*

Government of the Provinces.—Egypt is no longer governed* by twenty-four Beys or Sangaks, as in

* Every office even about the court has been again changed since the introduction of the nizam. Those of Kiaiha or Kethooda Bey, deputy of the pasha; Sulahdar or Selictar Bey, commander of the forces; Defterdar Bey, treasurer on the part of the Porte, and others exist only in name. The A'gha of the Janissaries and Turkish police have been abolished, and every situation is either filled by officers of the nizam or nominally kept up. Formerly, after the Qadee, his Kiaiha, and the Mooftee, were the Kiaiha Bey, Sulahdar, and Defterdar Beys (of equal rank); Diwán Efendee, chief secretary; Mahoordar, keeper of the seals; Qoftan Aghási, keeper of the wardrobe; Devikdar, bearer of the ink-stand; Shereef Bey, minister for home affairs; Anactaraghási, treasurer; Yannitcheriaghasi, Agha or chief of the Janissaries; Basháǵha, head of the police, &c.

the time of the Ghooz (Memlooks), but each province has its mamoór, inferior only to the governor of Upper Egypt, whose capital is E' Sioot. Under each mamoor are názers, or inspectors of districts, whose jurisdiction extends over seven káshefs or governors of towns and of the surrounding lands and villages, and under each of these again are seven or eight Qy'maqáms, according to the number of villages in the district. The office of these last is to superintend the cultivation of the lands, and to collect the taxes, assisted by the Shekh beled, or native chief of each village, who is under these Turkish officers. A superintendent, or nazer shekh (Shekh el Meshy'kh) also overlooks the shekhs beled, under the immediate orders of the kashef; and the mobásher, a Christian inspector, appoints the *numerous* Copt scribes and collects their accounts.

The salary* of the Kiaiha Bey, now governor of Upper Egypt, is 3000 purses, upwards of 21,000 pounds sterling a year; of the mamoor, 120 to 180

* The salaries of some of the chief officers, both civil and military, are enormous: Ahmed Pasha Táher and Ahmed Pasha of Mekkeh are said each to have 5000 purses; Moharrem Bey and the Defterdar Bey each 3000. A general of division 400, a major-general 350, a general of brigade 300 purses, &c.

The revenue of Egypt is variously estimated, some averaging it at 25,000,000 of dollars, others at 2,100,000*l.* and others again from 2,500,000*l.* to 3,000,000*l.* sterling. Under Mohammed Khosrow Pasha it is said to have been 60,000 purses or 750,000*l.* according to the value of the purse at that time.

purses* (reduced from 300); of the nazer, 60 to 84 purses annually; of the kashef, from 300 to 600 piastres a month; of the Qymaqam from 125 to 150 piastres (reduced from 200) a month; of the shekh el Meshykh, 200 piastres a month; and of the embasher or mobásher, 6½ purses (reduced from 12 and 18 purses) annually; the Copt scribe receiving one fodtha from every real of the taxes levied in the year.

These are paid from the government treasury; and the only person who has a *direct* and *legal* claim on the peasant is the shekh beled, who takes the produce of one in every twenty-five feddans, with presents of different kinds according to the means or fears of the donor.

It is the invariable maxim of a Turk never to refuse† a gift; and the felláh has long since learnt the necessity of courting the good-will or deprecating the displeasure of his rulers by occasional peace-offerings, which, though their object is known, have generally a momentary effect, and perhaps relieve him from some oppressive exaction. In many instances, severity is practised purposely to elicit these boons; but their reward depends on the caprice of the receiver, and is generally

* A purse is about 7*l.* 3*s.* English. Since writing this, the value of the purse has been reduced to about 6*l.*, owing to the deterioration of the coin of Egypt.

† Not from respect to an Eastern custom, but from avarice; for a present has often been returned as not *suiting* the receiver, who yet asked for another in its stead.

detrimental to some other peasant. Thus, if the shekh, surveyor, or Copt scribe are bribed, the donor's field of a hundred acres is measured with the *more* accurate and approximate census of one hundred and five, and the additional ten are added to the hundred and fifteen of a neighbour; or the proportion of cotton he is to sow is diminished; or he is allowed to carry home an ardeb of wheat by night from the field he has cultivated for the granaries of the pásha.

To such an extent are the exactions of the inferior governors carried in Upper Egypt, that if the government demand for one qantar of butter is to be raised from the peasants, they do not fail to increase it to two, or one and a half, the surplus being appropriated by and divided between them; and the nominal ardéb of seed, diminished to three quarters, must be received without a murmur, and returned in full to the Efendee of the government granary. In complaining of the number of persons who prey upon the fruits of his labours, justly might the peasant exclaim, "sic vos non vobis fertis aratra boves;" and his humorous comparison of the government of Egypt with the habits of fish, whose smaller fry serve to feed those of a larger and more voracious kind, is well known, and aptly applied to the present system, when every Verres is enriched by the spoliation of the peasant, from the mamoor to the mequddem, or beadle of the lowest governor.

But the greatest injustice is this, that the honest man who has paid his arrears is obliged, if he has still any produce in hand, to make up for the debt of some other person, on whom an obligatory check is given by the government for the amount; and the helpless peasant, unable to procure from the defaulter, or his dishonest neighbour, what the fear of a Turkish ruler has not succeeded in eliciting, remains for ever deprived of that right which he can have no hopes of obtaining.

Besides the injury these men* inflict on the revenues of the pasha, the total want of encouragement for the peasant to improve the agricultural productions of the country, is another material consideration. Trees are seldom or never reared, or if some few are planted in the vicinity of the large towns, no inducement is held out to attend to their culture, and the despondent fellah wilfully neglects them, to avoid their additional tax.†

* Innumerable instances might be mentioned of their unjust transactions, were the subject sufficiently interesting to the reader; —as the non-entrance, in the government account-books, of the receipt of taxes, which are frequently twice exacted from the peasant; the existence of a private and public account-book, and similar oppressive measures, which the fellah has not the means of detecting, and which he durst not oppose.

† It is singular that Mohammed Ali should not have adopted an expedient, which must occur to every one who witnesses the conduct of the provincial governors, of imposing an annual tax on the peasants, which, being a stated sum (regulated, of course, by the state of the inundation, &c.), would leave no room for the injustice they now practise towards them. Trees pay annually

Independent of the losses occasioned to persons of every class by the monopolies of the Pasha,* who in straining every nerve in order to prepare for and prosecute the war against the Sultan, has overlooked the welfare of his people, the provincial governors,† relying on that security which a distance from the capital affords them, have recourse to numerous tyrannical measures, in order to exact from the peasant extra duties, which they appropriate to themselves; and frequently have the finesse to evade those orders which the Pasha *sometimes* transmits for the relief of the peasant, and the dispensation of justice. And so fully persuaded are some of the *more intelligent fellâhs* of

one piastre each, and are frequently seized by these governors for the arrears of their owner, and put to his account at two or three piastres each, after they have paid *several* years tax. But the peasant is patient and lively under his sufferings, and hopes for better days; for, though he complains, he does not indulge in doleful songs, and it will be found that so far from "all his songs" being "about his labors," they rather suit an Anacreon than a Melibœus.

* The limits of this work will not allow me to enter into detail on that subject.

† Complaint is particularly made of the Kashefs, Qymaqams, Shekhs, and Copt scribes. The presence of Mohammed Ali is prayed for by the peasants of the Saaid, no doubt from their knowing that he is the only person able to relieve their condition. I remember one governor, who was removed from Upper Egypt to the vicinity of Qaherah, saying, "How sorry I am I behaved so harshly when at Esné; I have now adopted a different system;" the consequence of being only a few miles from the citadel.

this fact, that they have been known to declare that "if the intentions of Mohammed Ali were not thwarted by the intrigues of their oppressors, the murmurs of the peasantry would be speedily converted into that praise which is due to the humanity of his disposition." For when I have laid before the reader the preceding statements, relative to the condition of the peasants, and felt it my duty to be guided solely by those facts which are the result of inquiry on the spot, I do not think it less incumbent on me to pay a just tribute to the *character* of the Pasha, if I cannot to his mode of government; and it is sincerely to be hoped that, prompted by the natural bent of his inclination, and the desire he is *said* to have expressed of ameliorating the state of the country, and aided by the transcendent abilities he possesses, a day of happiness and deliverance from oppression may soon dawn upon the peasant; and the accomplishment of so praiseworthy an object will reflect some real lustre on the flattered name of the Viceroy of Egypt.

To conclude this chapter, I shall introduce an extract of some of the prices at Qaherah in 1827, and regret that the limits of this work will not allow me to show the gradual increase that has taken place from the time of Mohammed Khosrow Pasha to the present day. The standard of valuation is the dollar, which was then rising from

twelve and a half piastres to fifteen, but which will shortly reach twenty, owing to the deterioration of the coin.

Price of, in piastres and fodda:

	Pias.	Fod.
Dollar, 12½ (rising to 15) piastres.		
Bread, the rotl of 12 oz.	0	4
Butter, ditto	1	0
Cheese, ditto	0	10
Milk, ditto	0	4
Honey, ditto	0	32
Treacle, ditto	0	25
Wheat, the ardeb	24	varying.
Flour, the roob	1	10
Barley, the ardeb	13	0
Beans, ditto	14	0
Lentils, ditto	30	0
Rice, the oka	2	20
Doora shámee (Indian corn), the ardeb	14	0
Doora béledee (sorghum), the ardeb	14	0
Sea salt, the rotl	0	5
Rock salt, ditto	0	8
Sugar, ditto	1	0
White sugar, ditto	1p. 10f. to 2	0
Coffee, ditto	4	0
Tobacco gebelee, the oka	13	0
Ditto béledee, ditto	1	10
Soap, the rotl	1	20
Candles, the oka	8	0
Wax candles, European, ditto	24	0
Linen, the drah	0	20
Cotton, ditto	30f. to 0	50
Printed cotton, ditto	2p. to 4	20
Mixed linen and cotton, ditto	0	35
Dyed cotton, ditto	1	0
Woollen cloth, ditto	2	0
Silk, raw, the derhm	0	20
Silk thread, ditto	1	0
Silk, piece of, (allága)	45p. to 60	0

		Pias.	Fod.
Silk stuffs, the drah		11p. to 12	0
Crape, ditto		6p. to 8	0
For women.	Gold brocade, the piece	200	0
	Broosa, silk stuffs, ditto	80	0
	Silk shirting (bumbuza), ditto	85p. to 125	0
	Embroidered shirts	60p. to 110	0
	Gibbeh (pelisse), of velvet, with gold embroidery	1150	0
	Salta (jacket), ditto, ditto	700	0
Pearls, the mitqal		110	& upwards.
Nizám (Turkish) dress, with silk embroidery		650	0
Bornoos, silk and wool		100	0
Tarboosh (red cap), best		25	0
Tageea (white ditto)		1p. to 3	0
Cloth (European), the drah		20p. to 80	0
Carpets (segádee)		10p. to 200	0
Ditto (keleém)		100p. to 800	0
Mats (14 feet by 8)		16	0
Ditto, best menoófee, the square drah		0	30
Swords		from 130p. to 1000	0
Gold, the derhm		1	30
Silver, ditto		0	33
Copper, the oka, worked		15	0
Pipes, without the mouth-piece		10p. to 50	0
Mouth-piece, (amber, without jewels)		50p. to 500	0
Raisins, the oka		2	20
Apricots (mishmish) dried, ditto		3	30
Nuts, ditto		2	0
Almonds, shelled, ditto		4	0
Figs, ditto		2	0
Aloes wood (ood), the derhm		0	15
Quart bottle, rose-water		3	0
Otto of rose, the mitqal		8	0
Skins		3	0
Shoe leather, the skin		20	0
Ropes, the oka		2	0
Ditto, Syrian, ditto		5	0
Horses, native		500p. to 2000	0
Asses		10p. to 200	0
Mules		800p. to 2000	0

	Pias.	Fod.
Cows	50p. to 200	0
Camels and dromedaries	300p. to 1500	0
Calves	80	0
Sheep	8p. to 25	0
Buffaloes	200	0
Goats	5p. to 15	0
Geese	30f. to 2	0
Fowls	10f. to 0	30
Pigeons, the pair	0	20
Eggs	2 for 1f. or 80 for 1	0
Beef, the rotl	0	10
Veal, ditto	0	10
Mutton, ditto	0	15
Hay, the donkey load	2p. to 2	20
Straw, ditto	2p. to 2	20
Clover, fresh, ditto	1	0
Firewood, the qantar	7	20
Timber, planks, ten feet long	6	0
Charcoal, the oka	0	30
Gypsum, the ardeb	6	0
Bricks, the 1000	5	0
Water-skins	20p. to 50	0
Ditto, bottle of leather, or zemzemeeh	15	0
Ditto, of pottery, or qoolleh	0	5
Dates, the rotl	5f. to 0	10
Henneh (Lawsonia), the mid	4p. to 6	0
Lamp oil, the rotl	0	30
Olive oil, ditto	3	0
Nile water, the skin	5f. to 0	10
Books (MSS.), the qarrás or quire	5	0
Boats, carriage in, by the arbed, to Alexandria	4	0
Hire of (vide Appendix A.)		
Courier to Alexandria	20p. to 52	0
Dromedary couriers, for distance of about 70 miles	25	0
Soldiers' pay, the month	50p. to 100	0
Servants', the month	5p. to 50	0
Houses	5000p. to 50,000	0
Rent, per month, from 20p. (and even 10) to	100	0

Interest of money, 60 per cent. per annum, without security.

	Pias.	Fod.
Interest of money, with security, 24 per cent.		
Ditto, with jewels as security, 12 per cent.		
A day's labour, of man . . .	0	20
Ditto, of bricklayer . . .	1	0
Ditto, of builder . . .	5	0
A Turkish saddle, complete, with velvet covering	450	0
Bridle	100	0
Black slaves, boys . . 500p. to	1000	0
Ditto, girls . . 800p. to	1000	0
Eunuchs . . . 1000p. to	1500	0
Abyssinian boys . . 700p. to	1000	0
White boys (memlooks) . 2000p., to	5000	0
Ditto, girls . . 1500p. to	10,000	0

Chapter VI.

ALEXANDRIA TO THEBES.

On arriving at Alexandria,* the traveller naturally inquires where are the remains of that splendid city which was second only to Rome itself, and whose circuit of fifteen miles contained a population of three hundred thousand free inhabitants,† and an equal number of slaves? and where are the monuments of its former greatness? He has heard of Cleopatra's Needle‡ and Pompey's Pillar from the days of his childhood; and the fame of its library, the Pharos, the temple of Sarapis,§ and of those philosophers and mathematicians whose venerable names contributed to the renown of Alexandria even more than the extent of its commerce or the splendor of the monuments that once adorned it, are fresh in his recollection. And he

* The modern name is Iskendereë'h. The Arabs have dropped the first syllable, being the same as their article el or al.

† Reduced at one time to six thousand; but since the accession of Mohammed Ali, its population has been greatly increased, and is said at present to amount to forty thousand souls.

‡ A name borrowed from the Arabic meselleh (a "packing needle"), given to all obelisks.

§ The Serapeum was destroyed by order of Theodosius, A. D. 389. The worship of the god of Sinope was introduced by the first Ptolemy.

is surprised, in traversing mounds which mark the site of this vast city, merely to find scattered fragments or a few isolated columns, and here and there the vestiges of buildings or the doubtful direction of some of the main streets.*

The circus for chariot races stood without the Canopic gate, and on the east side was the gymnasium; but little can now be traced of any of these splendid buildings; nor can the ruins that present themselves on the sea-shore, to the east and west of the modern town, be easily identified with the sites of those buildings whose names and positions are noticed by ancient writers. A granite obelisk of Thothmes III., which, removed from Heliopolis to the capital of the Ptolemies, was placed before one of the temples,† still towers above the ruins it has survived, and has since obtained the absurd title of Cleopatra's Needle. Its fallen companion also bears the names of Thothmes,‡ and, in the lateral lines, of Remeses II., the supposed Sesostris; and additional columns of hieroglyphics at the angles of the lower part present that of a later king.

* One large street extended from the Gate of the Sea to the opposite side of the city, and another crossed it at right angles.

† Pliny says before the temple of Cæsar, lib. xxxvi. c. 9.

‡ Pliny assigns them to Mesphres, in which he is not far from the truth, since the names of two of the Thothmes are written, by Manetho, Mesphra Thothmosis. Another had been erected at Alexandria by Ptolemy Philadelphus, who brought it from Memphis, and it was afterwards taken to Rome.

The pillar of Diocletian (erroneously called of Pompey*) has an inscription at its base, and was probably once surmounted by an equestrian statue, as four cramps are still visible on its summit.

The substructions are fragments of older monuments, on which appear a few hieroglyphics, and the name of the second Psamaticus. The length of the shaft is seventy-three feet, the total height ninety-eight feet nine inches, the circumference twenty-seven feet eight inches, and the diameter of the top of the capital sixteen feet six inches. The shaft is elegant and of good style, but the capital and pedestal are of inferior workmanship, and have the appearance of being of a different period. Indeed it is probable that the shaft was of a Greek epoch, and that the unfinished capital and pedestal were added to it, at the time of its erection in honor of Diocletian. Some vestiges of baths and other

* This mistake has led to much criticism. Some derived it from Pompaios, as having served for a land-mark; and others endeavoured to read the name of Pompey, instead of Publius. The amood e' sowari, its Arabic title, has no relation whatever to Severus. Sari and Sowari are applied to any lofty monument of this form, which is supposed to convey the idea of a "mast." The inscription, of which, by means of a ladder, and by chalking out the letters, I was enabled to make a perfect copy, is—

ΤΟΝΤΙΜΙΩΤΑΤΟΝΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝΠΟΛΙΟΥΧΟΝΑΛΕΞΑΝΔΡΕΙΑC
ΔΙΟΚΛΗΤΙΑΝΟΝΤΟΝΑΝΙΚΗΤΟΝ
ΠΟΥΒΛΙΟCΕΠΑΡΧΟCΑΙΓΥΠΤΟΥ
ΕΠΑΓΑΘΩ ?

I am not quite sure of this last word. I thought I could trace it, but in smaller characters than the other part.

buildings are traced along the inner and outer bay; and on the Rosetta road, beyond the French lines, are the walls of a Roman fortress, where the English and French engaged.

But nothing which remains in the vicinity of Alexandria attests its greatness more satisfactorily than the catacombs upon the coast* to the westward. Their size, though remarkable, is not so striking as the elegant symmetry and proportions of the architecture in the first chambers, which is of the best Greek style, and not to be met with in any other part of Egypt.

Part of the Saracenic walls still remain, but the modern town stands without the ancient circuit on the north-east side, and a portion of it is built on that beach, which, once covered by the sea, has since been reclaimed from its receding waters.

The ancient city was founded by the son of Philip, on the site of a small town called Racotis, B. C. 332; and the accuracy of his judgment pointed out its situation as well calculated to render it the worthy successor of commercial Tyre.

Though distant from the Nile, a communication was opened with that river by a navigable canal, for the purposes of trade,† and the merchandise of

* Strabo tells us the Necropolis, close to which are the catacombs, is near the sea; and it was here that Augustus defeated the partizans of Antony.

† A communication was also kept up by the lake Mareotis with the towns in that district, the sites of which are still visible. The wine of Mareotis was celebrated for its superior quality, but the land that produced it is now little better than a barren waste;

India and Arabia was speedily conveyed from Coptos to this emporium, and shipped thence to the markets of Europe and Asia Minor; and supplies of water were, during the inundation, carefully admitted into spacious tanks, beneath the houses of the city, for the annual consumption of the inhabitants.*

Nor, in spite of the fanaticism of its Moslem conquerors, did this city fail to retain some part of its former consideration; and the Venetians having obtained permission to establish a commercial intercourse with Egypt, the trade of Alexandria revived, and though the Asiatic caravans shared some portion of the emoluments of Indian commerce, it was only finally annihilated by the discovery of the Cape of Good Hope, and the successful enterprises of the Portuguese.

The Library of Alexandria, which was attached to the Museum of the Bruchion,† was founded by Ptolemy Lagus; and so numerous were the additions made to it by his successors, that it ultimately contained no less than four hundred thousand volumes; the remainder, amounting to three hundred thousand, being deposited in the temple of

and the climate, which, if we may believe Celsus and Q. Curtius, was formerly even and salubrious, is, like that of Etko and Menzeleh, exceedingly unhealthy during the commencement of autumn.

* These and similar tanks are still seen in the ruins of the old town.

† One of the quarters of the city.

Sarapis: but as the former was consumed at the time that Cæsar fired the Egyptian fleet, the latter, to which Cleopatra had added the library of Pergamus, was all that remained in the time of the Roman emperors.

If Alexandria had been renowned in early times for philosophical speculations, it was not less notorious at a later period for religious controversy; and the conduct of some of the early Christian primates of that city reflects no honor on the society of which they were the most conspicuous, but not the most worthy, members. Yet still the schools of astronomy, geometry, physic, and other branches of science, maintained their reputation and existence till the invasion of the Moslems; and the library of the Ptolemies, in spite of several serious losses, yet enjoyed its renown, and excelled in the number, if no longer * in the quality, of the works it contained.

But the rapid rise of the power of the Moslems, and the religious discord which prevailed in Egypt, levelled a deathblow at the grandeur of this splendid city, whose prosperity had been unchecked from the time of its foundation, or upwards of nine hun-

* Gibbon considers that the Ptolemaic library had suffered so much from different accidents,—as the burning of the fleet, and the "bigotry of the Christians,"—that the loss occasioned by the order of Omer was confined to the productions of later times: an opinion which seems to be confirmed by this expression of Ammianus, "*fuerunt* bibliothecæ."

dred and seventy years. Amer, the lieutenant of the caliph Omer, having entered Egypt, and taken Pelusium, Babylon, and Memphis, laid siege to it; and after fourteen months, the impetuosity of the invaders, stimulated and aided by the arrival of fresh reinforcements, carried by assault its well-defended walls, and all Egypt yielded to the yoke of the caliphs. Its wealth was reserved for the public use, but the fanaticism of Omer condemned the library of "profane books" to be consigned to the flames; and these volumes were said to have sufficed, during six months, for the use of the four thousand baths of this immense city: a number which some years ago exceeded half the population of the modern town.*

The present canal, which was constructed by Mohammed Ali, partly on the site of the ancient one, is scarcely navigable the whole year; and during the inundation its mouth is closed by a dam, to the great inconvenience of travellers and embarrassment of commercial intercourse.

Fooah, which is nearly opposite the embouchure, on the east bank of the Nile, stands on the site of Boua, as Mahallet Malek on that of Metelis,† but neither of them present any ruins.

* The modern towns of Egypt generally stand on the site of ancient cities, except in the case of Saïs, Memphis, Heliopolis, and a few others.

† I also find the name of Meletis, or Meleq, applied to Fooah, in a Coptic MS. in my possession.

There is little worthy of remark in the journey to Qaherah,* excepting the site of Saïs, the ruins of which ancient city are seen at Sa-el-hágar. They are very inconsiderable, consisting merely of the ancient and solid crude brick wall of circuit,—some remains of houses in what is now called El Qála, "the citadel," near the large lake, which Herodotus says was of a round form,—some brick tombs, in a mound without the walls,—and a sarcophagus at some distance behind the town. The position of the Temple of Minerva might be easily ascertained, and some excavations would probably lead to satisfactory results respecting that splendid monument.

This city, which became the capital of Lower Egypt, or at least the royal residence, during the reign of the Saïte kings, immediately before the Persian invasion, was famous for the Temple of Minerva, or Neith, just alluded to, and for having been the parent of a colony which founded, B.C. 1556, the city of Athens, and introduced the worship of Minerva on the shores of Greece.

Traces of the old Canopic branch may be seen above Nigéeleh, which is here traditionally called Bahr Yoosef; and at Taráneh is the road that leads to the Natron Lakes.

Long before his arrival at Boolaq, the traveller descries the lofty pyramids of Geezeh, once reckoned

* Corrupted by the Italians into Cairo.

among the seven wonders of the world; but in later times considered, by Pliny and Voltaire, monuments of vanity and oppression.

After passing the palace of Shoobra, the distinct appearance of the minarets announces his approach to the city, and he soon enters a crowd of boats before the custom-house of Booláq.

This town, the port of Qaherah, may contain a population of about five thousand souls; but the increase of commercial speculation will no doubt speedily augment this number, provided the Pasha endeavours to encourage the industry of his people. The duties on exports and imports from and to Alexandria is here levied, but those on goods from Upper Egypt are received at the port of Musr el Atéekeh, the whole being farmed by some wealthy Copt or Armenian merchant. At Booláq is the palace of the late Ismaïl Pasha, whose imprudence in the province of Shendy cost him his life.

He had ventured, with a small suite of about fifty persons, into the heart of the country of Melek Nimr, and had ordered a considerable number of blacks to be levied for the service of his father, Mohammed Ali, within the short space of three days; and on the Ethiopian requesting a longer period, he struck him on the mouth with his pipe, adding insult to the blow. The wily Nimr dissembled his feelings, and by pretended respect and concern for the comfort of so distinguished a guest, he engaged him to pass the night on shore, when

preparations were speedily made for satiating his revenge. A large quantity of reeds were collected about the house, on pretence of feeding the camels, and in the dead of the night, surrounded by flames and a countless host of furious Ethiopians, the Pasha and his party were overwhelmed, without the possibility of resistance or escape.

Many other palaces and country houses are seen in the vicinity, and Mohammed Ali has expressed a wish or order that each of the principal grandees should erect a *qasr* on the plain between Boolaq and Shoobra, as well as in Qaherah; with the double motive of fixing their property in the country, and displaying to foreign visiters the riches they have derived from his bounty, and the prosperous state of the country he rules.

The entrance to Qaherah from Boolaq is by the gate of the Usbekéëh, an extensive square, containing about four hundred and fifty thousand square feet; nearly the whole of which becomes, during the inundation, one large sheet of water, and is afterwards covered with corn, except that part appropriated to a military esplanade.* On the west side is the palace of the Defterdar Bey, in whose garden

* In this square the Mooled e'Nebbee, or prophet's birthday, and other fêtes, are held; and here, during the former ceremony, the Saadeh, the modern Psylli, exhibit the juggling performance of tearing with their teeth the living asps they carry in procession; while their Shekh, mounted on a horse, rides over the bodies of a number of fanatics, who prostrate themselves on the ground for the purpose, and suppose themselves benefited in proportion to the pain they endure.

the unfortunate Kleber was assassinated; and on the south are the *haréem* of the Pasha, and other handsome buildings, bearing a striking contrast to the gloomy exterior of the Copt quarter that faces them.

The interior of the city consists of small unpaved streets, crowded with a confused medley of men, camels, and asses; and many of them are so narrow that two persons may shake hands from the projecting windows of the upper stories.

The principal bazars are the Ghoréëh and Khan-Khaléel, the former called from Soltan Qansoo el Ghóree, whose mosk and tomb * terminate and embellish one of its extremities; the latter occupies the site of the caliphs' tombs, one of which only now remains. It is of Sáleh Eiyóob, seventh caliph of the E'iyoobite dynasty, who died in A.D. 1250, or 647 of the Hégira, as the inscription over the door announces. Other tombs of monarchs of the succeeding dynasty are met with in the vicinity, many of which are worthy of a visit, particularly those of El Qalaóon, e'Naser Mohammed II., El Berqoóq, and Baybérs; to the first of which is attached the Morostán,† or lunatic hospital, founded by this philanthropic prince about the year 1280. Though conducted in a disgraceful manner by its present directors and inferior ma-

* He was defeated and slain by Soltan Seleem, and his body being lost he was never buried in the tomb he had erected.

† The proper orthography is said to be Bymorostan, a Persian word. It looks like a Greek derivative.

nagers, we cannot but highly appreciate the humanity of Soltan Qalaóon, almost the only Moslem king or governor of Egypt who set on foot a charitable institution for the benefit of the people. By his orders the patients, whatever might be the nature of their complaint, were regularly attended by medical men and nurses attached to the establishment; and their minds were relieved by the introduction of a band of music, which played at intervals on a platform in the court of the interior. But the neglect and embezzlement of the directors would have reduced the whole building to a ruined condition, had it not been for the benevolence of the late Sayd el Mahroóqee, who undertook the necessary repairs, and detected the misappropriation of its funds.

To each of these tombs is attached a mosk of the same date, as is also the case with those outside the city; and much interesting information may be obtained concerning the style of Saracenic architecture at different epochs, by a comparison of these numerous and splendid monuments.

Among the most remarkable mosks is the college of El Ez'her, founded originally by Góher el Qáeed, but rebuilt and considerably enlarged at a later period; each part bearing an inscription relative to the era and authors of its successive restorations to the year 1762.

There the Qorán is particularly taught and studied; but, as in the ancient temple of Jerusalem, and the modern Bayt-Alláh at Mekkeh, idlers of

all descriptions resort thither to buy and sell, read, sleep, and enjoy the coolness of its shady and extensive colonnades.

Close to the south-west angle is another handsome mosk, and a little farther to the north is the small but celebrated Hassanín, dedicated to the two sons of Alee, whose relics it contains.

Like the Ez'her, it was built or restored at different periods, the last addition dating in 1762, and bearing the name of Abd e' Rahmán Kéhia. The *mooled*, or birth-day of the Hassanín, is one of the greatest fêtes at Qaherah; and a grand illumination, with the usual amusements of eastern fairs, continues for several days in this quarter.

The tomb of the patron saint, on these occasions, is always covered with the Kisweh, or sacred envelope, of embroidered cloth or velvet, like the ιερον κοσμον of the statues in ancient temples.

The Giama,* or Jama-t-e' Sharáwee, is another celebrated building, dedicated to one of the principal saints of the city; and near the gate, called Bab e' Nasr, is the ancient mosk of Soltan Hákem,† third king of the Fatemite dynasty.

This eccentric and immoral prince, assisted by a derwish, named Ismaël, was the founder of the sect of Druses, still extant in Syria; and it is not a little singular, that, in a Cufic inscription over the western door, he is treated as a prophet, with the

* The Arabic name for a mosk.

† El Hakem be Omr Illáh.

same peculiar honors bestowed on the founder of Islám. But the ignorance of the modern Qahirenes, who are incapable of reading the Cufic, disguises from them a secret whose discovery would raise their indignation; and I observed this feeling strongly evinced by some individuals to whom I read the passage contained in the inscription.

The arches are all pointed; and as the date of its erection, which we learn was 393 A.H., or 1003 A.D., is nearly two hundred years before we had the same style of architecture in England, it stands as another important proof of their use at an early period in Saracenic buildings.

The Moáiud, founded between the years 1412 and 1420, is another handsome mosk; and the neighbouring gate, called Bab Zooay'leh,* with its two elegant minarets, is a noble specimen of Eastern architecture.

The finest edifice in this city is unqestionably the Giama-t-e' Soltan Hassan, immediately below the citadel, between the Roomáylee and the Sooq-e' Sulláh; and its splendid porch and minaret are the admiration of every traveller. The interior consists of an hypæthral court, having on each side a square recess, covered with a noble and majestic arch. At the east end are the niche for prayer and the *mumber* or pulpit; and some colored glass vases of Syrian manufacture, bearing the name of the

* Without this gate, at the junction of four streets, is the place assigned for capital punishments. There is another in the Roomáylee.

Soltán, are suspended on either side. Behind, and forming part of the same building, is the tomb, which bears the date of 764 of the Hegira. It is surmounted by a large dome, like many others, of wood, on a basement and walls of stone, and the ornamental detail sare of the same materials.

Another curious and interesting mosk in this direction is that of Ahmed ebn e' Tayloon,* said to be built on the plan of the Qaaba at Mekkeh, which seems to have been that of all the oldest mosks *founded* by the Moslems. The centre is an extensive open court,† about one hundred paces square, surrounded by colonnades; those on three of the sides consisting of two rows of columns, twenty-five paces deep, and that on the eastern end of five rows; all supporting pointed arches.

The minaret, which rises from the exterior wall of circuit, has a singular appearance, owing to the staircase winding round the outside; and from the summit is one of the finest views of the citadel and town. Its novel form is said to have originated in the absent habits of its founder, and an observation of his Wizéer. He had found him unconsciously rolling up a piece of parchment into a spiral form, and remarked, " It was a pity his majesty had no better employment;" upon which the king, in order to obviate this impression, replied, " So far from trifling, I have been thinking that a minaret,

* Written Tooloon, but pronounced by the Qahirenes, Tayloon.

† The dome in the centre, where the ablutions for prayer are performed, is of later date than the rest of the building.

built on this principle, would have many advantages; and let that of my new mosk be erected of this form."

The Giama-t-e' Tayloon is the oldest building in Qaherah, having been founded ninety years before any other part of the city, in the year 879 A. D., or 265 of the Hégira; as is attested by two Cufic inscriptions on the walls of the court. The spot on which it stands was formerly called El Qottaeea, and was chosen by Ahmed Ebn e' Tayloon, as a place of residence for himself and his troops;* the area in the vicinity of the mosk being, as the name implies, divided into *allotments*,† in reward for the services of those who had enabled him to usurp the sovereignty of the country. And it was not till long after the foundation of Qaherah, that this hill was enclosed within the walls, and became part of the capital of Egypt. Its modern name is Qala-t‡-el-Kebsh, the citadel of the ram; and an idle tradition pretends to announce it as the spot where the ram was sacrificed by Abraham.

But the most remarkable circumstance relating to it is the architecture of the mosk, as it indisputably proves the existence of the pointed arch upwards of three hundred years before its introduction into England.

The slave-market, okálet e'geláb, is a revolting

* This is noticed by Aboolfidda and other historians.

† I am indebted to Lord Munster for the real import of this word, Qottaeea. I had supposed it to refer to the quarries.

‡ This *t* is a sort of digamma, like that of the French n'a-*t*-on pas.

spectacle, even to the most curious visiter; but the cruel treatment so frequently mentioned by travellers, as the chaining together of these unfortunate people, and similar exaggerations, are proofs of a want of consideration in their authors.* The slave-dealers, however devoid of feeling they may be, and generally are, would of course be too much afraid of lessening the value of a slave to dream of such measures as the fancy of those persons has suggested, and a moment's consideration would have pointed out their improbability.

Some of the gates of the city are well worthy of a visit. The most remarkable are the Bab e' Nasr, or "gate of victory;" the Bab el Fotoóh, or "gate of the opening;" and the Bab Zooayleh on the opposite or southern side of the original city. The Medeeneh, or "city," properly so called, stands in the space included between this parallel and that of the two former gates, and was all that existed† previous to the time of Yoosef Saláh-e'deen.

Musr el Qáherah (corrupted *by the Italians into Cairo*) was founded by Goher, a general of El Moëz, or Abóo Tummím, the first of the Fowatem or Fatemite dynasty who ruled in Egypt. He was sent in the year 358 of the Hegira (A. D. 969) with

* Every liberal mind must feel for the condition of this unfortunate class of beings; and it was a poor compliment to the reader to suppose the necessity of inventing a story to excite his sympathy, or to the author thus to *endeavour* to prove his own.

† Except the Qottaeea before mentioned.

a powerful army from Qayrawán, near Tunis, the capital of the Fowatem of Western Africa, to invade Egypt; and having succeeded in conquering the country, he founded a new city near the citadel of Qottaeea, under the name of El Qáherah,* which, in 362, became the capital instead of Fostát.

El Moëz then arrived with the whole of his court, and the Fowatem, bringing with them the bones of their ancestors, for ever relinquished the country whose sovereignty they had also usurped, and which they still retained by leaving a viceroy in the name of their monarch.

The first part of the city erected by Goher was what is still called El Qásrayn, or the two palaces, one of which is the modern Méhkemeh or Qadee's court.

The walls of Qáherah were built of brick, and continued in the same state till the reign of Yoosef-Saláh-e'deen (Saladin), who substituted a circuit of stone, and united to the original town the

* Qáherah is derived from Qaher, and has been translated "victorious:" they however affirm that it signifies vexatious, and that it was so called from the following circumstance:—The architect being about to build the wall, agreed on a signal for laying the first stone, which was to be given by vibrating an extended cord; but a crow having accidentally perched upon and shaken the cord, the building was commenced contrary to his will; and through this unlucky omen and the vexation (qáher) he felt, the name of Qáherah was applied to the new city. Qaher is synonymous with ghoolb, in the Qamoos or Arab lexicon; and this word has the double meaning of dejection, both of spirits and of power.

whole of that part lying between the Bab Zooayleh and the citadel.

Immediately before the arrival of Yoosef Saláh-e'deen, who expelled the Fowatem, and established the Eiyoobite dynasty, the city had been attacked by the Franks, and partly burnt, in consequence of their success, about the year 1171; and this was an additional reason for adding by a stronger wall to the security of the capital of the country.

But Yoosef Salah-e'deen was not contented with this precaution. Observing the convenient position of the elevated rock to the south of the city for erecting a strong and commanding fortress,* he cleared and walled in that spot; and discovering a large well near the centre, which had been cut by the ancients, and was then filled with sand, he excavated it, and doubly increased this welcome supply† by an aqueduct, which brought the water of the Nile from Fostat to the new citadel. It was at first merely a conduit supported on wooden pillars; but the stone aqueduct that now exists, and is still used for the same purpose, was afterwards sub-

* On the west wall of the citadel is an eagle in high relief, supposed to be the emblem or banner of Karakoosh, his minister and buffoon, whose name signifies, in Turkish, "the black bird." It has no inscription, nor does it appear to be ancient, or of any other date than the wall in which it is placed. Karakoosh is also the name of Punch, in Arabic. The credulous believe that this eagle formerly uttered a cry when any calamity was about to happen to the city.

† The water of the well no doubt filters through from the Nile.

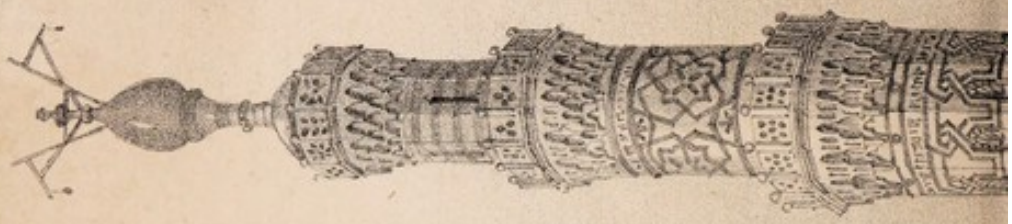
stituted by order of Soltan el Ghoree, about the year 1510.

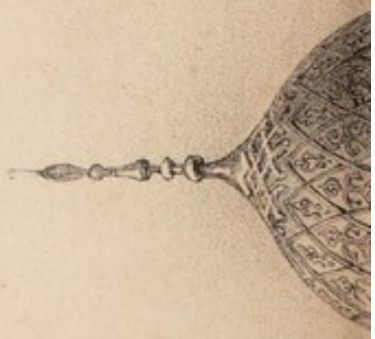
It is probable that the well above mentioned, which now bears the name of Joseph's Well, from the Caliph Yoosef, was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the citadel; and this is rendered more probable from the circumstance of there having been an old town, called Lioui Tkeshrómi, on the site of the modern city. It consists of two parts, the upper and lower well, and a winding staircase leads to the bottom, a depth of about 260 feet.

Among other objects worthy of remark in the citadel, is the site of Joseph's hall, a building that was supported on lofty and handsome granite columns, and removed in 1829 by order of Mohammed Ali, to make room for his projected mosk. From the platform you have a grand and commanding view of the city; and below is the modern arsenal, a notable result of the energetic projects of the present Pasha. Parts only of the old citadel walls now remain, the others having been replaced by bastions and curtains of European construction*; and, what is singular, the only portion regularly fortified is that least open to foreign aggression, the *town* side.

Many of the *sibeels*, or public fonts, also merit admiration, as curious specimens of the peculiari-

* A great part of the walls was blown up by the explosion of the powder magazine in 1823.







Tomb of Soltán Qaïtbay.

TOMBS OF THE MEMLOOK KINGS OF EGYPT.

London, John Murray, Albemarle Street.

ties of oriental taste; the most remarkable of which are those of Toossan and Ismail Pashas, the sons of Mohammed Ali, and some of older date in the centre of the town.

Without the walls, on the east side, are the tombs of the Memlook* kings, erroneously styled of the Caliphs. Attached to each is a handsome mosk, schools and dwelling-houses, and it is impossible to look upon these splendid monuments of Saracenic architecture without feeling regret at their neglected condition and approaching ruin. They were erected by the kings of the Circassian or Borgite dynasty, who reigned from 1382 to the invasion of Soltan Seleem in 1517; and they have received the general appellation of El Qaeed Bai or Kaïtbay, from one of those princes, who died and was buried there in 1496. Between them and the Bab e' Nasr is a part of the old wall, called Boorg-e' Ziffr, at whose northern angle is a staircase of curious construction, with some Cufic inscriptions. Many of the stones in the walls have remains of hieroglyphics, and were probably brought from the ruins of Heliopolis, or the site of Memphis. On the mounds that cover part of these walls, and command

* Memlook signifies a captive, or one in the possession of another. These princes were originally slaves, and rose by merit, ambition, or intrigue, to the rank of beys and kings of Egypt. The first Memlook dynasty, the Baharite, was founded by the slaves of Saleh Eiyoob. The Memlooks who possessed Egypt at the time of the French invasion are called *Ghooz*, or warriors.

the town, are several small stone forts, erected by the French, but now neglected; and immediately behind the citadel are some small Egyptian sepulchral grottoes hewn in the face of the rock.

It is from the Bab e' Nasr that the procession of the pilgrims takes place, on their departure for Mekkeh*, and they thence repair to an open space near what is called El Qobbeh,† previous to their meeting in the general place of rendezvous, at the Birket el Hag.

The population of Qaherah has been variously rated by different authors. It does not, however, appear to exceed two hundred and fifty-two thousand souls, and the total of the inhabitants of Egypt is perhaps now reduced to two millions, or even one and a half; being a decrease, in two hundred years, of about the same number. The city is supposed to contain thirty-six thousand

* The Mahmel and the Kisweh are the chief objects in this procession. The former is a velvet canopy borne on a camel richly caparisoned, and was originally intended for the travelling seat of the wives of the caliphs, who went to the holy land of Arabia. This and the mókub, or pomp, that attends the pilgrims, were first suggested by Sheggeret e' Door, the queen of Soltán Sáleh, who was anxious to add to the splendor of the hitherto simple procession of the Moslems, and the dangers of the journey were at the same time greatly decreased by an additional reinforcement of guards. The kiswet e' nebbee is the lining of the qaaba or temple of Mekkeh, a rich silk adorned with Arabic sentences embroidered in gold, and is yearly supplied from Qaherah, the old one being then returned, and divided into small portions for the benefit or satisfaction of the faithful.

† "The dome;" whence alcoba, alcove.

inhabited houses, and is about two miles in length by half that in breadth. Through the centre runs a canal, which, during the inundation, is filled with water, and tends to cool the houses on its banks; but the unwholesome exhalation afterwards rising from it is more than a sufficient counterpoise to this temporary benefit, and ought to be a serious motive for raising its bed and for making it a street, which would be at once useful and ornamental to the city.

Among the improvements of the present Pasha may be noticed the Kroomfish manufactory near the Frank quarter; and, at Booláq, the printing-office, the dock-yard, foundries, and other extensive establishments superintended by Europeans in his employ; and, in the vicinity of the city, the gardens of Shoobra and of the Island of Roda, the former of Mohammed Ali, the latter of Ibrahim Pasha, are worthy of notice.

The remains of Babylon, near Musr-el Ateékeh, also merit attention; and, among other objects shown by the monks who live there, is the chamber of the Virgin, the traditions concerning which have been treated by the credulous with the same pious feelings as the tree at Heliopolis. The station of Babylon is evidently of Roman construction, and probably the same that is mentioned by Strabo, in which one of the three Roman legions was quartered. It formed part of the town of Fostat*, built

* Fostat, according to Aboolfidda, was the capital of Egypt,

by Amer, near the ruins of Babylon*, and the mosk,† called after him, marks the spot of his encampment, which subsequently became the centre of the city he had founded. The exterior of the Roman station‡ still reminds us of its former strength, which defied the attacks of the Arab invaders for seven months; and its solid walls still contain a village of Christian inhabitants. Over the triangular pediment§ of the doorway, which is on the south side, appears to have been an inscription, long since removed; and in an upper chamber, above one of the bastions of this now closed entrance, is an old Christian record, sculptured on wood, of the time of Diocletian, which is curious from its materials and the state of its preservation.‖

and royal residence, until the reign of Ahmed ebn e' Tooloon. Babylon was called, in Coptic, Babel on, or Babel n̄ Khemi.

* Strabo says that these Babylonians worshipped the Cynocephalus.

† Having undergone frequent repairs, a very small portion of the original edifice remains. Murad Bey was the last who rebuilt it, and, while excavating the substructions, several Cufic MSS. were discovered, of the finest parchment.

‡ It is perhaps this to which Aboolfidda alludes, when he says, "And in the spot where Fostat was built stood a qasr (palace or any large edifice) erected in old times, and styled qasr e' shemma, *i. e.* 'of the candle;' and the tent (fostat) of Amer was close to the mosk called 'gámat Amr.'". . . Strabo also mentions a castle belonging to some Babylonians who settled here, but the one in question is the Roman station. The site may have been the same. Vide also Diodor. i. s. 56.

§ Under *its* left hand corner is the Roman eagle.

‖ I applied for it to the Copt patriarch without success, but have still some hopes of procuring it for the British Museum.

In the island of Roda*, opposite Musr el Ateekeh, is the Méqqeeás or Nilometer. It consists of a square well or chamber, in the centre of which is a graduated pillar, for the purpose of ascertaining the daily rise of the Nile. This is proclaimed every morning in the streets of the capital by four criers, to each of whom a particular portion of the city is assigned. The opening of the canal, which carries the water to Qaherah, and has succeeded to the Amnis Trajanus, generally takes place during the first fortnight in August; and, the night previous, festivities of all kinds commence on the river, in front of its mouth, and are continued until day-break. The signal for cutting the dam is given by the Pasha's kéhia† or deputy, and money is *sparingly* thrown into its bed, and eagerly scrambled for by the peasants in the falling stream of the canal. At the mouth is a pillar of earth, styled haróoset e' Neel, "the bride of the Nile," which the Moslems pretend the humanity of Amer substituted for a virgin, previously sacrificed to the river god. But credulity revolts at the idea of a human sacrifice in a Christian country so long under the government of a civilized nation; and the invention‡ of a similar fable discovers the igno-

* It was first fortified by the Baharite Memlooks; and many of the towers or bastions still remain.

† Or kiaiha, properly Ket-hooda, a Persian word signifying viceroy or deputy.

‡ The East was always famed for fanciful notions and false

rance of a barbarian invader, who hoped to dupe posterity, and to establish his own credit, by maliciously misrepresenting the conduct of his enemy.

The Méqqeeás was formerly surmounted by a dome, bearing a Cufic inscription, and a date according with 847 of our era;* but being thrown down by accident, it has filled with its fallen blocks a great part of the chamber or well at the base of the graduated column. It is this irregular mass that prevents our ascertaining the height of the column; and moreover at the low Nile, when the Méqqeeás is annually cleared out, a great

assertions. One of the most ridiculous is the Persian account of Alexander's conquests in that country.

* It is said to have been erected by the Caliph Mamoon, who reigned from 813 to 833; but if the above date be correct, it must have been in the reign of Wąthek Billáh, his second successor, who reigned from 842 to 847. According to the Arab historians, Abd-el-Azeez, brother of the Caliph Abd-el-Melek, made the first nilometer at Helwán, about the year 700; but, being found not to answer there, a new one was erected by Soolayman, son of that Caliph, in the Isle of Roda. Mamoon built another at the village of Banbenouda, in the Saeed, and repaired an old one which was at Ekhmim. But in 245 A.H. (A.D. 860) El Motawukkel, tenth Caliph of the Abbaside dynasty, made a new one in the Isle of Roda, which is that used at the present day. The arches are all pointed, and are another proof of the early use of this style of building. The Cufic that remains has a very ancient character. I removed the upper part of the staircase, in hopes of finding the date repeated in the existing inscription, but this merely contains passages of the Qorán, relating to the "water sent by God from heaven," which show the received opinion of the cause of the inundation, first alluded to by Homer, and occasionally discarded and re-admitted by succeeding authors, till a very late period. Vide D'Herbelot, "Nile."

quantity of the alluvial deposit is always left at its base, to the depth, they say, of about five feet.*

Much difficulty has arisen from the various accounts given of the rise of the inundation. In the time of Mœris,† according to Herodotus, eight cubits sufficed for the irrigation of the land of Egypt; and nine hundred years afterwards, in the time of the historian, fifteen or sixteen; which would give between seven and eight cubits for the increase of the height of the land‡ during that period; but as this is impossible, we must either conclude that he has confounded the measures of different parts of Egypt, or that in one case the rise is calculated from the surface, and in the other from the base of the river. Fifteen or sixteen cubits were marked for the rise of the Nile on the statue of that deity at Rome, as in the days of Herodotus, and without any increase since his time, so that it is probable that the average rise of the river remained the same; and this is further testified by the fact, that in the fourth century fifteen cubits were recorded by the Emperor Julian as the height of the inundation In 1720, sixteen cubits are again mentioned as the requisite height for irrigating the land, and the people were then said to

* If so, it exactly makes up sixteen cubits.

† Diodorus seems to say that the first nilometer was made at Memphis.—Lib. i. c. 3.

‡ The soil has accumulated between seven and eight feet aroumd the base of the obelisk at Heliopolis. The more northward, or down the stream, the less the rise of the land and bed of the river.

make rejoicings, and to consider the Waffa Allah, or "promise of God," to be fulfilled. Pliny also allows sixteen cubits for an abundant harvest, and Plutarch gives fourteen as the least rise capable of producing benefit to the country about Memphis, twenty at Elephantine, and six at Xois and Mendes.*

It is calculated that the pillar of the Meqqeeas contains twenty-four cubits, a number which implies completion, and which may therefore be purely ideal, none being affixed to the scales marked upon it. And as each of these divisions or cubits† consists of twenty-four digits or palms, and is $21\frac{7}{18}$ inches long, it is exceedingly improbable‡ that so slender a column should exceed the height of sixteen cubits, which would be about eighteen diameters. But though it has been erroneously stated that the cubits were of different lengths, it is certain that no accurate calculation can be obtained from a column which has been broken, and repaired in such a manner, that one of the cubits remains incomplete; nor can I persuade myself that this pillar was intended to mark

* De Is. et Osir. 43.

† In the nilometer of Elephantine each cubit consists of fourteen divisions, one of which is equal to two digits, and measures about one inch and three-fourths, and the length of the cubit is one foot eight inches and five-eighths.

‡ Pococke is of the same opinion. He supposes "there could not be above five or six" peeks, or cubits, below the eleven he saw "above water" in 1738.

upwards of sixteen cubits at the time of its erection. The elevation of the bed of the Nile has since altered the relative proportion of the rise of the water, and it passes about one cubit and two-thirds above the highest part of the column. At all events, we may be persuaded that the modern measurements are purely imaginary, and that, for instance, twenty-two cubits are equal only to seventeen cubits and five inches: allowance being made for the imperfect cubit, and calculating that the lowest scale is the sixteenth from the summit of the column. According to the Qahirenes the Nile is supposed to have risen eighteen cubits, when the canals are cut, which is called Waffa el Bahr.* The lowest inundation is reckoned at eighteen, nineteen is tolerable (*monáseb*), twenty good, twenty-one sufficient, twenty-two fills every canal, and is termed perfect (*temám*); but twenty-four would overwhelm every thing, and do great injury to the country. Indeed it appears that the discordant accounts given by various authors are owing to the base or standard level, from which the inundation of the Nile was measured, having been different, or having varied at different times;† or

* The criers, after this, call two from eighteen, to twenty-three from eighteen; then nineteen, and so on; but no one believes that they state the rise of the river correctly.

† According to Kalkasendas, the Caliph Omer (Ebn el Hattáb) ordered a new nilometer to be built, in which two cubits should be added to the previous twelve. They then had four imaginary cubits, and reckoned to eighteen. Vide Pococke's Observations.

to their not having taken into consideration the elevation of the bed of the river; and we may fairly conclude that the water now rises exactly to the same *proportionate* level as formerly, and that it will continue to do so for ages to come.

Close to the Meqqeeas is the powder magazine, which some years ago was accidentally blown up, and had nearly destroyed what remains of the nilometer, in consequence of which an order is now required for the admission of strangers.

The ride to Mataréëh, near which are the mounds of Heliopolis, and the obelisk of Osirtesen I., occupies about two hours. Tradition speaks of another obelisk,* which formerly stood opposite to this; and we may readily credit it, since it was customary for the Egyptians to place them in pairs before the entrance of their temples. Beyond them appears to have been an avenue of sphinxes, which probably extended to the north-west gate of the town.† The apex‡ of the obelisk appears, from its shape, once to have supported some ornamental device, probably of metal; and the form of that of

* Pheron, the son of Sesostris, erected other two obelisks before this temple, one hundred cubits, or one hundred and fifty feet, in height!—Herodot. ii. 111.

† Fragments of the sphinxes may be seen near the site of this gate.

‡ The apices of the obelisks of Luqsor, and of the smaller obelisk of Karnak, have a slight convexity at each of the angles; and, judging from the projection of the sides of the obelisks below them, were probably covered with bronze, gilt?

the Fyoom, also of Osirtesen, is equally singular. The lofty mounds of Heliopolis are mentioned by Strabo, as well as the lake in front of them; and his assertion regarding the antiquity of the temple is fully confirmed by the name of the first Osirtesen. Though small, it was a town of great celebrity, but it suffered considerably from the invasion of Cambyses, and at the time of the geographer's visit it was entirely deserted, though the houses in which Eudoxus and Plato had studied were still shown to the Greek traveller. Indeed Heliopolis ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of that city.

The name of the neighbouring village, Mataréëh, signifying "fresh water," is borrowed from the Ain Shems ("fountain of the sun") of ancient times; and the city of the sun is styled in scripture and in Coptic "On." The title of Bethshemes, "the house of the sun," was also applied to that town, and was synonymous with the old Egyptian name.*

The form of Heliopolis, judging from the mounds of the wall of circuit, was irregular, and its utmost extent was only about 3750 feet by 2870. The houses lay on the north side, and covered a space of 575,000 square feet, to the south of which stood the Temple of the Sun. Towards the north-west

* In the hieroglyphics it is written Re-ê-ï, or Eï-m̄-Re, the "house" or "abode of the sun."

extremity are remains of the sphinxes above alluded to, and the positions of several gates are traced in the apertures of the mounds.

A large road led, in a south-east direction, from the gate on the desert side, to Arsinoë (now Sooéz), and a smaller one crossed the hills of the Moquttum in a southerly direction, and rejoined the valley of the Nile near the modern village of Toora.

The bull Mnevis * shared with Ra, or Phre, the worship of this city, and was one of the most noted among the sacred animals of Egypt.

The gardens of Mataréëh were formerly renowned for the balsam they produced, but which is now no longer cultivated there; and in one of them is a sycamore tree, under which the holy family is *said* to have reposed. In the houses of the village are several fragments of stones, bearing parts of hieroglyphic sentences, which have been removed from the old town, and many pieces of petrified wood lie scattered in the vicinity.

Five miles farther to the east is the Birket el Hag, or lake of the pilgrims, the rendezvous of the Mekkeh caravan. It was in the neighbouring plain that Soltan Seleem encamped in 1517, previous to his defeat of Toman Bay, the successor of El Ghóoree; by which event the sceptre of the Mem-

* Mnevis, according to Plutarch, was black, and was "honored with a reverence next to that paid to Apis, whose sire some pretend him to be."—De Is. s. xxxiii.

look kings was transferred to the victorious Osmanlee, and Egypt became a Turkish province.

Returning to Qaherah, about one mile and a half to the left, is a red gritstone mountain, which rises over the calcareous strata of the Gebel Moquttum.* The gritstone, which gradually runs into a cherty rock, contains numerous calcedonies, and is of the same nature as the vocal statue at Thebes. And owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried from a very early period to the present day, as may be seen from the fragments that are found at Heliopolis. The same species of rock rises here and there to the southward, *upon* the slope of the limestone mountains; and the bed above it contains petrified wood of various kinds. The principal mass of this may be seen four miles to the south-south-east of the red mountain, where, besides thorn-bearing trees, are some jointed stems resembling bamboos, one of which is about fifteen feet in length, broken at each of the knots; and on the Sooez road are some specimens of petrified palms.

The journey to the Red Sea presents nothing of interest. The distance to Sooez, in a horizontal straight line, is about sixty-nine miles, the windings

* Called also Gebel e'Goóshee, from a shekh's tomb there. Among the other fossils in this mountain I have found the crab, echinus, &c.; and in the *lower* rocks, immediately behind the citadel, are *shark's teeth*, perhaps a later formation than the mountain of the Moquttum itself.

of the shortest road increasing it to about seventy-four; and the position of that town is 29° 59′ 12′ N. lat. and 32° 35′ long. E. from Greenwich.

To the north-east of Belbays, Bubastis Agria, or, in Coptic, Phelbes, is the entrance of the canal Hero. It course is nearly due east for about thirty-five miles, when it curves to the southward, and runs by the bitter lakes to the Red Sea. Several mounds mark the sites of ancient towns on its banks, the largest of which is that called by the French Abookescheyd, supposed to be Heroopolis, or, according to M. Champollion, the Avaris* of the shepherd kings. But the only remains there consist of a block of granite† of the time of Remeses II., or Sesostris, ornamented with three sitting figures in high relief; and some unsculptured fragments.

This canal was first commenced by Sesostris, continued by Psamaticus II.‡ and Darius, and completed by the Ptolemies; and though more capable than formerly, owing to the elevation of the bed of the Nile, of being used for commercial in-

* This is very doubtful.

† A copy of the hieroglyphics on this tablet is given in my Materia Hier., p. 125. The figures in front are of Ra, Atmoo, and the king. Atmoo and Ra were worshipped in the Delta and its vicinity, as Pthah at Memphis, and Amun in the Thebaid.

‡ So I conclude from Strabo, lib. xvii. Diodorus calls him Necos, the son of Psamaticus, lib. i. s. 33. Pliny says it was 100 feet in breadth and 40 in depth; that it was commenced by Sesostris, continued by Darius and Ptolemy (Philadelphus) to the bitter springs (lakes), and abandoned from fear of the greater height of the Red Sea. But I have seen its mouth and channel close to Sooez. Plin. vi. c. 29, s. 33.

tercourse with the Red Sea, it has been entirely closed by the present pasha,* who has employed its superfluous stream for the irrigation of the land now cultivated around the town he has there founded. Indeed, if the bed of the river has risen at Thebes† seven feet in seventeen hundred years, as some have inferred from the position of an inscription on the pedestal of the vocal Memnon, the difference must be very great in every part of Egypt from the time of Sesostris, or even from that of the Ptolemies to the present day. This statue was raised about 1420 B.C., and placed of course far above the reach of the inundation,‡ which now rises to the height of seven feet eight inches above the base of its pedestal, and about ten inches above the level of the soil; and if, as is probable, the pavement of the dromos was exposed in the time of the Romans, we should allow about seven feet for the rise of the bed of the river at Thebes (which is always in proportion to that of the soil of Egypt), from the time of Antoninus and Adrian, or seven feet in seventeen hundred years.

A Survey, published by Mr. Maclarin§, on the respective levels of the Nile, Red Sea‖, and Medi-

* It has been more than once proposed by the English to re-open it, and as often refused by the Pasha and his advisers.

† And of course in every other part of the valley in proportion.

‡ It stands on a sandy soil. Vide p. 40.

§ Edinburgh Philosophical Journal, Oct. 1825.

‖ Pliny says the Red Sea was found to be three cubits, or four feet and a half, higher than the *land* of Egypt, in the time of the Ptolemies.—Lib. vi. c. 29.

terranean, gives the following results: the surface of the Red Sea is fifteen feet higher than the low Nile about Qaherah; about five lower than the river during its inundation; and thirty feet higher than the Mediterranean; but in the former, the rise and fall of a tide of nearly six feet must be allowed for.* This agrees pretty well with the statement of Pliny, since his four feet and a half are reckoned above the level of the *land:* which, allowing about three feet for the water of the inundation above the surface, is now two higher than the sea; having consequently increased between six and seven *about Qaherah,* since the time of Ptolemy Philadelphus, or in 2100 years. But this is merely an approximate calculation.

It is remarkable that snails, so very common throughout the Isthmus of Sooez †, are not met with to the south of Wádee Askher, or about latitude 29° 20′, but I do not here perceive any change in the productions of the soil; and the line of distinction in the vegetable world may be drawn about latitude 28° 50′, a little to the south of which com-

* After the vernal equinox, the Red Sea is lower than in winter; but the prevalence of the south wind after the month of September causes a considerable rise of its level.

† The town of Sooez probably stands on the site of Qolzim; vide note on Omer, in my Chronological List of the Caliphs. Some pretend that Qolzim signifies "destruction," (*i. e.* of Pharaoh's host,) and that the name of the neighbouring mountain of Attáqa, "deliverance," refers to the Exodus of the Israelites. The Moslems say it was so called from being the first signal of *deliverance* from the perils of the pilgrimage.

mence the granites and other primitive mountains of the desert. Beyond el Khanka is the depôt of the new troops; and about Belbays, are several ruined towns on lofty mounds, traditionally called "of the Jews;" probably from those who settled about Onion,* and the same who joined with Mithridates of Pergamus, on his advancing to assist J. Cæsar.

Though last, not least, among the objects worthy of notice in the vicinity of the metropolis, are the pyramids of Géezeh. Pliny says they stand on the barren and rocky African hills between the Delta and Memphis, from which last they are distant about half as far again as the Nile. That of Cheops, or rather of Suphis, covered an area of about 570,000 square feet†; but now stript of the exterior tier of stones, the total length of each face, without the casing‡, is reduced to 732 feet, and its actual height to 474.§ The entrance is nearly in the centre, and a passage descending at an angle of 27° terminates in an unfinished chamber, below the level of the ground. About 100 feet from the entrance, this

* These are perhaps the "five cities in the land of Egypt," which, according to Isaiah, were to "speak the language of Canaan."—Ch. xix. 18. "The city of destruction" also reads "the city of the sun."

† The area of Lincoln's-inn-fields approaches very nearly to that of the great pyramid, being about five hundred and fifty thousand square feet, according to a rough measurement of paces.

‡ Or the outermost tier of stones. The coating of the third pyramid is of granite, that of the others of limestone; but not of marble, as has been asserted, and much less of granite.

§ The total height, if entire, being four hundred and ninety-four feet, and, with the casing, five hundred and two.

passage is joined by an upper one, which ascends at the same angle to the great gallery, when it runs horizontally into what is called the Queen's Chamber. But the gallery itself, continuing at an angle of 27°, leads to a larger room, called the King's Chamber,* in which is a sarcophagus† of red granite, 7 f. 4 in. by 3 f.; being only 3 in. less than the width of the door by which it was admitted. At the bottom of the great gallery is the well; and it was by this that the workmen descended, after they had closed the lower end of the upper passage, which was done with blocks of granite.‡ And having gone down by the well, and reached the lower passage, they followed it upwards to the mouth, which they also closed in the same manner. But those who opened the pyramid, in order to avoid the granite blocks, at the junction of the two passages, forced a way through the side; and it is by this that you now ascend, in going to the great gallery.

Several other chambers and passages, hitherto undiscovered, no doubt exist in the upper part of the pyramid; and one§ seems to me to be connected with the summit of the great gallery. I

* Before this chamber are four granite grooves, in each of which was a portcullis, from 1 ft. 4 to 1 ft. 10 thick, which closed the entrance. The chamber is also lined with granite.

† This was either placed here before the roof was added, which is very improbable, or was introduced by means of the screw.

‡ The quality of this stone was carefully concealed by a triangular piece of limestone, fitted into the ceiling of the passage. Its falling betrayed the secret by exposing the granite.

§ The tubes in the great chamber may possibly communicate with this passage over the grand gallery.

suppose it first to run upwards in a contrary direction to the north, from that end which is above the well; where a block, apparently of granite, projects at the complement of the usual angle of these passages. It probably turns afterwards, and extends in a southerly direction over the great gallery. Above what is called the King's Chamber is a low room*, I may say entresol, which should support another similar chamber; and the stone at the south-west corner of it has probably been let in after the workmen had closed the above-mentioned passage; so that this room served also as an outlet from the upper apartments, as the well from those about the great gallery. The names of Aibek, Baybérs,† and Soltan Mohammed occur at the entrance of the great gallery, but they were probably written by some one who wished to deceive future visiters.

This pyramid is said to have been opened by the caliph Mamoon‡, about the year 820; and the long forced passage, to the east and below the level of the present entrance, is supposed to have been made at that time. Great hopes were entertained, say

* Called Davison's Chamber, in honour of its first discoverer.

† Aibek, the first king of the Baharite Memlooks, reigned in 1250, Baybérs in 1260; and as we find the word Saeed following the name of Mohammed, this was perhaps the successor of Baybérs.

‡ Not Maymoon, as some have erroneously written it. This word signifies a baboon. Ebn Abd-el-Hokm says that a statue resembling a man was found in the sarcophagus; and in the statue was a body, with a breast-plate of gold and jewels, and characters, written with a pen, which no one understood. Lord Munster found some bones of an ox in the sarcophagus.

the Arab historians, of finding a rich treasure; but it was soon discovered that the pyramid had been previously opened and reclosed, and the caliph had nearly finished his vain search, when the people began to evince their discontent, and to censure his indiscretion. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to, and buried in, the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people, and the caliph thus gratified his own curiosity at the expense of their labor, their money, and their unsuspecting credulity.

It has always been a matter of surprise that no hieroglyphics are met with, either in the interior or on the exterior of the pyramids, and that, above all, the sarcophagus* should be destitute of those sacred characters, so generally found on Egyptian monuments. Herodotus says he saw an inscription on the front†, and, by his account, it seems to have been in the Enchorial or in the Hieratic character; but the Enchorial did not exist at the time of its erection, and the Hieratic, from not being monu-

* It is remarkable that the door of the chamber is only just large enough to admit it. Was it introduced by means of the screw, or before the roof and upper part of the pyramid were built? I think it was put in afterwards. It emits a fine sonorous sound on being struck. It is 3 ft. 1 in height. The door is 3 ft. 3 broad.

† Abd-el-Azeès also mentions hieroglyphics on the great pyramid. He is generally very accurate, but the authority of Arab writers can seldom be relied upon.

mental, could scarcely have been used for such a purpose. His "figures of animals" on the causeway appear to allude more particularly to hieroglyphics; but as the exteriors, both of the causeway and the pyramids, are lost, we cannot now decide this question. At all events, we may be certain that the stones, mentioned by some writers, in the walls of the adjacent tombs, were not taken from the pyramids; nor is any one of them anterior in date to the great pyramid, since their position is evidently regulated by the direction of that monument. In the hieroglyphic inscriptions of the tombs, the names of the kings are of very great antiquity, long before the accession of the sixteenth dynasty; and we may trace, in one instance, a name very much resembling that of Suphis, the supposed founder of the Great Pyramid. Some of the royal ovals are preceded by the title of priest instead of king, which occurs again in some of the oldest tombs in Upper Egypt; and this fact alone would suffice to prove their great antiquity, and consequently *à fortiori* that of the pyramids themselves*.

I do not pretend to explain or decide the real object for which these stupendous monuments were constructed, but feel persuaded that they may have

* Contrary to the opinion of some, who suppose from the pyramids not being mentioned in the Bible, or in Homer, that they did not exist before the Exodus, or in the time of the poet. The presence of the name of Remeses the Great (who preceded the Trojan war) in a very secondary position, sufficiently answers the latter objection.

served for tombs, and also have been intended for astronomical purposes. For though it is in vain to look for the pole-star at the bottom of a passage descending at an angle of 27°, or to imagine that a *closed** passage, or a pyramid covered with a smooth and inaccessible casing, were intended for an observatory, yet the form of the exterior might lead to many useful calculations. They stand exactly due north and south; and while the direction of the faces to the east and west might serve to fix the return of a certain period of the year, the shadow cast by the sun, or the time of its coinciding with their slope, might be observed for a similar purpose.

* The second was opened by Belzoni in 1816, but he found, from an inscription in the chamber, that it had been entered before and reclosed by the Soltan Alee Mohammed. Strabo says the great pyramid was closed by a stone fitted into the mouth of the passage; and a further proof of its having been opened before the time of the caliph Mamoon is drawn from Pliny, who speaks of a well of eighty-six cubits in depth, by which it was *supposed* that the Nile water was admitted. Eighty-six cubits, or one hundred and twenty-nine feet, do not, however, agree with the depth of what is now called the well, which is nearly two hundred; and it is possible that he is speaking of the lower passage, which, in his time, may have been cleared only to that distance. At all events, we must conclude that the pyramid had been purposely or accidentally closed before the time of the caliph. With regard to the admission of the water of the Nile, mentioned by Herodotus, the much lower level of the river at once prevents the possibility of its being introduced into the pyramid, the base of which is even now upwards of one hundred feet above the surface of the water during the inundation, and must have been more in the time of Herodotus, and still more again at the period of its erection. Pliny, who was not led away by credulity and want of judgment, justly questions the story, and observes that the Nile is much lower.

The style of building in the second pyramid is inferior to that of the first, and the stones used in its construction were less carefully selected, though united with nearly the same kind of cement. Nor was all the stone of either pyramid brought from the quarries of the Arabian mountains*, but the outer tier or casing was composed of blocks hewn from their compact strata. This casing, part of which still remains on the second pyramid of Cephren or Sensuphis, is in fact merely formed by levelling or planing down the upper angle of the projecting steps†, and was consequently, as Herodotus very justly observes, commenced from the summit. The passages in the second pyramid are very similar to those of the first; but there is no gallery, and they lead only to one main chamber, in which is a sarcophagus, sunk in the floor. It is remarkable that this pyramid appears to have had two entrances; an upper one, by which you now enter, and another about sixty feet below it, which is still unopened. One hundred and thirty

* The Troici lapidis mons of Ptolemy and Strabo. Pliny (xxxvi. 12) also mentions these quarries: "Pyramis amplissima ex Arabicis lapidicinis constat." The mountain is now called Gebel Maasara; vide Herodotus, ii. c. 8. A great, perhaps the greatest, part of the blocks in the pyramids is of the nummulite rock of the Libyan mountains.

† Being misled by the usual notion of an actual *casing*, finished from the summit, I ascended the second pyramid, in the vain hope of discovering some clue to the position of the stones, which might decide this point; but the subsequent examination of other Egyptian buildings, without a similar risk, fully explained its fallacy, in the manner I have already noticed. Vide p. 173.

feet from the mouth of the upper one was a granite portcullis, and the other was closed in the same manner about one hundred feet from its entrance. A little beyond the latter portcullis, is a long narrow chamber; and the passage is afterwards united with the upper one by an ascending talus. The actual height of the second pyramid is about four hundred and thirty-nine feet, and the length of its base six hundred and ninety; but if entire, its height would be increased to about four hundred and sixty-six feet.

The third pyramid of Mycerinus, Moscheris, or Mecherinus,* has not yet been opened. It differs from the other two, being built in almost perpendicular degrees, to which a sloping face has been afterwards added. The outer layers were of red granite, and many of them still remain; nor can we doubt the justness of Pliny's remark, when he says,—"The third, though much smaller than the other two," was "much more elegant," from the "Ethiopian stone" (granite of E'Souan) that clothed it. The exterior of the lowest row of the second was also of the same stone, which is testified by the blocks and fragments that lie scattered about its base, and by the evidence of Herodotus.†

* Diodorus says the name of this king was written on its north face.

† Lib. ii. 127. "The first tier is of Ethiopian stone of various colors," which is the Syenite or "pyropœcilon" of Pliny. Lib. xxxvi. c. 8. The expression "first tier," like the "Æthiopicis lapidibus assurgit 363 pedibus" of Pliny, does not require the granite to extend beyond the surface.

The Sphinx stands nearly opposite the south-east end of the pyramid of Cephren. Between its paws were discovered an altar and some tablets, but no entrance was visible. Pliny says they suppose it the tomb of Amasis; a tradition which arose, no doubt, from the resemblance of the name of the king, by whose order the *rock* was cut into this form, Thothmes IV., to that of the Saïte monarch. But one author has gone farther, and given to Amasis* the pyramids themselves. The cap of the Sphinx, probably the pshent, has long since been removed; but a cavity in the head attests its former position, and explains the mode in which it was fixed. The mutilated state of the face, and the absence of the nose, have led many to the erroneous conclusion that the features were African; but by taking an accurate sketch of the face, and restoring the Egyptian nose, any one may convince himself that the lips, as well as the rest of the features, perfectly agree with the physiognomy of a Pharaoh; for the reader must be aware that this and all other sphinxes are emblematic representations of Egyptian kings.†

* Lucan, l. ix. v. 155, says: "Pyramidum tumulis evulsus Amasis." Lucan was not remarkable either for accuracy or poetical composition; and in another place he buries the Ptolemies in these monuments: "Cum Ptolemæorum manes ... pyramides claudant."

† From the name and hieroglyphics on the tablet in front of it, we may conclude it is of Thothmes IV. It is needless to add, that

In the vicinity of the great pyramids are several tombs of individuals, supposed to be the chief people of Heliopolis; and in one in particular, at the western part of this cemetery, are some interesting sculptures.* Trades, boats, a repast, dancing, agricultural scenes, the farm, the wine-press, and other subjects, are here represented; and in the adjoining tomb, to the north, are the names of some very old kings, but in this instance merely having the title of priests. Indeed, I believe these sculptures and buildings to be the oldest in Egypt, not excepting the catacombs of Beni-Hassan.

The grottos of E' Sioot, the capital of Upper Egypt, are also of a very early date, as well as some others in the vicinity of Qasr e' syád, which is opposite How, or Diospolis Parva.

Near the eastern face of the rock on which the pyramids are built, and almost opposite the south-east angle of that of Cheops, is a small but curious tomb, containing a complete and satisfactory specimen of the use of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought to be registered by the scribes, as constituting part of the possessions† of the deceased.

Egyptian sphinxes are never female. They signify the union of intellect and physical force.

* Marked Q, in the Survey, under Pyramids of Geezeh.

† Tomb marked I. This alludes to the weekly, monthly, or yearly census of the cattle, made during his lifetime, and not, as might be imagined, after his death. He is *present* to receive the accounts.

Two stone causeways still remain, one to the north and another to the south, by which the blocks were carried on sledges to the pyramids. The former was, according to Herodotus, five stades long, ten orgyies (fathoms) in breadth and eight in height, and was adorned with the figures of animals or hieroglyphics; nor was it completed in less than ten years. Though the size of a stade is uncertain, we may take an average of six hundred feet, which will require this causeway to have been three thousand feet in length; a measurement according precisely with the thousand yards of Pococke, though we can now no longer trace its extent for more than 1424 feet. Its breadth is only thirty-two feet, the outer faces having fallen, but the height of eighty-five exceeds that given by Herodotus; though it is evident, from the actual height* of the hill, to whose surface the causeway† necessarily reached, and from his allowing a hundred feet from the plain to the top of this hill, that the expression eight orgyies is an oversight either of the historian or of his copyists. It was

* From eighty to eighty-five feet, with a gradual ascent towards the Great Pyramid, which will make up the hundred feet of Herodotus. l. ii. s. 127.

† The observations of Diodorus on this causeway, which, he says, owing to the sandy base on which it was built, has totally disappeared, are as ill-judged as his idea of machinery not having yet been invented. Lib. i. s. 63. His mentioning the "polished stones" shows he alludes to the causeway.

repaired by the caliphs and Memlook kings, who made use of this same causeway to carry back to the Arabian shore those blocks that had before cost so much time and labor to transport from its mountains; and several of the finest mosks of the capital were constructed with the stones of the quarried pyramids.*

The view from the top of the Great Pyramid is extensive, and during the inundation particularly interesting. On the summit of that of Cephren is an Arabic inscription, which, though four or five English travellers have ventured to ascend it, has not yet been copied.

The pyramid said to have been erected by the daughter of Cheops,† consisting of many hundred stones, is a hundred and twenty-two feet square,‡ and stands in the centre of the three, as Herodotus observes, before that of her father.

* Among the buildings constructed with the stones of the pyramids, are the mosks of Soltan Hassan, and El Ghóoree, the Morostan, the citadel, &c.

† The date of the pyramids given by Herodotus is evidently very erroneous, since he places Cheops after Mœris and Sesostris. Suphis is also said to have been the founder of the first pyramid, as *Sen*suphis, his *brother*, of the second; and Moscheris, or Mencheres, of the third; and the era of these monarchs, about 2090 B. C., is much more to be trusted to than that of Herodotus. Diodorus says they were erected one thousand years before his time. Perhaps this Sesostris is the one I have mentioned in a note on Remeses II. in my chronological list of kings.

‡ Herodotus says one plethrum and a half, about 150 feet; its ruined condition may account for the difference.

Besides the three great pyramids are six of smaller dimensions, and the vestiges of a seventh,* five of which are built in degrees or terraces.

The rock hereabouts abounds in nummulites and other fossil remains, common, as Pliny justly observes, in the rocks of the African chain, but which Strabo supposed to be a petrified residue of the lentils of the workmen. If he had merely noticed lentils as being used by them, we should have been contented, for they must have constituted their principal food; and Herodotus mentions three roots, the *figl*,† onions, and garlic, all of which are in common use among the lower orders of Egyptians to the present day. And the total expense (says the historian) for their food amounted to sixteen hundred talents of silver, which was recorded on the exterior of the pyramid in the language of the country.‡

A hundred thousand men§ were employed in the construction of the Great Pyramid, and in cutting and transporting the stone from the Arabian mountain; but these were relieved every three months

* Which is before the Great Pyramid, marked K. It could not have existed even in Herodotus' time, as he only mentions three.

† Raphanus sativus, var. edulis, but not horse-radish.

‡ His expression, "writing," would lead us to infer it was not in hieroglyphics. This sum is equal to 200,000*l.* sterling.

§ Herod. ii. 124. Pliny says three hundred and sixty thousand men were employed for twenty years, and that the three pyramids were made in seventy-eight years and four months.

by the same number; and besides the twenty years employed in erecting the pyramid itself, ten others were occupied in constructing the causeway, and a considerable time in clearing and levelling the hill on which it stands.*

At Aboo-röásh, about five miles to the northward, is another ruined pyramid, which, from the decomposed state of the stone, must be considerably more ancient than those just mentioned. It stands on the ridge of hills that skirt the desert behind Kerdáseh, but it now presents nothing more than an underground chamber, twenty paces by thirteen, and the base of the original structure. In the vale to the north of it are other remains.

The name of Busiris seems to be retained in that of the modern Abooséer; and it was from this village† they were accustomed, according to Pliny, to ascend the pyramids. Indeed, Diodorus speaks of rude steps cut in the casing on one side of that of Cephren;‡ but it does not appear at what time the dilapidation of the pyramids com-

* That is, the area around it; for the pyramid stands on an elevated rock, which forms its nucleus, and extends to the height perhaps of 72 feet from the level of the base, or about 178 from the level of the underground chamber. This chamber is about the same depth below the base of the pyramid as the plain under the rock.

† Men of the village, not visiters. The ascent must then have been difficult, and the exterior coating still existed. Busiris cannot have been on the *site* of Abooséer. The "Quis illaudati nescit Busiridis aras" of Virgil *should* refer to this village rather than to the supposed king Busiris.

‡ Diod. i. 64.

menced, though, if we may believe Abd-e'Lateéf, it must have taken place at a late period.

The pyramids of Abooséer present nothing interesting; but those of Saqqára are worthy of a visit. The larger one, built in degrees, is, if I may use the expression, a hollow dome, supported here and there by wooden rafters. At the end of the passage, opposite the entrance to this dome, is a small chamber, lately re-opened, on whose door-way are some hieroglyphics containing the square title, but not the name, of a very old king.* The room was lined with blue slabs, similar to those now called Dutch tiles.† All had been carefully closed and concealed by masonry, but the treasures it contained, *if any*, had long since been removed.

In the face of the rocks to the eastward, which are near the cultivated land, is a vaulted tomb of the time of the second Psamaticus, of hewn stone; the oldest *stone arch* hitherto discovered, having been erected six hundred years before our era.

In the pits of the extensive cemetery around these pyramids, objects of curiosity and value are frequently met with; and here, as about the pyramids of Geezeh, representations of Pthah Sokar,‡

* But this chamber and passage appear to be of a later date than the rest of the pyramid.

† The manufacture of vitrified porcelain was a very old Egyptian invention, and continued in Egypt till a late period, even after the Arabian conquest and the foundation of Musr el Qaherah.

‡ Mr. Salt has derived the name of Saqqára from the title of the deity of Memphis.—Vide Herod. iii. 37.

the pigmy figure mentioned by Herodotus, are often found by those who excavate near the tombs.

The stone pyramids of Dashóor have both been opened; their entrances being on the northern face, as in those of Geezeh. The summit of the southernmost one was finished at a different angle from the lower part; and from its being the only pyramid of this form, I am inclined to think they depressed the angle in order more speedily to complete it; for had it retained its original talus, it would have been considerably higher.* Here are also two crude brick pyramids, in one of which the base of a chamber† may be traced.

Large groves of sont,‡ or acanthus, extend along the edge of the cultivated land, and have succeeded to those mentioned by Strabo.

At Mit-rahény are the mounds and site of ancient Memphis, Momf or Menf,§ whose name is still traditionally preserved by the modern Egyptians. In the time of Aboolfidda, A. D. 1342, the remains of this city were very extensive, of which now little or nothing exists but a large colossus of Remeses II., a few fragments of granite, and some

* In the passage, which is as usual on the north side, are some hieroglyphics, cut by a visiter at a late period.

† I have already observed that crude brick vaults and arches were known to the Egyptians, at least as far back as the year 1540 B.C., and probably at a much earlier period. The chambers of the brick pyramids at Thebes are vaulted, and we can scarcely suppose that the roofs of these were supported in any other way.

‡ The mimosa, or acacia nilotica.

§ Called also Old Musr.

substructions. Herodotus and Diodorus state that two statues were erected by this monarch, one of himself and another of his queen, with those of four of his sons,* before the temple of Vulcan or Pthah; and it is probable that this is one of those they mention. The two former were thirty cubits, forty-five feet high; the other four, twenty cubits. This colossus is unfortunately broken at the feet, and part of its cap is wanting; but its total height may be estimated at forty-two feet eight inches, without the pedestal.

Though the mounds of this city lie chiefly about Mitraheny, it is probable that the Serapeum was in the direction of Saqqára, as we learn from Strabo that it was in a "very sandy spot," which could only be near the desert; and, judging from the size of Thebes, and allowing that the Serapeum was without the walls (for Macrobius† affirms that the temple of this deity was never admitted within an Egyptian town), we can easily account for the great distance‡ between those mounds and the sands of the desert; on which too the Nile has considerably encroached§ since the time of the Ptolemies.

* I consider that Sesostris and Remeses II. are the same king. His wife and children are mentioned in the notes of p. 20 and 21.

† Saturn. i. c. 4.

‡ Diodorus allows the circuit of Memphis to have been a hundred and fifty stades, between seventeen and eighteen miles. He also mentions the statues of Sesostris. Lib. i. 50. 57.

§ M. Savary, M. Dolomieu, and other savans, have long since

Indeed Saqqára probably formed a part of the capital of the lower country; and the modern canal may be on the site of an ancient one, which, during the inundation, ran through the city to the lake on the north-west.

Memphis was said to have been built by Menes,*

announced the miseries that await Egypt from the accumulating deposit of the Nile, and the consequent rise of the soil. M. D. has decided that, owing to the decomposition of the granite mountains, by whose summits the clouds are retained which pour down the torrents that supply the Nile, the rise of this river has already diminished. M. S. states that the villages of the Delta no longer appear as islands in the sea, as Herodotus had observed; and M. Larcher concludes that *if* the soil has risen, the water must cover a less extent of land. M. D. must allow considerable time for the effect he proposes; and even admitting a perceptible diminution in the height of those mountains, in some thousand years, the rainy season would probably afford as large a supply of water as ever, the *relative* positions and heights of those mountains remaining the same. M. Savary's notion is only founded on the *fact* that he never saw the Delta as Herodotus describes it; but many travellers at the present day have been more fortunate. Such theories are completely annulled by the actual rise of the Nile over a plain raised about seven feet in 1700 years; and every one will perceive that this perpendicular height of seven feet must carry the water in a horizontal direction to a considerable distance over the once uncultivated and unwatered edge of the desert. Had the Egyptians been as careful in this as in other calculations, they would not have sunk some of their pits to that depth which has now invited the water to lodge in the sarcophagi at their base, in spite of the crumbling mountains of Abyssinia, and the *contracted* limits of the inundation. In answer to the assertion of M. L. (ii. p. 166), that "the soil of Egypt is not now higher than in the time of Herodotus," I refer the traveller to the statues of Amunoph at Thebes. The fact is, the soil and the bed of the Nile have both risen, and in the same proportion.

* Diodorus says it was founded by Uchoreus.

the first king of Egypt; and the fact of his having changed the course of the river, which previously "ran under the Libyan mountain,"* and for which he opened a new channel, about half way between the Arabian and Libyan chain, is strongly corroborated by the actual appearance of the Nile, near the spot, where, according to Herodotus,† the river was "dyked off," which he fixes at *about* a hundred stades above Memphis. Near Kafr el Iyát, fourteen miles above Mit-raheny, it takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Saqqára; and the slight difference between this measurement and the approximate calculation of Herodotus offers no very material objection.

The Bahr Yoosef also owed its origin to this monarch, if we may judge from its name El Menhi, or Ménhee, by which it is still known; but having been repaired by Mœris, it was afterwards reported to have been the work of that prince.

Its name, Bahr Yoosef, or Bahr el Yoósefee, has in like manner been given it from the repairs of Yoosef Salah e'deen; but the ignorance of Mussulman authors having attributed to the son of Jacob

* M. Savary, who is followed by M. Larcher, has made the old channel pass "through the desert west of the Natron lakes;" and parts of petrified *boats*, with "remains of their masts and rigging," are gravely asserted to have been met with in the Bahr bela ma. Larch. Herod. ii. note 348.

† Herodot. ii. s. 99.

the works of the Eyoobite Soltán, this canal is commonly supposed to have been called after the patriarch Joseph. Though in reality it commences a little to the south of Dahroot e'Shereef, and terminates partly in the Fyoom, and partly in those canals to the northward which receive its divided stream, the name is still applied to the largest canal that skirts the cultivated land in the direction of the pyramids of Geezeh, and sometimes even to those in the southern parts of Egypt.

The principal deities of Memphis were Pthah, Apis,* and Bubastis; and the goddess Isis had a magnificent temple in this city, erected by Amasis, who also dedicated a *recumbent* colossus,† seventy-five feet long, in the temple of Pthah or Vulcan.

This last was said to have been founded by Menes, and was enlarged and beautified by succeeding monarchs. Mœris erected the northern vestibule; and Sesostris, besides the colossal statues above-mentioned, made considerable additions with enormous blocks of stone, which "he employed his prisoners of war to drag to the temple."‡ Pheron, his son, also enriched it with suitable presents,§ on

* The soul of Osiris was said to have migrated into the bull Apis; and the priests, says Plutarch, affirm "that Apis ought to be regarded as a fair and beautiful image of the soul of Osiris." De Is. s. 29. It is needless to remind the reader that Osiris never lived on earth, and that his history is an allegory.

† This is singular, as there is not an instance of an Egyptian recumbent statue of the time of the Pharaohs.

‡ Herod. ii. 108.

§ Herodotus says he sent presents to all the principal temples.

the recovery of his sight; and on the south of the temple of Vulcan were added the sacred grove and chapel of *Proteus*. The western vestibule was the work of Rhampsinitus, who also erected two statues, twenty-five cubits in height; and that on the east was of Asychis. It was the largest, and most magnificent of all these propyla, and excelled, as well in the beauty of its sculpture as in its dimensions. Several grand additions were afterwards made by Psamaticus, who, besides the southern vestibule, erected a large hypæthral court, where Apis was kept when exhibited in public. It was surrounded by a peristyle of Osiride figures, twelve cubits in height, which served instead of columns, and which were, no doubt, similar to those in the Memnonium, at Thebes.

The Delta.—Of the numerous cities in the Delta little now remains but mounds and a few fragments of ancient monuments. Many of the modern towns occupy their sites, and the Coptic prefixes Mit and Tel generally indicate, like Birbeh, Khareib, and El-amood, the position or the ruins of an ancient place.

The three sea-ports of modern Egypt are Alexandria, Rasheed (Rosetta), and Damiat. The first has been the emporium for all commerce carried on between Egypt and Europe, from an early period; and though it enjoyed but few advantages during the early period of Arab dominion, it regained much of its pristine opulence under the reigns of the Abbasides and the rival caliphs.

The discovery of the passage by the Cape of Good Hope once more dealt a death-blow to the commerce of this city, and it gradually declined in opulence and population, till a very late period; when, through the speculations and zeal of Mohammed Ali, it has been restored to some share of its former consideration. New houses have been built, gardens and lands have been enclosed; and, in spite of the quantity of salt and nitre that corrupt the soil of its vicinity, a considerable degree of cultivation begins to extend around this barren tract.

The small town of Rosetta has greatly decreased in size and importance since the late aggrandizement of Alexandria; and many of the *okálehs*,* and other houses, are left almost without an inhabitant. It is famous for its gardens, which supply the metropolis with oranges and other fruit; and the fields in its vicinity afford, as throughout the Delta, rich pastures and a plentiful supply of the cultivated productions of Egypt. It is upwards of a league from the Bolbitine mouth of the Nile; and, in spite of the danger in crossing the bar of the river, many large boats are employed in transporting merchandise from this town to Alexandria, particularly during the low Nile. Its baths are still considered

* From Wekéel, "an agent." On the ground-floors in their large quadrangles are magazines for goods, and in the upper part are numerous rooms, which are let to merchants and other individuals.

the best in Egypt; and the Qahirenes delight in a visit to Rosetta, and take a pleasure in repeating the praises of its fruitful gardens.

Damiat stands on the Phatnitic branch of the Nile, on a neck of land that separates the river from the lake Menzeleh. It is famous for its rice, which is considered the best in Egypt; and it is known in European history as the successor of a town of the same name,* where the Franks disembarked for the invasion of Egypt in 1218 and 1249.

Some small vessels trade from this port to Syria, but it is a place of no importance, nor does its limited population allow it a rank among the large towns of Egypt.

The papyrus is said to grow in the neighbouring lake, and the real ibis,† so rare in other parts of Egypt, is known to frequent its banks.

At San, Tanis, the Zoan of Scripture, on the Tanitic branch, are some vestiges of the ancient city, whose several obelisks still remain to attest its former splendor. They bear the name of Remeses the Great, in whose honor they were erected; but the ruins of the city, like most of those in the Delta, are now so much concealed by the alluvial deposit and other accidental causes, that little satisfaction is to be obtained from a rapid examination of the remains above the surface. According to Mr. Burton's plan, it consisted of an enclosure of oblong

* The former town of Damiat was about half way between the modern one and the sea.

† Numenius Ibis.

form, surrounding the temple, to which three entrances led, on the north, east, and west sides, through stone gateways.

On the outside of the sacred enclosure are considerable mounds, and on the south-west are remains of ancient buildings.

At Tel-e'-tmai* is a large granite monolith, bearing the name of Amasis, and placed, as usual, on limestone substructions; from the persuasion, derived from experience, that the damp and salts of the earth decompose those rocks of which feldspath is a component part. Semenoud has succeeded to the ancient Sebennytus; and at Bebayt el Hagar are the ruins of a temple, which, from the materials and the style of what remains, must have been a magnificent monument†; but it is a question whether it marks the site of Iseum, or of Atarbechis, the city of the Egyptian Venus, Athor. Mansoora and Mahállet el Kebeér are modern towns of considerable size and note; but the sacred city of Egypt is Tanta. It is famed for the grand *mooled* and fete held there in honor of the Sayd el Beddowee, an Arab warrior and saint of great renown.

At Dessooq is another similar fair, which takes place on the mooled or birth-day of its patron Ibrahim e' Dessooqee. The Qahirenes resort in great numbers to both these places during the ap-

* This name Tmai puts us in mind of Pi-thom. Pi answers to the article e' or el. Tel is the "mound."

† It has been noticed and figured by Mr. Burton, in his Excerpta, pl. 41.

pointed festivals, and commercial speculation or intrigue invite every one who can afford the expense, or promise himself profit by the journey.

At Bubastis, now Tel Basta, the Pibeseth of Scripture, are lofty mounds, and some remains of the ancient city of Pasht; and between the two branches is the modern town of Menoof, famous for its manufacture of the best mats in Egypt.

Many other mounds in various parts of the Delta mark the sites of ancient towns, and it is greatly to be regretted that this part of the country has been so little examined, especially as some light might possibly be thrown on the remains of a very interesting period. Another object worthy of the attention of future travellers is the ancient library of a Copt convent at the Natron Lakes, where, besides many other curious manuscripts, is a Coptic and Arabic dictionary, which, though it cannot be purchased, might be copied, on a proper application for that purpose to the patriarch at Qaherah.* And as the study of hieroglyphics and our future insight into the long-lost language and early history of Egypt depend entirely on the possession of a similar work, it would at the present moment be an inestimable acquisition.

The Saeed (Saaid) or Upper Country.—Aboolfidda affirms that the *Saeed* commences immediately above Fostát, and applies the term *Reef* to the northern part of Egypt, from the capital to the sea.

* My own have been hitherto fruitless.

Saeed, however, merely signifies the upper country, and the traveller will continue to hear that the Saeed is still before him, should he even reach Dongola or Sennár; nor is Reef, "the cultivated land," confined to any particular part of Egypt, but applies to all the valley of the Nile, in contradistinction to the desert.

In the western face of the limestone mountains,* behind El Maásara,† and about nine miles from Qaherah, are several extensive quarries, from which part of the stone of the pyramids was taken. Some tablets of hieroglyphics are here met with, and the names of some Pharaoh kings. In one of the former, sculptured during the reign of Amosis, the first monarch of the eighteenth dynasty, is the representation of a sledge, bearing a block of stone, drawn by six oxen; and in another is a small figure of a man engaged in cutting the stone with a chisel and mallet. From the quarries descends an inclined road, which terminates near the river, to the south of the modern village, constructed no doubt for the purpose of transporting the stones to the Nile. It does not appear that the Troicus pagus stood here, but its site was more probably to the northward, near the village of Toora, where some remains of crude brick still exist. Though this name bears considerable resemblance to that of the ancient village, we are not altogether authorized to derive

* The Troici lapidis mons of Ptolemy and Strabo.

† This word signifies "the mill" or "press."

it from Troja, since Toora* is an Arabic word, implying canal or ditch. Strabo and Diodorus pretend that the Trojan village was built, and so named, by the Trojan captives of Menelaus.

Near Kafr el Iyát, on the west bank, and about eighteen miles above El Maásara, should be the site of the dyke of Menes. From this spot are discernible the two ruined pyramids of Lisht, built of small blocks of limestone, which were probably once covered by an exterior coating of stones of larger dimensions.

At Atfeeh are the mounds of Aphroditopolis, in Coptic Petpieh. West-south-west from Rigga is the false pyramid, so called from an erroneous idea that the base is merely rock,† and that it does not form part of the pyramid itself. It is built in stories or degrees, and differs in this respect from the three great pyramids of Geezeh, as well as in the position of the stones, which lie nearly at the complement of the exterior angle, and not horizontally as in other buildings.

Boosh presents the extensive mounds of an old town, whose Coptic name was Poushin or Boushin.‡

Fyoom.—A little below Benisooéf, and about twelve miles north-west of that town, is the entrance

* It often happens that the Arabs change an ancient name into some Arabic word which resembles it in sound. Julia Cæsarea has been converted into El Gezéir (Algiers) "the Islands." It is remarkable that Maasara is also called Toora Maasara.

† All the pyramids are probably built on a knoll of rock; that in the great pyramid of Geezeh is traced to a considerable height in the well.

‡ The *p* was always pronounced *b* in Coptic.

to the Fýoóm; which, though its fertility has been greatly exaggerated, is superior to every other province of Egypt, for the state of its gardens, and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile. Strabo says "the Arsinoïte nome excels all others in appearance, in goodness, and condition; it alone produces olive and other fruit trees, while the rest of Egypt is destitute of the olive, excepting the gardens of Alexandria." In Coptic it was called Piom*, which was probably derived from Piomi, "the cultivated land;" but the word Phiom, signifying "the ocean," can bear no relation to the name of this province.

The objects of antiquity are few. The most interesting, after those in the vicinity of the lake, are the fallen obelisk† of Osirtesen I., near Biggig, erected, like that of Heliopolis, about the time of Joseph's arrival in Egypt; the remains of a pyramidal building near Biahmoo; the crude brick

* In the Memphitic dialect, Phiom; the same sound and form as the word signifying ocean.

† Its shape is singular, the four sides forming a parallelogram instead of a square. The style of the pedestals of the obelisks of Luqsor is not less remarkable; two of the sides being ornamented with large Cynocephali, in high relief, standing in the attitude of supplicants; the two others having figures of the god Nilus, bringing offerings, but in light intaglio. Nor are these obelisks opposite each other. Below each pedestal was a plinth.

pyramids of Hawára and Illahoón; and the vestiges below the former of the labyrinth*. Near the Birket el Qorn, or Lake Mœris, are the ruins of Kom Weseem and Dimáy: the Qasr Kharóon:† some remains of baths, and other buildings at the water's edge; and the large canals of Nezleh and Tomééh. Kom Weseem el Hagar lies a short distance from the eastern extremity of the lake, very nearly in the position assigned to Bacchis or Banchis. It is of considerable extent, running about a thousand feet from north to south, and about eight hundred from east to west; and besides the direction of the principal streets, the plans of many of the houses may be easily traced. But the remains at Nerba or Dimáy, on the north side of the lake, are still more remarkable; and the singular appearance of a raised pavement or dromos, about thirteen hundred feet in length,‡ once ornamented at the upper end with the figures of lions,§ suggests that this town was of more consequence than that of Kom Weseem; but the authority of Ptolemy forbids our placing

* The Heracleopolites, being enemies of the crocodile, indulged their animosity by the destruction of a great part of this building, where those animals were buried. "Heracleopolitis, qui id opus invisum mire infestavere;" Plin. xxxvi. c. 13. Yet Pliny tells us the labyrinth was in the Heracleopolite nome.

† I find some pronounce it Qaroón. It has been supposed to relate to Charon; but this is very questionable.

‡ This puts us in mind of the paved road before the temple of Bubastis.—Herod. ii. 138.

§ From which it also has the name of Dimáy (Dimeh) e' saba, *i. e.* "of the lion."

Bacchis on the site of Dimáy. The principal building, which is partly of stone, stands at the upper end of this dromos, and has the appearance of having been a temple; it is about 109 feet by 67, and is divided into several apartments, the whole surrounded by an extensive circuit of crude brick, 370 feet by 270. The total dimensions of the area on which the town stood will probably have been about 1730 feet by 1000, but the direction of the wall is not easily traced amidst the heaps of sand that have accumulated over it.

Qasr Kharoon stands on the site of Dionysias, near the western corner of the lake.* The principal ruin is the temple, which is ninety-four feet by sixty-three, and about forty in height, preceded by an area about thirty-five feet in depth. It contains fourteen chambers, and two staircases on the ground floor, besides a long passage on either side of the adytum, whose end wall is divided into three narrow cells. It appears to be of Roman date, and in the upper story is a vaulted staircase. Three hundred and eighty paces in front of the temple is a square stone ruin, that probably formed the entrance to a dromos; and near it is another small building of the same materials. One hundred and thirty paces to the south-east is a Roman temple of brick

* To visit the lake a boat may be hired by applying to the Shekh of Senhoor or Abookshay; but for the journey to Qasr Kharoon, Nezleh is the most convenient place to start from. The remains at Biahmoo and the obelisk of Biggig may be seen by making an excursion from Medeeneh.

stuccoed, about eighteen feet square, the exterior of whose wall is ornamented with pilasters and demi-columns. Other vestiges of ruins are scattered over an extent of about nine hundred by four hundred paces; and at the western extremity of this space, three hundred and fifty paces behind the temple, are the remains of an arch, partly of stone and partly of crude brick, whose northern face looks towards the lake, and the other towards a small crude brick ruin.

It is not by the situation of this town that the former extent of the cultivated land of this province is alone attested, but by the traces of gardens and vineyards, which are met with on all sides of the Qasr Kharoon. The mounds of Hereet, of Watfeeh, Harabt el Yahood, El Hammam, Medeenet Hati, Medeenet Madi, and others, also mark the site of ancient towns and villages that once existed on the now barren skirts of the Fyoom, and abundantly prove that the cultivated land of this province was formerly much more extensive; nor is it improbable that the number of villages, which now scarcely exceeds seventy, amounted at that time to at least double that of the present day.*

The mounds of Arsinoë, now Medeenet el Fyoom or Medeenet el Fáres, are extensive, but no re-

* They have a saying in the Fyoom, that "its villages were formerly three hundred and sixty-six, and are now reduced to sixty-six."

mains of antiquity are met with in the town, except a few sculptured blocks, mostly of a late date.

If the pyramid of Howara be the tomb of Imandes, which stood at the end of the labyrinth, the remains at Biahmoo may be of the pyramids mentioned by Herodotus, in an island formed by the two branches of the canal running to Nezleh and Tomééh. But this is not very probable.

That the canal of the Fyoom and the Bahr Yoosef were also called Lake Mœris we learn from Pliny,* who says, "Mœridis lacus, hoc est, fossa grandis." But the lake, properly so called, was the Birket el Qorn; and it is to this that Ptolemy, Strabo, and other authors allude, though Herodotus evidently confounds it with the canal, to which the fact of its being the work of human hands could alone apply. Indeed, his account is perfectly inconsistent; and Strabo is the only author we can consult with satisfaction on the subject of the lake and canal, and the position of the labyrinth, which I regret that the limits of this work do not allow me to notice more at length. I shall only observe that the position of this building could not be on or near the lake, as Pliny places it in the Heracleopolite nome, which, lying between the Nile and the modern Bahr Yoosef, extended into the mouth or gorge of the Fyoom, and therefore may have been supposed to include the labyrinth within its extent.

* Lib. xxxvi. c. 12.

The labyrinth of Menes, Mœris, Mendes, and the twelve kings, is evidently the same building; and I am glad to find, on referring to D'Anville, that I am supported in my position of it by the weight of such unquestionable authority. It was near the city of the Crocodiles (or Arsinoë),* and, according to Strabo, thirty or forty stades from the *entrance* of the canal. The ruins at Hawara agree remarkably well with all we know concerning it, and the columns of white stone belonging to the courts mentioned by Herodotus are still visible; they are of a compact texture, and, from the polish of which they are susceptible, they resemble marble.

Herodotus's account of the water returning from the lake to the Nile, on the retiring of the inundation, is totally inapplicable to the Lake Mœris, the level of its surface being about one hundred, or one hundred and twenty feet lower than the bank of the Nile at Benisooef; which, making every allowance for the rise of the bed of the river, and the proportionate elevation of its banks, could never have been on a level, even in Herodotus's time, with the Lake Mœris; and consequently no return of the water could have taken place from the lake to the Nile. From the canal, however, it could, as at the present day; and the fish caught at the mouth of this and other canals, at that period,

* "The City of Arsinoë, formerly called the City of the Crocodiles."—Strabo, lib. xvii.

still afford a considerable revenue to the government, and are farmed by certain villages on their banks. That the level of the Mœris must be now about the same as formerly is evident from our finding ruins of baths on its borders; and the accidental and temporary rise of its waters, which happened some years since, was merely owing to the bursting of the great dyke at Tomééh. As to the Bathen of D'Anville, it is quite utopian.

The remains in this province are mostly of Roman date, except the obelisk, pyramids, and the ruins at Biahmoo and Hawara; but many of the canals must be of the earliest epoch of the Pharaoh monarchs.

The Oases.—The distance from the Fyoom to the Oasis Parva is three days. Its modern name is Wah el Bahnasa,* to which Aboolfidda alludes in speaking of another Bahnasa in the Oasis. It is also known by those of Wah el Mendéesheh and Wah el Ghárbee, though this last is properly the western division of it. The only ruins are a small stone building near Zubbo, and a Roman edifice in the town of Qasr, which has thence derived its name. This Oasis has several springs of warm water, which, when left to cool in porous vases, is perfectly wholesome, though some say it disagrees with strangers in the summer. The most remarkable are at Bowitti and El Qasr, the former having a temperature of 27° R^{r}.: the latter, whose stream is converted into a bath, of 27¼ R^{r}., or about

* Having been colonized from Bahnasa or Oxyrinchus.

$93\frac{1}{3}°$ Fah^t. With regard to the real and apparent warmth of the water of some of these springs, an idea may be formed from a pond formed by them at Zubbo, whose water soon after sunrise (Feb. 3), the exterior air being $8\frac{1}{2}$ R^r., was $18\frac{1}{2}°$, and quite warm to the hand; at mid-day, the exterior air being 15°, it was 21°, and *cold* to the hand; and in the evening, 9 P.M., the exterior air was $12\frac{1}{2}°$ and the water $20\frac{1}{4}°$, and consequently warm to the hand, agreeing very well with the simple phenomena of the fountain of the Sun* in the Oasis of Ammon. But it is necessary to add that the pond, which is about thirty feet wide, is not above five or six feet in depth.

This Wah produces a variety of fruit-trees, much liquorice, rice, barley, wheat, and clover; and the streams, which constantly flow from plentiful springs, afford a convenient and never-failing supply for irrigation. But the stagnant lakes created by the surplus of their water exhales a pernicious miasma, and is the cause of a dangerous remittent fever, which annually rages in the summer and autumn; and the Arabs of the desert consider it unsafe to visit these districts except during the winter months. Whatever theory may be proposed or admitted regarding the origin of the springs, certain it is that this Wah is about two hundred feet higher than the Nile in the latitude of Benisooef. Nor is the relative height of this

† "Sub lucis ortum tepida manat; media die . . . . . frigida eadem fluit; inclinato in vesperam calescit; media nocte fervida exæstuat."—Q. Curt. lib. iv.

and the other Oases at all regular; Khargeh and Dakhleh,* which are nearly on the same level as the valley of the Nile, being considerably lower than Faráfreh and the Oasis Parva; but in all of them the water seems to rise from an argillaceous bed, which in the two former lies under limestone, and in the latter under sandstone strata.

The tax imposed on the Little Oasis is twenty thousand reals,† which is annually paid to Hassan Bey, to whom this and the Oasis of Ammon both belong; and the peace of the district is maintained by four or five hundred armed men, and a fine of two hundred dollars for every native killed in a dispute, or on any other account, within its limits, and double that sum for the murder of a stranger.

The small Wah of El Hayz is a short day to the south of this; and in about three days more is the village of Faráfreh,‡ containing sixty or seventy inhabitants; but there are no ruins in either of them. About five or six days west of the road to Faráfreh is another Oasis, called Wadee Zerzóora, about the size of the Oasis Parva, abounding in palms, with springs, and some ruins of uncertain date. It was discovered about nine years ago by

* These two names are put in opposition, and signify the "projecting" and "receding," *i. e.* the outer and inner Oasis.

† About 643*l.* sterling.

‡ The Qassob ("cane") mentioned by Ebn el Werdee is probably the Dokhn or millet (*Holcus saccharatus*, L.), which is grown in this district, and is here known by that name, though usually applied to sugar cane.

an Arab in search of a stray camel, and from the footsteps of men and sheep he there met with, they conclude it is inhabited. Gerbábo, another *Wah*, lies six days beyond this to the west, and twelve days from Augila; and Tazérbo, which is still farther to the west, forms part of the same Oasis; and they suppose that Wadee Zerzóora also communicates with it. The inhabitants are blacks,* and many of them have been carried off at different times by the Moghrebins for slaves: though the "Vallies of the Blacks," a series of similar Oases, lie still farther to the west.†

Four more days to the south of Faráfreh is the Wah el Gharbee, or Wah e' Dakhleh (the western or inner Oasis). Till noticed by Arab writers,‡ its position, and even existence, were unknown; though a temple of Roman date, and several remains of crude brick prove it to have been once a very populous district. The temple has the names of Nero and Titus, and on the ceiling of the adytum is part of an astronomical subject.

* It is supposed that the blacks, who invaded Faráfreh some years ago, and kidnapped a great number of the inhabitants, were from this Oasis.

† By another account Zerzoora is only two or three days due west from Dakhleh, beyond which is another *wadee:* then a second abounding in cattle: then Gebábo and Tazerbo; and beyond these is Wadee Rebeeána. Gebábo is inhabited by two tribes of blacks, the Simertayn and Ergezayn.

‡ It was unknown to Europeans till visited by Sir A. Edmonstone, in 1819.

The condition and population of this Oasis are very superior to those of the other two, and, in spite of the authority of Yaqóot* (Jacutus), who says that "the wah which is opposite the Fyoom is better inhabited than the second," or Wah e' Dakhleh, it is evident that this last was always more populous, and always contained a greater number of villages. Indeed in the Oasis Parva there are only those of Zubbo, Maréëh or Mendeesheh, Qasr, and Bowitti; whereas Dakhleh contains eleven, and a population of about six thousand male inhabitants.

Dakhleh also abounds in fruits, particularly olives and apricots; but dates, as in all the Oases, are the principal revenue of the district. At El Qasr† is a warm spring, whose copious stream supplies several baths attached to the mosk, having a temperature of about 102° Fah^{t}. The people are hospitable, and differ consequently from those of the Oasis Parva; nor are they so ignorant and bigoted as the latter, or as those of Faráfreh.

Three days to the eastward is the Great Oasis,‡ or Wah el Khargeh. It has also the name of Menamoon, or perhaps Ma-n$^{\backprime}$-amoun, which signifies the abode of Amun. On the road is a small temple, and a well of water called Ain Amoór, surrounded by a large

* I believe he lived under the last of the caliphs of Bagdad.

† This and *Qalamoon* are the chief towns of the Wah e' Dakhleh.

‡ It is obvious that Oasis or Auasis, without the Greek termination sis, is the same as Wah. In Coptic it is written ouah, or ouahe.

inclosure of crude brick, intended to protect the temple and to secure the spring. Kneph, Amunre, and Maut are the principal deities; and though the name seems to be of a Cæsar, the temple has the appearance of greater antiquity than the generality of those in the Oases.

Near El Khargeh is a large temple, dedicated to Amun. The name throughout is of Darius; and on a screen before it occurs that of Amyrteus. There are also several Greek inscriptions on the Pylon, one of which, bearing the date of the first year of the emperor Galba, consists of sixty-six lines. In the vicinity of the temple stood the ancient town. It bore the name of Ibis, or, in Egyptian, Hebi,* "the plough," under which character it is frequently designated in the hieroglyphics; and it was the capital of the great Oasis. On a height, south-east by south from the temple, is a stone building called E' Nadára, surrounded by a spacious crude brick inclosure, which bears the names of Adrian and Antoninus. To the north is a remarkable cemetery, consisting of about a hundred and fifty crude brick tombs, of not inelegant form, ornamented with pilasters and niches; and on the stucco within are represented various subjects, which, as well as the style of architecture and the presence of a church, decide that they are of a Christian epoch. The inscriptions on their walls are mostly Coptic, and the sacred *tau*, the

* The Copts write it hibé.

Egyptian emblem of life, is here frequently substituted for the Cross of their more orthodox successors. There are many other ruins in the vicinity of El Khargeh; and on the road to Bayrées, at the southern part of this Oasis, are the temples of Qasr el Qoaýta and Qasr e' Zayán. The former has the names of Ptolemy Euergetes I. of Philopator, and of Lathyrus, and was dedicated to Amun, with Neith and Khonso;* but the latter is of the late date of the third year of Antoninus, and was dedicated to Amenébis, who appears to be the same as the god Amun-Kneph.

Beyond the village of Belák is the tomb of the famous Kháled ebn† el Weléed; and three hours beyond Bayrées is the temple of Doosh, which has the names of Domitian and of Adrian, and was dedicated to Sarapis and Isis; but the Greek inscription on the Pylon has the date of the nineteenth year of Trajan.

Several roads lead from the great Oasis to the Nile; some from the southern part going to Esneh and Rezeqát, and others, from the northern extremity, to E'Sioot, Abydus, Farshoot, and Thebes.

The season for a journey to the Oases is the winter,‡ a remittent fever being prevalent during

* The Theban triad.

† The early Arabs attached to their names that of their father, as Khaled, son of Weléed; at present they affix that of their eldest son, as Mohammed aboo Ibrahim, Mohammed, father of Abraham.

‡ There is much in these districts to amuse the botanist, and

the summer and autumn, particularly in the Oasis Parva; but the only two worthy of a visit are those of El Khargeh and E'Dakhleh.

Eastern Desert.—Opposite Benisooéf is the road to the convents of St. Anthony and St. Paul, the former called after the founder of the monastic order, the latter after the first hermit. St. Anthony, or Dayr Antonios, is about seventy-six miles from the Nile, and eighteen from the Red Sea. It stands on the south side of the Wadee el Araba, which has received its name from the *plaustra* or carts that formerly carried provisions to these monasteries, and is absurdly reported to have been the valley from which the Israelites crossed the sea to the desert of Mount Sinai. The other convent lies round the eastern corner of the Qalallah mountains, and is only nine miles from the coast. The most interesting objects in this desert are the porphyry quarries at Gebel e' Dokhan, nearly opposite Manfaloot: the port and town of Myos Hormos, in latitude 27° 24′: the quarries of the Claudian mountain, now Gebel Fateereh, with the town of Fons Trajanus, lying about the latitude of Gebel Shekh Heréedee; and several stations or hydreumas on the different roads leading from these towns to the Nile. At old Kossayr are the small town and port of Philoteras or

the fossil conchology of the Oases and the Fyoom is not less interesting; but there are no primitive mountains in the Great Oasis, as some have supposed.

Ænnum, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab date. In the Wadee Jasóos,* between Kossayr and Ras Saffágee, is a very old station, with a small temple, and a tablet of hieroglyphics bearing the name of Osirtesen II.; and another,† having that of his predecessor Amun-m̀-gori II., has lately been found there. Gebel e' Zayt, situated between latitude 27° 50′ and 28° 3′, abounds in petroleum; and at E' Gimsheh, which terminates the gulf to the south-south-west of it, are some ancient sulphur mines, hitherto unknown to the Arabs.

To return to the Nile.

Benisooéf.—This town is the residence of a Mamóor, or governor of a province, but presents nothing worthy of notice. A manufactory for silk and cottons, built by the Pasha in 1826, as in the other large towns of Egypt, and the palace of the governor, are on the north side. A market is held every Tuesday, but is very badly supplied; and it does not even boast the advantage of a bath, which, at Minyeh and other of the principal towns of Upper Egypt, is always to be met with.

Journey to Minyeh.—At Isment are the mounds of an ancient town, but no ruins, and indeed no object of antiquity except the margin of a well. Inland, to the eastward, is the village of Anásieh, which pre-

* The real orthography is Gasoos; the *g* being soft.

† This last has been discovered by Mr. Burton.

sents the lofty mounds of the city of Hercules, in Coptic, Ehnes. The Heracleopolite nome* was in an island formed by the canal, now called Bahr Yoosef, which passes near this town. The inhabitants, who worshipped the ichneumon, were the avowed enemies of the crocodile, and consequently of their neighbours of the Arsinoïte nome; and each party maintained the claims of his own deity† by the inhuman murder of his heterodox opponents.

Opposite Isment are the mounds of two ancient villages, now called Tel e' Nassara and Tel e' Teen; and to the north of Shekh Aboo Noor, and at El Heébee,‡ nearly opposite Feshn, are the sites of two other small towns, and the vestiges of Egyptian tombs. Below Gebel Shekh Embárek is a rock in the Nile, under the right bank, called Hagar Salám,§ or Hájar e' Salam, "the stone of welfare,"

* Strabo says "the Heracleopolite nome is in a large island." Lib. 17.

† Like Ombos and Tentyris, of whom Juvenal says,—

——— "numina vicinorum
Odit uterque locus, quum solos dicit habendos
Esse deos, quos ipse colit."

‡ This was lately discovered by Mons. Linant.

§ Salám is always translated "peace;" and e' salam aláykoóm, "peace be unto you;" but the real meaning of the expression is the same as valeas or valeatis, "may it be well with you," or, prosperity, welfare, or salutation to you, according to the sense in which it is used. Salámtak, to a person suffering from illness, is simply "welfare to you," and salus is the word answering to salam, which we should be surprised to hear translated "peace;" and much less would the commencement of an Arabic letter,

from an idea of the boatmen, that a journey down the Nile cannot be considered prosperous till after they have passed it. A little above Sharóna is Kom ahmar (the red mound), where there are some remains of brick and masonry, perhaps either of Hipponon or Muson, and a few rude grottoes. There are also some dog-mummy pits in the hills to the east of it.

At Aboogirgeh are extensive mounds, and to the west of it, inland, is Bahnasa, the ancient Oxyrinchus, in Coptic, Pemge; but little now remains of its former splendor except a few fragments and fallen columns, with the usual mounds of old towns. The Bahr Yoosef once passed through the centre, but the eastern portion of it is now known by the name of Sándofeh, and may be considered a distinct village.

At the period of the Arab conquest it was still a town of consequence and of considerable strength, and Khaled ebn el Weleed, who besieged it with sixteen thousand men, is said to have lost five thousand in the assault. The peculiar worship of the Oxyrinchus fish gave rise to the Greek name of this city, and from the form of its "pointed nose" I am inclined to think it was the mizzeh or mizde, a name which may be traced in the Coptic m̀ge.*

"bad e' salam alaykoom," after "my salutations unto you," bear the use of this word.

* The *p* is only the article.

Behind Shekh Hassan are extensive limestone quarries, and in a chapel or niche in the rock is a Christian inscription. Near this are some crude brick ruins and heaps of broken pottery. In the plain north of E' Seraréëh, are remains of an ancient village and a crude brick inclosure, apparently a station; and at the mouth of Wadee e' Dayr are vestiges of another small town. In the low mountains here are several quarries, in some of which are a few sculptures and Christian inscriptions; and on the opposite side of the valley rises a bed of trap-rock, which is rarely met with near the Nile.

A ruined crude brick wall ascends the low hills on the south side of this valley, and appears again at the ravine, thence called Wadee el Agóos, between the steep and lofty cliffs of Gebel e' Tayr, beyond the convent of Sitteh Mariam el Adra. This wall, known by the name of Gisr el Agóos, or "the Old Man's Dyke," is said to have been built by a king of Egypt, and to have extended from the sea to E'Souan, at the edge of the cultivated land on either bank.

On the west I have met with it in the Fyoom, and on the east I have traced its course along the cliffs which approach the Nile, as at Shekh Embárak, e' Seraréëh, Gebel e' Tayr, Shekh Timáy, e' Souan, and on other mountains of this bank; and in the cultivated land to the east of Benóob el Hamám, and to the north-east of Qoos: but from the present

extent of the inundation few traces are left of its existence in these low lands, which, though they once marked the edge of the desert, now form part of the cultivated plain of Egypt. That this wall was raised to check the incursions of the Arabs (for these deserts were formerly, as now, inhabited by similar wandering tribes) is highly probable, as the intent of it was evidently to prevent an ingress from that quarter, since it extends along the openings of the ravines, and is not carried over those cliffs, whose perpendicular faces being precipitous and impassable, obviated the necessity of its continuation.

Diodorus* says that Sesostris "erected a wall along the eastern side of Egypt, to guard against the incursions of the Syrians and Arabs, which extended from Pelusium, by the desert, *to* Heliopolis, being in length fifteen hundred stades," or between one hundred and seventy and one hundred and eighty miles; and it is not impossible that this may be the one in question. But the observation of Voltaire, "s'il construisit ce mur pour n'être point volé, c'est une grande présomption qu'il n'alla pas lui-même voler les autres nations," does not appear to me just, unless the fortified stations built by the Romans in the desert, for the same purpose, are proofs of the weakness of that people. The Arabs might plunder the peasant without its being

* Diod. i. s. 57.

in the power of any one to foresee or prevent their approach; and every one acquainted with the habits of these wanderers is aware of the inutility of pursuing them in an arid desert with an armed force. Besides, a precaution of this kind obliged them to resort to the towns to purchase corn; and thus the construction of a wall had the double advantage of preventing the plunder of the peasant, and of rendering the Arabs dependent upon Egypt for the supplies necessity forced them to purchase; nor did the government incur the expense of paying their chiefs, as at the present day, to deter them from hostility.

Nearly opposite Wadee e' Dayr is Samalood, whose mounds mark the site of an ancient town, and whose lofty minaret is reckoned a *chef-d'œuvre* of *Fellâh* architecture.

The convent of El Adra (the Virgin) is inhabited by Copts. In the rock below it, to the west, are several flights of steps and a few small quarries.

At the Gisr el Agoos, just alluded to, are remains of an ancient village, and above the town of Gebel e' Tayr are some grottoes.

Beyond this is Téhneh, whose ancient name, Acóris, is established on the authority of a Greek inscription of the time of Ptolemy Epiphanes, sculptured on the face of the rock a little to the south of the ancient town. Above this are several quarries and grottoes, some hieroglyphic tablets, and on the south side of the isolated peak that stands above the town, are two Roman figures in

high relief. On the other face of the same rock are numerous private tombs, some of which have the names of the deceased sculptured at their entrance. At the extremity of the lateral ravine, to the southward, are some quarries of singular form, worked apparently for the bases and capitals of columns; and near them is a stuccoed reservoir, that was probably filled with water during the inundation by buckets lowered to the base of the mountain, whose western face rises perpendicularly from the cultivated plain.

These mountains contain nummulites, and other fossil remains, among which I observed a nautilus about six inches in diameter. There also some alabaster concretions in the fissures of the rocks.

On the west bank, inland, is the village of Táha *el amoodáyn, i. e.* "of the two columns," in Coptic, Touho, the successor of an ancient town, but not Theodosion,* which must be looked for at another village to the southward, also called Taha, beyond Oshmoonayn.

At the projecting corner of the mountain, opposite Minyeh, are the remains of an old town, which stands on either side of a ravine. Above it are tombs, which, like the houses, are constructed of crude brick; but they are not of Egyptian date, and judging from their appearance and the absence of bitumen, I believe them to be of a Christian

* At least a Coptic MS. I have seen makes this distinction. Cynopolis should lie between the Nile and the Bahr Yoosef, opposite Acoris.

epoch; a conjecture partly confirmed by the Coptic characters now and then met with on the stucco. This town, though inhabited by Christians, must have succeeded, like most of those in Egypt, to one of earlier date; and the discovery of a stone bearing part of the name of an ancient king, would have removed all doubts on this head, if any had really existed. The Egyptians, indeed, invariably built a small town, or fort, on the ascent of the mountains of the east bank, whenever the accessible slope of the hills approached the cultivated plain, as may be seen at Shekh Embárek, Gebel e' Tayr, Tehneh, Sbayda, and several other places; having in view the twofold object of guarding these passes, and of substituting the barren rock, as a foundation to their houses, for the more useful soil of the arable land.

El Minyeh, Monyeh, or Minyeh ebn Khaséeb, in Coptic, Thmoné, presents nothing interesting to the antiquary, except a few fragments of Roman-Greek architecture over the doorway of a mosk near the river on the north side of the town: nor could I discover any traces of Roman baths, said to exist there; though the vestiges of some of Arab construction may be traced below the mounds that have accumulated around them.

The modern cemetery of Minyeh is on the opposite bank, near Sooádee. An annual visit of great ceremony is paid to it, and their mode of ferrying over the corpses of the deceased, accom-

panied by the ululations of women, calls to mind the customs of the ancient Egyptians. Aboolfidda mentions the town of Dahroot, about a day beyond Minyeh, of the position of which the learned Professor Michaelis seems to have been doubtful; it is now called Dahroot e' Shereef, in Coptic Terot, and near it is the mouth of the Bahr Yoosef, or Ménhee.

Minyeh to E'Sioot.—Between Sooadee and Metáhara, under the projecting corner of the mountains, are the mounds and grottoes of Kom Ahmar. In the latter are some sculptures representing agricultural and hunting scenes, and other of the usual subjects met with in Egyptian tombs.

At Beni Hassan, the supposed site of the Speos Artemidos,* are several elegant catacombs, in which are painted a variety of scenes, more interesting from the light they throw on the manners and customs of the Egyptians, than from the style and proportions of the figures. But it is not the paintings alone that are worthy of remark, and the architectural symmetry and the chaste style of these grottoes divide with them the admiration of the traveller. The northern excavations differ considerably from those to the south, but they excel them as well in elegance of plan as in the graceful form of the pillars, which seem to have given the

* Bubastis was the Diana of the Egyptians. The Speos was a little farther to the south, as I shall have occasion to observe.

idea of the Doric column. They are polygons, of sixteen sides, each slightly fluted,* except the inner face, which was left flat for the purpose of introducing a line of hieroglyphics. The shaft is 16 ft. 8½ in. in height, and of five diameters, with a very trifling diminution of thickness in the upper part, and is crowned by an abacus, whose diameter scarcely exceeds that of the summit of the column. The ceiling between each architrave is cut into the form of a vault, which has once been ornamented with various devices, the four pillars being so arranged as to divide the chamber into a central nave and two lateral aisles.

The columns in the southern catacombs are also of the earliest Egyptian style, and consist of four stalks of water-plants bound together, surmounted by a capital in form of a lotus bud, which is divided, as the shaft itself, into four projecting lobes. The transverse section of these grottoes is very elegant, and presents a depressed pediment, extending over the colonnade, and resting at either end on a narrow pilaster.

All the excavated tombs of Beni Hassan are ornamented with coloured figures or other ornamental devices, and the columns of the northern grottoes are stained of a red colour to resemble granite, in order to give them an appearance of greater solidity; but they were contented to paint, without

* Each flute is eight inches broad, and the depth of the groove is barely half an inch.

sculpturing, the principal part of the figures and hieroglyphics on the walls, filling up with mortar whatever was defective in the rock itself. In each of them are pits, in which the deceased were deposited, and their situation is frequently pointed out by a tablet of hieroglyphics, placed immediately above them on the side wall.

It is not my intention to give a detailed account of the different scenes introduced in these interesting tombs; I shall therefore confine myself to a few general remarks, commencing with those to the north.

In the first are represented various trades, watering the flax, and its employment for the *manufacture of linen* cloth, agricultural and hunting scenes, wrestling, attacking a fort under cover of the testudo, dancing, and the presentation of offerings to the deceased, whose life and occupations are also here alluded to. In one place scribes register their accounts,* in another the bastinado is inflicted† unsparingly on delinquent servants. Here his chasseurs transfix, with stone-tipped arrows,‡

* They are not, as generally supposed, taking an account of the property of the deceased, *after his death*, but are represented as engaged in his service during his lifetime, and his steward generally presents him with the list of these accounts after they have been arranged by the scribes.

† It was not confined to men and boys, but extended to the other sex.

‡ The bow and arrow are quite out of use in Egypt, but the spear, shield, and curved club are still found among the Ababdeh,

the wild animals of the desert, and the mountains are represented by the waved line that forms the base of the picture. Some are engaged in dragging a net of fish to the shore, and others in catching geese and wild fowl of the Nile in large clap-nets; in another part women play on the harp, and some are employed in kneading paste and in making bread.

In the next tomb the subjects are equally varied, but the style of the figures is very superior and more highly finished; and it must be admitted that the feeding of the oryx,* on the north wall, and the fish† on that opposite the entrance, are admirable specimens of drawing.

A singular procession of strangers occurs on the north wall; and from the hieroglyphics above them it appears that they are captives; but of what nation?‡ Not Jews; if, as I suppose, the arrival of Joseph happened about the time of the first Osirtesen, in whose reign these tombs were excavated; nor could they have been Greeks. For my

and are even preferred to fire-arms. The ancient Egyptian arrows were generally of reed.

* The man holding one by the horns is divested of the formality of an Egyptian figure. This animal was never intended by them to represent an unicorn, as Cuvier supposes.

† Among them is the eel (Phragrus), and I think the oxyrhinchus and lepidotus also.

‡ Mons. Champollion considered them Greeks, and placed Osirtesen (of the sixteenth) in the twenty-third dynasty; but he has since changed his opinion, and acknowledged the early era of this monarch.

part I am rather inclined to consider them from some Asiatic country.

Two of the southern grottoes are particularly worthy of mention. The first of these contains the usual hunting scene, but here the name of each animal * is written above it in hieroglyphics; and below are the birds of the country, distinguished in the same manner by their Egyptian name. In one part women are performing feats of agility; and various modes of playing at ball, throwing up and catching three of them in succession, and other diversifications of the game, are represented among their favorite amusements. In another part a doctor is bleeding a patient,†—and the different occupations of the Egyptians are pointed out by the introduction of their usual trades: among which the most remarkable are glass-blowers, goldsmiths, statuaries, painters, workers in flax, and potters; and the circumstance of the cattle being tended by decrepit herdsmen serves to show in what low‡ estimation this class of people was held by the Egyptians.

* Among them is the stag, with branching horns, probably the *cervus barbarus*. Some of them are monsters, purely imaginary, as griffins, dragons, &c.

† Or administering medicine; but I think the former.

‡ "Every shepherd is an abomination unto the Egyptians"—Genesis xlvi. 34. The Egyptian artists invariably caricatured those defects and beauties they wished the spectator to notice; thus this degraded class has a squalid and even a deformed appearance: nor will the Egyptian antiquary fail to observe that the beauties of the human figure are in like manner so strongly marked as to defy proportion.

On the eastern wall are wrestlers in various attitudes: and to distinguish more readily the action of each combatant, the artist has availed himself of a dark and light color, one being represented red, the other black; and indeed in the figures throughout these tombs, the direction of the arms, when crossing the body, is in like manner denoted by a lighter outline.

On the southern wall some peasants are sentenced to the bastinado, and a woman is also subjected to the same mode of correction. In these the figures are smaller, and the subjects more varied, than in the northern grottoes, but their style and proportions are very inferior.

The next catacomb but one is a copy of that just mentioned, but the figures are very badly executed. In addition to the other subjects common to them both, we find chess-players,* two curious bird-traps, and on the south wall a square of magazines with circular roofs, which appear to point out the existence of the crude brick vault in the time of this king.† The tombs beyond present defaced paintings not worthy of notice.

Among other singular customs, with which we become acquainted from the drawings of these

* It rather resembles draughts, the men being all alike, and differing only in color on the two sides of the board.

† In p. 80 of Materia Hierog. I have proved its existence in the reign of Amunoph I., B.C. 1540; and have every reason to believe it was in use from the earliest times in Egypt.

grottoes, is that of admitting dwarfs and deformed persons into the suite of the grandees; and these, as well as buffoons, were introduced at a later epoch, into different countries of Europe, in imitation of an usage common from the earliest times throughout the East.*

In one of these catacombs is a Greek alphabet, whose letters are transposed in various ways, evidently by a person teaching a boy Greek: and who appears to have found these cool recesses as well suited for the resort of himself and pupils as any stoa or grove of Academus. The same recommendation has at the present day induced the serpents of the neighbourhood to retire to their shade, and the traveller will do well to enter them carefully, and look for the tracks of the deadly coluber,†

* Dwarfs were introduced at Rome even before the time of the emperors. Marc Antony had them, and subsequently Tiberius and Domitian. The latter kept a band of dwarf gladiators. Alexander Severus banished this custom, but it was revived in the middle ages. Francis I. had several; and they were common at other continental courts, as well as in England.

† It only differs from the horned snake of the Thebaid, the cerastes of Pliny, by the absence of the horns. Its form and habits are similar. Conf. Plin. viii. c. 23, "corpore occultato." The Turks believe that serpents may be produced from human hair; Pliny says, "Many believe they spring from the marrow of the human spine." Lib. x. c. 66. The number of snakes in Egypt suggested the expediency of rendering divine honours to the Ibis; and a similar respect for birds of the same *order* was observed in other countries. "Honor iis (ciconiis) serpentium exitio tantus, ut in Thessalia capitale fuerit occidisse."—Plin. x. c. 23.

which so often lies buried in the sand within their chambers.

Nearly behind the village of Shekh Hassan is the Speos Artemidos, to which the common name of Stabl Antar has been applied by the modern Egyptians. It is situated in a rocky ravine, between which and the Nile is a narrow sandy plain. To the right, on entering the ravine, is a long series of excavated tombs. Some of them have had well-shaped doorways with the usual Egyptian cornice; and round one are still some traces of coloured hieroglyphics. The Speos is at some distance from the mouth of the ravine, on the same side, and is wholly excavated. It consists of a portico, originally ornamented with two rows of pillars, five in each, and on one side are remains of statues. A door leads thence into a narrow corridor, which, like the façade and part of the portico, presents some remains of hieroglyphics. To this succeeds a large square chamber, at the back of which is a small sanctuary, raised eight feet from the level of the floor. On the left of the door is a figure of the lion-headed goddess Pasht or Bubastis, the Diana of the Greeks, but that on the opposite side has been erased. The hieroglyphics contain the name of the goddess Pasht, followed by the figure of a *lioness* (not a *cat*) and the title "lady of the excavation;" and we also learn from them that the grotto was made at least as early as the reign of the third Thothmes. In the vicinity are several mummy pits; and

numerous bones of mummied cats and dogs are strewed upon the surface, which, in all probability, had been wrapped up in mats, like those still found buried in the sand at a short distance below this spot.*

At Shekh Timáy are some catacombs and limestone quarries; and traces of the gisr el agóos are met with upon the low hills near the river.

The inhabitants of all the villages, from Beni Hassan to the vicinity of Manfaloot, are notorious thieves, and additional precautions are in consequence necessary when stopping at night in so bad a neighbourhood.

Shekh Abádeh† is the modern name of Antinoöpolis. It is also called Ansina and Medéenet On'tholee, and the town of Antinoe itself succeeded to the more ancient Besa. Little now remains of this city, except the theatre near the southern gate, and the Hippodrome without the walls on the east side: but the directions of the principal streets may still be traced, one of which extended nearly in a right line from the vicinity of the theatre to the northwards, for a distance of about three thousand feet. Towards its southern extremity stood‡ a

* I am indebted to Dr. Hogg for the hieroglyphics and description of the Speos.

† So called, according to Vansleb, from Ammonius *el A'bed* (*the Devout*), a Christian martyr.

‡ These, as well as the columns of Alexander Severus, have been destroyed by the Turks, and *burnt* for lime; and the employment of limestone in the construction of its buildings has been the chief cause of the present dilapidated state of Antinoe.

handsome building, decorated and supported by Corinthian columns, from which the street, taking the form of a crescent, extended along the side of the theatre, and thence to the southern gate. A line of columns ranged on either side of the street, throughout its whole length, formed a covered corridor for the convenience of those on foot; and near its north-west extremity were four columns, with an inscription to good Fortune, bearing the date of the fourteenth year * of Marcus Aurelius Severus Alexander.

Several grand edifices may also be traced in the street which crosses this at right angles, and runs through the centre of the town, from the river to the eastern gate. And it is evident, from the remains of granite columns, and from the substructions of the ruins, that Antinoe was embellished with all the taste and magnificence that the fancy of an Adrian could suggest. Its total length was between six and seven thousand feet, and its breadth, in the widest part, about three thousand eight hundred.

A short distance to the north is a projecting hill, on whose summit is a singular ruin, and a grotto once inhabited by the Christians; but it is probable that the former may have belonged to the ancient Besa, known only from the fame of its oracles, and as having been the predecessor of Antinoe. In that part of the inclosure that lies below this rock, and which appears to have constituted a part of the city

* This was the beginning of the last year of his reign.

of Antinous, are several tombs having Greek inscriptions on small slabs of stone; and the grottoes of the mountain to the eastward were evidently the retreat of the anachorites to whom they belonged. Near the Hippodrome are a well and tanks appertaining to an ancient road, which leads from the eastern gate to the valley behind the town, and then, ascending the mountains, continues through the desert by the Wádee Tárfa, and at length joins those of the porphyry quarries and others in that direction.

In one of the grottoes behind e' Dayr, a Christian* village between Antinoe and El Bersheh, is the representation of a colossus† fastened on a sledge, which a number of men are employed in dragging with ropes, according to the usual mode adopted by the ancient Egyptians. This interesting subject was first discovered by Captains Mangles and Irby, and as it seems to have been lately claimed by others, I am glad to have this opportunity of doing justice to the diligence of those travellers, to whose co-operation we are also indebted for the opening of the temple of Aboosimbel.‡

* There are a great many Christian peasants in this neighbourhood. At By'adéëh, opposite Antinoe, the mode of raising water is very superior to any practised in Egypt, and shows the decided superiority of the Copt over the indolent Moslem.

† Not supposed to be hewn from any of the quarries at El Bersheh; but the scene represents one of the trades of the Egyptians, like the boat-builders, fowlers, &c.

‡ The other members of this persevering party at Aboosimbel were Mr. Beechey and the indefatigable Belzoni. They worked

Nearly opposite El Bersheh is the village of E' Reramoon, where the pasha has established an extensive sugar and rum manufactory; and a short ride from this is Oshmoonayn, the site of Hermopolis Magna; but the elegant portico* of the temple of Thoth has shared the fate of the limestone ruins of Antinoe, and nothing now remains to induce the traveller to visit its lonely mounds. The deity of this city was Hermes or Thoth, "the god of letters," and the worship of the Cynocephalus was here introduced, from its being the emblem of that divinity. The modern name is derived from the Coptic s`hmon $\bar{B}$ or the "two s`hmons," and the prefix O or E is taken from the sound given by the accent. This word signifies eight.† The only names in the portico were of Philip‡ and Alexander, the last having in his nomen the title "Son of Amun."

At Gebel Toona, the mountain which skirts the desert to the west, are several mummy pits, and a large tablet of hieroglyphics, with statues in high

eight hours a day for a whole fortnight, with the average heat in the shade from 112° to 116° Fah.

* It consisted of twelve columns, six in length and two in depth.

† Probably from the title of Thoth, "Lord of the *eight* regions." It should be written Eshmoonayn, but they pronounce it Oshmoonayn.

‡ The difficulty the Egyptians first experienced in writing the names of foreigners is here evinced in a very remarkable manner, by the introduction of a superfluity of vowels, while their own names admitted so few. They afterwards fell into the opposite extreme. Philippos is here written Pheeoleeopos.

relief of very peculiar form. The style of the figures above the tablet is of the same general character, and, what is still more remarkable, they are represented as worshipping the sun, which pours forth rays terminating in human hands, one of them presenting to the monarch the sign of life. The name of this Pharaoh has been purposely erased by the Egyptians at an early period, but it may still be satisfactorily ascertained by a comparison of the parts of the different ovals.

At Mellawee are the mounds of an ancient town, probably of the Hermopolitana Phy'lace; and on the opposite bank are a few sculptured grottoes, and the ruined town of Sbayda.

Another ancient town lies beyond Shekh Saïd; and at Tel* el Amarna are the extensive remains of a city, which, from various circumstances, I suppose to be the Alabastron of the ancients. The temples were of sandstone, each surrounded by a crude brick inclosure; but fragments of the masonry only now remain, having been purposely destroyed, and so completely as not to leave a vestige of their original plans. Several of the houses are in a better state of preservation, and from their substructions the form and distribution of many of the chambers are easily traced. Indeed they are calculated to give a more correct idea of the plans of Egyptian

* Many towns in the Delta have this prefix, which in Coptic signifies "mound."

houses than any to be met with in the valley of the Nile: and the extent of this city is unequalled by any of which we can now trace the ruins, excepting Thebes, being about two miles in length, though of a comparatively inconsiderable breadth.

In the mountain to the eastward are several grottoes, whose sculptures are of a style exactly similar to those of Gebel Toona. The subjects are numerous, but the most remarkable are the military processions, in which the monarch, mounted in a car, is attended by his troops, consisting of charioteers and different corps of infantry, with their respective weapons* and banners. He is also represented borne on a splendid shrine, and advancing towards the temple of the sun, to present his offerings to the deity. But his name has been effaced wherever it occurred; and throughout these grottoes it is evidently the same as at Gebel Toona. Another remarkable object is the style of the dresses, which are but rarely met with even at Thebes, and which seem to belong almost exclusively to the military caste.

In a ravine of the mountain, behind these catacombs, is a large *alabaster* quarry,† which was

* Besides the color of the arms and coats of mail in the tombs of the kings at Thebes, we might have another argument in favor of the Egyptians being acquainted with the use of iron, from their surprise at seeing the Ionians and Carians clad in brass or bronze armour, if we could believe Herodotus's statement, ii. 152.

† I have already noticed, in my Hieroglyphical Extracts, pp. 21 and 22, my accidental discovery of these catacombs in 1824, and

worked for a considerable time by the ancients, and which confirmed my opinion that the town in the plain below was Alabastron, though it is true its position does not exactly accord with that given by Ptolemy. But Alabastron was at all events a city of the Nile, as we learn from Pliny; and Ptolemy * merely assigns to it an inland position, like Hermopolis.

Several Greek inscriptions prove that these grottoes were sufficiently admired by ancient travellers to be considered deserving of a visit, like the tombs of Thebes; and one of the writers has expressed his surprise at the "ingenuity of the sacred masons."

Many large roads extend across the plain in different directions, from the river to the mountains; and at some distance to the southward, are other grottoes in the low hills containing similar sculptures.

Tanoof, or Tanis (superior), in Coptic, Thôni, lies inland, on the opposite bank; and a few miles beyond Dahroot e' Shereef, is the entrance of the Bahr Yoosef. Strabo tells us that the canal passed from the Thebaïc castle (Phy'lace) to Tanis, which would require the site of the former to have been at Dahroot e' Shereef; and indeed we may trace in this name the word ourit, "a garrison" or "guard,"

in a subsequent visit in 1826, in company with Mr. Burton, that of the quarry and the town in the plain.

* Ptolemy makes the same difference in longitude between Alabastron and Acoris as between Coptos and Thebes.—Geog. l. iv. c. 5.

and thereby increase the probability of this conjecture. At Dahroot are the mounds of an ancient town, and some fragments of stone, but no ruins. Its Coptic name is Terôt.

Under the mountain, on the east bank, appear, for the first time, the *dôm* trees, or Theban palms,* whose dry fibrous fruit exactly resembles in flavor our gingerbread, and contains a nut similar to the cocoa, which, before it becomes ripe and hard, is a horny substance, and is eaten by the natives of Ethiopia.

At El Kharáib, or Khary'ïb, a ruined town, probably Hieracon, about the centre of Gebel Aboofaydee, are the remains of crude brick walls; and in a ravine behind it are several small grottoes containing the mummies of dogs and cats.†

On the west bank inland is Cosseéh, the ancient Cusæ, in Coptic, Kôs-ko; and under the mountain opposite Manfaloot, and a short distance to the north of El Maabdeh, is an old convent, called Dayr el Bukkara, and some grottoes, in one of which is the representation of a corpse placed upon a bier, and attended by Isis, Nephthys, and Anubis, with a Greek inscription.

* Palma, or Cucifera Thebaïca, &c.

† Herodotus says the dogs were buried in the village to which they belonged; and that cats were embalmed and taken to Bubastis. But they are found buried at Thebes, and many other places, as well as the ibis, hawks, and other animals; from which it is evident they were also "buried in the place where they died." Vide lib. ii. 67.

Formerly, the course of the Nile lay beneath this mountain; but having since changed its bed, it has nearly swept away the town of Manfaloot, in spite of all the precautions of the government.

In the vicinity of Maabdeh, opposite Manfaloot, are some extensive caverns, cut in the rock, where the mummies of crocodiles are deposited; which, from the specimens I have seen taken from them, are frequently in a very perfect state of preservation.

Manfaloot, in Coptic, Manballou,* is a market-town, and the residence of a provincial governor; and Beni Adee, at the edge of the Libyan desert, is only known as having long been the head-quarters of the new troops, previous to the war of the Morea, and as the usual point of departure for the Oasis of Dakhleh.

At the edge of the eastern desert, between Beni Mohammed and El Wasta, are the remains of several small towns, one of which probably occupies the site of Isium.

E'Sioót.—E'Sioót, which stands on the site of Lycopolis, has succeeded Girgeh as the capital of Upper Egypt. It is of considerable extent, with several large bazars, baths, and some handsome mosks; nor do the gardens planted around it fail to improve its appearance.

Aboolfidda erroneously supposes the proper orthography to be Osioot, though he allows there is

* I think this should be Manballout; the *t* may have been omitted in the MS. by an error of the copyist.

authority for E'Sioot also; but had he been acquainted with the Coptic name Sioout, he would not have adopted that mode of writing it. Indeed, without referring to Coptic, his own language should have pointed out this simple fact, that the initial *e* is merely the Arabic article; which is fully proved by the names of individuals, natives of this town; Abraham of Sioot, for instance, being Ibrahim e'Siootee, and not Ibrahim el Osiootee, which the reading Osioot would require.

Little now remains of the ancient Lycopolis but extensive mounds, a few stone substructions, and the grottoes behind the town, which last are of great antiquity. The ceiling of the large catacomb, absurdly called Stabl Antar, was ornamented with very elegant devices, now scarcely traceable; and in the smaller grottoes and excavated recesses of the rock, the remains of wolf* mummies are frequently met with.

On the north-west side of the mountain are some limestone quarries, and a few other uninteresting catacombs.

Pliny supposes that these hills formed the boundary of the Thebaïd, since he says "in Libyco Lycon, ubi montes finiunt Thebaïdem,"† though in

* M. Sonnini is mistaken in supposing that the wolf is not a native of Egypt, since next to the jackal it is the most common of all the wild beasts of prey, both in Lower and Upper Egypt. The coins of the Lycopolite *nome* bear a wolf on their reverse. Vide Diod. i. 88, on the origin of the worship of the wolf.

† Lib. v. c. 9.

fact it extended considerably farther to the north, even to the vicinity Antinoë;* and to the Antinoite nome were attached the two Oases.

Behind the town of E'Sioot, and to the north of the projecting angle of the mountain is the modern cemetery, whose tombs, being arranged with considerable taste, have a neat and pleasing effect. And at its south-east extremity, immediately above the village of Dronka, is a large bed of alabaster, resting on the limestone rock, but not sufficiently compact to admit of its being quarried.

Aboolfidda, on the authority of Ebn Saïd, relates a story concerning the mountain of E'Sioot, which has always been applied to Gebel e' Tayr ("the mountain of the *bird*") below Minyeh: that the birds of Egypt performed an annual pilgrimage thither, one always remaining fixed to the spot till the ensuing year, when it was relieved by another, who was detained in a similar manner by the same talisman.

From E'Sioot to Qeneh. — At Shodb are the mounds and crude brick ruins of Hypsele,† in Coptic, Shotp. El Wasta, probably Contra Lycopolis, presents nothing worthy of a visit. At Sherg Selín is the site of Selinon; and at Abooteeg are the mounds of Abutis.

A little below Gow are several grottoes, at the projecting corner of the mountain, which thence

* Ptolemy, lib. iv. c. 6.

† Hypsele was formerly a bishop's see.

recedes to the eastward. Many of them are of Roman date, and are ornamented with *arabesques* and other similar devices.

Gow el kebéer, in Coptic, Tkóou, is the ancient Antæopolis. The remains of the temple of Antæus are now confined to a few blocks near the water's edge, one of which bears the name of Ptolemy Philopator, and of Arsinoë his queen. The only surviving column was carried away by the river in 1821; but the previous dilapidation of the temple was owing to the removal of the stones to E'Sioot, where they were employed in building the palace of Ibrahim Pasha. The plain of Antæopolis was traditionally recorded as the spot where Isis fought with Typhon after the death of Osiris.*

Tahta is a large inland town on the west bank, with extensive mounds, which perhaps mark the site of the ancient Hesopis. The name of Tahta is little known in Lower Egypt, but the result of a hoax, practised a few years ago on the pope, brought it for a moment into more than usual notice: a Catholic Copt having been appointed by his Holiness, in compliance with a forged petition of the clergy of Egypt, accompanied by a pretended letter from Mohammed Ali, to the *vacant* archbishopric of Memphis, with the title of Prince of Tahta.

* Diodor. i. 21, says, "the battle (fought between Typhon and Isis) took place at the river, near the village now called of Antæus, which they say lies on the Arabian shore." Others supposed it to have been fought in the Delta. But as it was an allegory, it could not have happened at all. Antæopolis was in later times a bishop's see.

The land hereabouts produces abundant crops of excellent corn, owing to the lowness of its level and to the length of time that the water of the inundation remains upon its surface.

At Shekh Hereedee are some grottoes and crude brick ruins; and at the base of the mountain is a mutilated statue clad in the Roman toga. Near this stood Passalon; and at Fow, in Coptic, Fbôou Tgeli, is the site of another ancient town.

The serpent of Shekh Hereédee still maintains its reputation with the credulous peasants, and many miraculous cures, that might have offended Jupiter, are attributed to the worthy successor of the emblem of Æsculapius. Whatever religion is introduced into Egypt is doomed to become subservient to the heathenish superstitions of this people; and even some sects of Christianity may have cause to regret that idolatry at its downfal aimed a dangerous blow at the heart of its unconscious victor, which may some day be the cause of unexpected and incalculable mischief.

Itfoo lies inland on the west bank. It is the ancient Aphroditopolis, in Coptic, Atbô, Phbôou, or Thbô; and at some distance to the south are the red and white monasteries, the latter being better known by the name of Amba Shnoodeh or St. Sennode. It is a large building, about 250 feet by 125; and, previous to its partial destruction, the interior must have had a grand and imposing effect. Several doors of red granite are let into the walls, all of which, except that on the south side, are now

closed. This monastery is built with a cornice similar to that of Egyptian temples, and some have supposed it to have been founded by the empress Helena, at the commencement of the fourth century. In the interior is a double row of fourteen granite columns, with capitals mostly of the low ages; and at the east end is the choir, where are several inscriptions, in one of which I observed the name of "Athanasius the patriarch;" but the rest was much defaced. It is inhabited by Christian peasants, with their families, who cultivate the adjoining lands; and fear has induced them, like their brethren at Bibbeh,* nominally to convert their saint into a Moslem shekh, who commands the respect of his credulous votaries, under the mysterious name of Shekh Aboo Shenood. About half an hour's ride to the south, are the remains of Athribis, Thriphis, or Crocodilopolis, in Coptic, Athrébi, where, besides extensive mounds and vestiges of ruins, are the remains of a large temple, 200 feet in length by 175 in breadth, dedicated to the lion-headed goddess Thriphis. A Greek inscription on one of the fallen architraves bears the date apparently of the ninth year of Tiberius; and the mention of his wife Julia Augusta, who was the widow of Agrippa and daughter of Augustus, shows that her death

* The Shekh el Bibbáwee is St. George himself. Visiters are allowed, or requested, to subscribe to the lamp, and the monks tell a heterodox story of his exploits, and his wars against the infidels.

could not have happened so early as generally supposed.

The hieroglyphics present, on the other face of the same block, the ovals of Tiberius Claudius Cæsar Germanicus; and in another part of the temple I observed that of Ptolemy, the elder son of Auletes; nor is it improbable that the era of its foundation will date considerably earlier. The name of Atrib is traditionally retained by the inmates of the white monastery; but they also designate these ruins by that of Medéenet Ashaysh. At the east face of the mountains, about half a mile beyond Athribis, are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured as usual by a bolt or lock. On the lintel of one of them is a Greek inscription, purporting that it was "the sepulchre of Ermius, the son of Archibius." It contains the scattered residue of *burnt* bones.

At Soohág are the mounds of another ancient town; and the mouth of the modern canal to the south is constructed with a care unusual in a country subject to the indolent Turks.

E'Khmim, on the east bank, is the site of Chemmis, or Panopolis, in Coptic, Chmim, formerly one of the most considerable cities of the Thebaïd. A long inscription, bearing the date of the twelfth year of the emperor Trajanus Germanicus Dacicus, points out the site of the temple of Pan, who, as we

learn from this dedication, shared with Thriphis the honors of the sanctuary. We also ascertain another very important fact from this inscription, that the deity who has been called Priapus, and Mendes, is in reality the Pan* of Egypt, since his figure is represented on the same face of the block with the dedication. On the under side of this same architrave is a circle, divided into twelve compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced. Vestiges of other ruins are met with some distance beyond these, which may probably have belonged to the temple of Perseus; but a few imperfect sculptures are all that now remain, and it is with difficulty we can trace on its scattered fragments the name of Ptolemy, the son of Auletes, and that of the Emperor Domitian.

The superstition of the natives has ascribed the same properties to a stone in one of the shekh's tombs, and likewise to that of the temple of Pan, that the statues of the god of generation were formerly believed to have possessed; and the modern women of E'Khmim, with similar hopes and equal credulity, offer their vows to these relics† for a numerous offspring.

According to Strabo, the ancient inhabitants of

* Suidas is wrong in saying Priapus is called by the Egyptians Horus. The hieroglyphic name of Pan is Khemo or Hemmo, (Chemmis or Ham).

† Many blocks and fragments of statues, in other parts of Egypt, are supposed to be endowed with the same property; but the population of the country is still on the decline.

Chemmis were famous for their woollen manufactures, and for their skill in masonry; nor were they, if we may believe Herodotus, so much prejudiced against the manners of the Greeks as the rest of the Egyptians.

A little less than half way from E'Khmim to Menshéëh, are some remains of crude brick on the east bank, which would appear to mark the site of Thomu, in Coptic, Thmoui-ǹ-panehéou.

Menshéeh has extensive mounds, but the only vestiges of masonry consist in a stone quay on the east side. It is supposed to be Ptolemaïs Hermii; the largest town, says Strabo, in the Thebaïd, and not inferior to Memphis; but neither its original extent, nor that of any town in Upper Egypt, except Thebes, can justify this assertion of the geographer.*

Geergeh, formerly the capital of Upper Egypt, still claims, from its extent and population, the second rank after E'Sioot; but it has not succeeded to any ancient town of note, and from its name we may conclude that it is of Christian origin.

Abydus is distant from Geergeh three hours, and the traveller who visits its ruins on his way up the river, will gain much time by sending forward his boat to Bellianeh, which he may reach from Abydus by a ride of two hours.†

* He also gives it a Greek constitution, or *συστεμα*.—Lib. xvii.

† Pliny reckons seven and a half Roman miles from Abydus to the river, which is about the distance from Abydus to Sámata.—Lib. v. 9.

The modern name of Abydus is Arábat el Matfoón, in Coptic, Ebôt; and besides the numerous tombs and sepulchral monuments that are continually found there, the remains of two grand edifices, and the ruins of the city, evince its former extent, and justify the assertion of Strabo, that Abydus formerly held the first rank after Thebes* itself.

One of those edifices was called the palace of Memnon,† but was, in reality, commenced by Osirei and completed by his son Remeses II.;‡ and, from the peculiar nature of its plan, and the structure of its roof, it is particularly interesting to the antiquary. This last is formed of large blocks of stone, placed from one architrave to the other, not, as usual in Egyptian buildings, on their faces, but on their sides; so that considerable thickness having been given to the roof, a vault was afterwards cut in them without endangering its solidity.

The other building is the famous temple of

* That is, in the Thebaïd. It was already reduced in Strabo's time to the condition and rank of a small village.

† "Abydus Memnonis regia, et Osiridis templo inclytum." Plin. lib. v. 9.

‡ Remeses II. is probably confounded with Memnon, as Memnon with Ismandes; and the name Memnonium was given to the palace of Remeses, both at Abydus and at Thebes; for that of Amunoph III. is not the Memnonium of Strabo. If a tomb, palace, statue, or any other monument, was remarkable for beauty, grandeur, or any peculiarity, it was instantly claimed by the Romans for their favorite hero; but who, on a careful investigation, will be found to be neither a king nor an Egyptian. Vide Note, p. 11.

Osiris, who was reported to have been buried in Abydus, and who was worshipped there in his most sacred character. "There are many other places," says Plutarch, "where his corpse is said to have been deposited; but Abydus and Memphis are mentioned in particular, as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of these cities, in order to lie, as it were, in the same grave as Osiris himself;" and of the many other places which are noticed as being the real sepulchres,* Busiris, Philæ, and Taposiris have, according to the same author, the principal claims.

The fact that natives of other towns were buried at Abydus is fully confirmed by modern discoveries; and inscriptions, purporting that the deceased were from some distant part of the country, are frequently found in the tombs of its extensive cemetery.

The temple of Osiris was completed by Remeses II., who enriched it with a splendid sanctuary, rendered unusually conspicuous from the nature of the materials used in its construction, being entirely lined with oriental alabaster. He also added to the numerous chambers and courts many elegant and highly-finished sculptures. One of these lateral apartments contains the famous tablet of kings, discovered by Mr. Bankes, and which, in an historical point of view, is by far the most precious monu-

* The whole, as I have already observed, was a mysterious allegory. Plut. de Is. s. 18, 20, 21.

ment hitherto met with among the ruins of Egypt. In the cemetery to the northward are some other stone remains; among which are one of the time of the second Remeses, and another bearing the name of Sabaco.

The reservoir mentioned by Strabo, which was cased with stone, may perhaps be traced on the east side of the ancient town;* and in the mountain to the north-west are some limestone quarries, and an inclined road, leading to a shaft or narrow grotto, in an unfinished state, and without sculpture.

Near Abydus was a grove of *acanthus*, sacred to Apollo, which may probably have been succeeded by that on the road to Bellianeh; and the mounds of El Beerbeh,† a village lying a few miles to the west of Geergeh, have been supposed to indicate the site of This, which was said to be in the neighbourhood of Abydus.

Farshoót, inland on the west bank, is the residence of a *mamoór*, or provincial governor. It was formerly a town of consequence, but has greatly fallen off within the last few years, as well in size, as in the number of its inhabitants. Its Coptic name was Bershoout, but it presents no remains of antiquity.

* A canal led to it from the river, on whose banks stood the grove of acanthus. The modern canal passes in like manner through the mimosas on the road to Bellianeh.

† Beerbeh, or Birbeh, is the Coptic word Perpe, signifying "the temple."

At How are the site and ruins of Diospolis Parva. Behind the modern town appear the vestiges of a sandstone temple of late date, either Ptolemaic or Roman; and about one mile to the south of it, at the edge of the desert, are other mounds, and the remains of buildings, of which the most remarkable is the tomb of one Dionysius, the son of Ptolemy, and the scribe of King Ptolemy.

On one of the walls is represented the judgment-scene, where Horus and Anubis are engaged in weighing the actions of the deceased, which are recorded by Thoth. The *female* Cerberus and the four genii are also present; the latter standing on a lotus, placed immediately before the throne of the judge Osiris. Many other subjects occur in the same chamber, among which are several inferior deities, whose offices relate to Amenti, or the lower region; and in an underground room is a curious representation of a tomb, having its folding-doors fastened by two bolts. The tree that overshadows it appears to be the sacred tamarisk of Osiris.

It might be imagined that the modern name How was derived from that of the Howara Arabs; but as it has been long known in Coptic by those of Houpe, Hô, and Hou, there is little doubt that it is of a much earlier origin; and it can scarcely be considered a corruption of *Theou*-polis, "the city of God," or Jupiter.

The town stands in the largest bend made by

the river during its course from E'Sooan to the sea; but it has not been generally remarked that the position of How is considerably to the south* of the latitude of Qeneh.

At Qasr e'syâd,† or the "sportsman's mansion," on the opposite bank, are the mounds of the ancient Chenoboscion, in Coptic, *Sen*esét; but the only remains of masonry consist of a dilapidated quay, amidst whose ruins is a stone, bearing a Greek inscription, apparently of the time of Antoninus Pius, from which we learn that the individual by whose order it was sculptured had executed some work "at his own expense:" perhaps the quay itself, to which it has every appearance of having once belonged. Another block has part of the headdress and hieroglyphics of the goddess Isis.

Chenoboscion was famous for its geese, which were there fed in great numbers: and it was from this circumstance that it borrowed a name, which was probably a translation of the original Egyptian.

About a mile beyond the eastern mouth of the canal of Qasr e'syâd are some interesting catacombs, of a very ancient date,‡ in which the agricultural, and other scenes common to the tombs of Egypt, are still traced on the walls, and some indeed in a very good state of preservation. But they are particularly remarkable for their antiquity, which may

* About nine minutes of latitude.

† Syâd is a fisherman, huntsman, or fowler; in short, a general term for a sportsman.

‡ I first observed these in 1830.

vie with that of any other catacomb or monument in Egypt, if we except the pyramids and the tombs in their vicinity. The names, three of which are placed in chronological order, are not preceded by royal titles, but simply by the word "priest;" but I have instances of the same elsewhere with the prefix "king."

Fow marks the site of Bopos, in Coptic, Phboou; and the ruins of Tentyris lie inland, to the north of the modern town of Dendera.*

The name of Tentyris, or Tentyra, in Coptic, Tentoré, or Nikentore, seems to have originated in that of the goddess Athor,† or *Aphrodite*, who was particularly worshipped there; and that the principal temple was dedicated to that goddess we learn from the hieroglyphics, as well as from a Greek inscription of the time of Tiberius, in whose reign its magnificent portico was added to the original building.

Egyptian sculpture had long been on the decline before the erection of this temple; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphics, that cover the walls of Ptolemaic and Roman monuments; but architecture still retained the grandeur of an earlier period; and though the capitals of the columns were frequently overcharged with ornament, the general effect of

* Dendera has long been famed for a peculiarly large breed of fowls.

† Téi-ǹ-Athor, the abode of Athor or Athyr. The name Athor is also Téi (or Thy) Hor, the abode of Horus, as the hieroglyphics plainly show.

the porticos erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

The same remarks apply to the temple of Dendera; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt.* For though its columns, considered singly, may be said to have a heavy, and perhaps a grotesque appearance, the portico† is doubtless a noble specimen of architecture; nor is the succeeding hall devoid of beauty and symmetry of proportion.

On the ceiling of the *pronaos*, or portico, is the zodiac, which has led to much learned controversy, and which has at length, through the assistance of the Greek inscription, and the hieroglyphical names of the Cæsars that cover its exterior and interior walls, been confined to the more modest and probable antiquity of eighteen hundred years.‡

The details of the cornice offer a very satisfactory specimen of the use of a triglyphic ornament, which is common in many of the oldest Pharaonic temples,

* Egyptian temples, however, are much more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the pronaos.

† Many other Egyptian porticos lose their effect from being destitute of their roofs.

‡ There is no zodiac in any ancient temple. Dendera, Esneh, and Dayr (Aphroditopolis) are of Ptolemaic and Roman date. The celebrated Visconti had made a very accurate estimation of the antiquity of that of Dendera.

though arranged in a somewhat different manner, and without so remarkable a metope as in the present instance.

On the frieze, or rather architrave, is a procession to Athor ; and among the figures that compose it are two playing the harp, and another with the tamborine.

The inscription is on the projecting summit of the cornice, and commences with the name of the Emperor Tiberius. Those of Aulus Avillius* Flaccus, the military governor or prefect, and Aulus Fulmius Crispus, commander of the forces, though purposely erased, are still traced, when the sun strikes obliquely on the surface of the stone; but the date of the emperor's reign is unfortunately lost.

The small planisphere, which was in one of the lateral chambers, on the right-hand side of the temple and behind the pronaos, has been removed to France ; and from its position it probably dated a few years before the zodiac.

Numerous are the names of Cæsars in this temple. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero; and on the former front of the temple, now the back of the *pronaos,* are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo.

The oldest names are of Ptolemy Cæsarion,† or

* Aviddius, or Avidnus.

† He was son of the celebrated Cleopatra by Julius Cæsar.

Neocæsar, and Cleopatra, who are represented on the back wall of the exterior; and it is probable that the whole *naos* was the work of the Ptolemies, though the sculptures remained unfinished till the reign of Tiberius, who, having erected the portico, added many of the hieroglyphics on the exterior walls.*

The portico is supported by twenty-four columns, and is open at the front, above the screens that unite its six columns; and in each of the side walls is a small door-way.

To this succeeds a hall of six columns, with three rooms on either side; then a central chamber, communicating on one side with two small rooms, and on the other with a staircase. This is followed by another similar chamber (with two rooms on the west, and one on the east side) immediately before the isolated sanctuary, which has a passage leading round it, and communicating with three rooms on either side. The total length of this temple is ninety-three paces (or about two hundred and twenty feet) by forty-one, or across the portico fifty.

In front of the temple was the dromos, extending for the distance of one hundred and ten paces to an isolated pylon, bearing the names of Domitian and Trajan.

The attributes of Athor throughout this building very much resemble those of Isis; and she is in like

* Several of the ovals in the interior are blank.

manner represented nursing the young child Harpocrates,* who is said, in the hieroglyphics, to be the "son of Athor."

"Behind the temple of Venus," says Strabo, "is the chapel of Isis:" and this observation agrees remarkably well with the size and position of the small temple of that goddess; as it consists merely of one central and two lateral adyta, and a transverse chamber, or corridor, in front, and stands immediately behind the south-west angle of that of Athor. To it belonged the pylon, that lies one hundred and seventy paces to the eastward, and which, as we learn from a Greek inscription on either face of its cornice, was dedicated to Isis, in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor, or prefect, and Marcus Claudius Posthumus commander of the forces. In the hieroglyphics, besides the name of Augustus, are those of Claudius and Nero.

Ninety paces to the north of the great temple of Athor is another building, consisting of two outer passage-chambers, with two small rooms on either side of the outermost one, and a central and two lateral adyta, the whole surrounded, except the front, by a peristyle of twenty-two columns. The capitals, ornamented or disfigured by the represen-

* I have already stated my reasons in my Materia Hieroglyphica, p. 24, for supposing Harpocrates to be the day, ehoou, "which springs up like a new-born infant from the lotus." Plut. s. xi. Athor received the setting sun into her arms, from whence he departed to run his daily course.

tations of a Typhonian monster, have led to the supposition that this temple was dedicated to the evil genius; but as the whole of its sculptures refer to the birth of Harpocrates, it is evident that it appertains to the great temple of Athor, who is here styled his mother; and it may be said rather to be dedicated to Harpocrates* than to Typhon, who is only introduced in a subordinate character, as relating to the young deity. The names are of Trajan, Adrian, and Antoninus Pius.

Around these buildings extends a spacious enclosure of crude brick, about two hundred and forty paces square, having two entrances, one at the pylon of Isis, the other at that before the great temple.

About two hundred and thirty paces in front of the pylon of Athor is an isolated hypæthral building, consisting of fourteen columns, united by intercolumnar screens, with a doorway at either end; and a short distance to the south is the appearance of an ancient reservoir. A little to the north-east of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude brick houses, many of which are of Arab date.

Five hundred paces east of the pylon of Isis is another crude brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the sun,

* The third member of the triad, who proceeded from the first by the second.

with its sacred emblem the hawk, supported by Isis and Nephthys.* This enclosure is about one hundred and fifty-five paces by two hundred and sixty-five, and at the south-east corner is a well of stagnant water.

The town stood between this and the enclosure of the temples, and extended on either side, as well as within the circuit of the latter ; but on the north-west side appear to be the vestiges of tombs.

Between the town and the edge of the sandy plain to the south, is a low channel, which may once have been a canal, and it is not improbable that it was to this that the Tentyrites owed their insular situation mentioned by Pliny.†

The Tentyrites were the professed enemies of the crocodile; and Pliny relates some incredible stories‡ of their command over this animal. The truth, however, of their courage in attacking so formidable an enemy, appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by the dexterity and boldness with which they dragged the crocodile from an artificial lake (made at Rome for

* Isis and her sister Nephthys, " the beginning and the end," were opposed to each other, as Osiris was to Typhon. From their presence we might suppose this enclosure to have been for sepulchral purposes.

† " Gens hominum . . . Tentyritæ, ab *insula*, in qua habitat, appellata." Plin. viii. 25.

‡ " Voce sola territos cogunt evomere recentia *corpora* ad sepulturam." viii. 25. *Entire*, of course, in spite of the " pectinatim stipante se dentium serie."

this purpose) to the dry land, and back again into the water, with the same facility.*

The crocodile is, in fact, a timid animal, flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden; for which reason we seldom or never hear of instances of persons devoured by it, unless incautiously standing at the brink of the river, where its approach is concealed by the water, and where, by the immense power of its tail, it is enabled to throw down and overcome the strongest man; who, being carried instantaneously to the bottom of the river, has neither the time nor the means to resist.

Pliny, like other authors, has been led into a common error, that the sight of the crocodile is defective under water, which a moment's consideration, without the necessity of *personal* experience, should have corrected: for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective: but Herodotus, the *father* of these errors, affirms† that it is totally "blind under water."‡

* Strabo, xvii. Seneca (iv. Quæst. Nat. c. 2) says it was by a contempt for the crocodile that the Tentyrites were enabled to overcome it; those who were wanting in presence of mind being frequently killed.

† Herod. ii. 68.

‡ The crocodile covers its eye at pleasure with the nictitating membrane. It has no tongue, and moves the upper jaw. It does not run very quick, but can turn round in an instant.

This hatred of the Tentyrites for the crocodile was the cause of serious disputes with the inhabitants of Ombos, where it was particularly worshipped; and the unheeded accident of having killed or eaten *their beneficent* deity once terminated in the disgraceful ceremony of a cannibal feast, to which the body of one, who was unfortunately killed in the affray, was doomed by his inhuman adversaries.*

Opposite the ruins of Tentyris is the town of Qeneh, the residence of a Mamoor, or governor of a province. It stands on the site of Cænepolis, but boasts of no remains of antiquity. It has succeeded Coptos and Qoos, as the emporium of trade with the Arabian coast, which it supplies with corn, by way of Kossayr to Emba and Judda.

Qeneh boasts a noted manufactory of porous water-jars,† which are in great request throughout Egypt; and the clay used for their composition is found to the north-west of the town, in the bed of a valley, whose torrents have for ages past contributed to the accumulation of this useful earth.

Qeneh to Thebes.—Ballás, on the west bank, is also well known for its manufacture of jars, which from this town have received the name of Ballásee, and are universally used in Egypt for the purpose of carrying water: or, as some amphoræ of the ancients, for preserving rice, butter, treacle, and oil, and for other domestic purposes; and large rafts of

* Juvenal. Sat. xv. 33 et seq.

† In Arabic goolleh. When the clay is used it is mixed with the sifted ashes of the *halfeh* grass.

these jars are frequently floated down the Nile, to be disposed of in the markets of the metropolis.

Qobt,* or Qoft, the ancient Coptos, is a short distance from the river, on the east bank. The remains of the old wall are still visible, and even the towers of the gateway, which stood on the east side.

The ruins are mostly of a late epoch: the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian church, being of different Cæsars;† but a granite pillar, bearing that of Thothmes III., shows that some monument existed in this spot of a very early date, to which the Roman emperors afterwards made additions. But owing to the depredations of the early Christians, little can now be traced of the ancient buildings of this city, their materials having been used to construct the church, part of which too only now remains. At the village of El Qála is a small temple, of Roman date, bearing the royal ovals of Tiberius Claudius. But besides the ruins of temples and other buildings, the vestiges of its canals still attest the opulence of this city, which continued to be the mart of Indian commerce from the foundation of Berenice, till its destruction in the reign of Diocletian.

And though, as in Strabo's time, Myos Hormos

* This is the proper orthography, according to Aboolfidda, though the natives now call it Qoft, in Coptic, Keft.

† Among them I observed Tiberius, Caligula, and Titus. Caligula is of course written Caius only.

was found to be a more convenient port than Berenice, and was frequented by almost all the Indian and Arabian fleets, Coptos still continued to be the seat of commerce. But Myos Hormos* was afterwards succeeded by Philoteras Portus,† and this and Coptos, in later times, gave place to Qoos, Qeneh, and Kossayr.

It was to Coptos also that the stones quarried in the Porphyry, and other mountains of the eastern desert, were transported; and for this purpose large roads were constructed, at considerable labor and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald mines took the direction of Contra Apollinopolis, nor does it appear that any communication was established with them from Coptos, except by the Berenice road.

It was here that Isis was said to have received the first account of her husband's death, a circumstance that, according to Plutarch, gave rise to the name of this city, which he supposes to signify "mourning," or, as some are of opinion, "deprivation;"‡ but the traveller in vain looks for the precipice from which the ass was annually thrown headlong by the Coptites, in token of their contempt for Typhon.§

* Agatharcides (p. 54) says it was afterwards called the port of Venus. Conf. Strabo. xvii.

† The Philoteras Portus, or Ænnum, as I have elsewhere observed, already existed in the earliest times of the Pharaohs.

‡ Plutarch always contrived, if possible, to derive Egyptian names from Greek.—De Is. s. 18.

§ Plut. de Is. s. 30.

The town of Shúrafa, to the north of Coptos, is so called from having been founded and inhabited by some Shereefs, or (supposed) descendants of Mohammed, who are distinguished by the peculiar right of wearing a green turban: and Aboolfidda states that the town of Qobt was a *waqf*, or "entail" of the shereefs; though it appears rather to have belonged to the Haramayn of Mekkeh and Medeéneh.

At Qoos, in Coptic, Kos-Birbir, is the site of Apollinopolis Parva. In the time of Aboolfidda it was the next city in size and consequence to Fostát, but is now reduced to the rank of a small town and the residence of a Názer. The only remains of antiquity are a Pylon* of the time of Cleopatra and Ptolemy Alexander I., "the gods Philometores Soteres," whose names appear as well in the Greek dedication to Aroeris on the cornice, as in the sculptures of the lower part. At a *sibeél*, or "fountain built for a charitable purpose," is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Philadelphus: and a short distance to the west of the town, near a Shekh's tomb, are some fragments of sandstone, and a few small granite columns. On the former are the names of the same king, in whose reign the grottoes of Tel el Amarna were executed: the latter are of uncertain date.

Opposite Qoos is Neqádeh, noted for its Coptic

* I hear that this Pylon has been lately destroyed by the Turks, who have used the materials in the construction of some government building.

and Catholic convents; and Shenhoor, on the east bank, a few miles south of Qoos, presents the extensive mounds of an ancient town.

Medamót is supposed to mark the site of Maximianopolis, a Greek bishop's see in the lower ages; but neither the extent of its mounds nor the remains of its temple justify the name that some have applied to it, of Karnak e' sherqéëh, or "the eastern Karnak."* The ruins consist of the crude brick houses of a small town, about 464 paces square, in the centre of which is a sandstone temple; but of this little remains, except part of the portico, apparently, from the style of its architecture, of Ptolemaic date. On the columns may be traced the ovals of Ptolemy Euergetes II., of Lathyrus, and of Auletes, and that of the emperor Antoninus Pius; but a block of granite attests the prior antiquity of the temple itself, and proves, from the presence of the name of Amunoph II., that its foundation will at least have been coeval with the middle of the fifteenth century before our era. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, which had been erected during the reign of Remeses II. This pylon formed one of several doorways of a crude brick inclosure, which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the temple of El Khárgeh

* Karnak is an Arabic word signifying a "fort."

in the Oasis, at El Karnak, and many other Egyptian temples. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the same crude brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Besides the inclosure of the temple, the whole town has been surrounded by a wall of similar materials, of irregular shape.

Ababdeh Desert.—The Ababdeh desert extends southward from the Kossayr road to a little beyond the latitude of Berenice, where it is succeeded by that of the Bisháreëˊn, or Bisháree Arabs.

Like the Maazy desert, which lies between the Sooez and Kossayr roads, it presents the remains of several stations and seaports, in addition to the basanite and other quarries, and mines of emeralds, sulphur, lead, and other metals. The principal roads are those leading from Coptos to Berenice, and to the Philoteras Portus: one from Contra Apollinopolis to Gebel Zabára, or the emerald mountain; and another from Kossayr along the sea-coast to the Leucos Portus, Nechesia, and Berenice, which thence continues in the direction of Sowákem. One also quits the Nile near Contra Apollinopolis, and taking a southerly direction, runs apparently to the gold mines* (of Gebel Olláqa) mentioned by

* Through my inquiries among the Ababdeh Arabs, I had obtained very accurate information respecting the existence and position of these mines, which, I am happy to say, has been lately verified by M. Linant and Mr. Bonomi, the first Europeans

Agatharcides and other authors, and subsequently by the Shereéf el Edréesee. They were generally furnished with stations, built at short intervals, where a supply of water could always be obtained by means of large wells, which were sunk in their centre to a great depth, and frequently in the solid rock; and from which spacious cisterns were filled, as well for the use of the soldiers quartered there as of those who passed.*

On the Philoteras road,† now Derb e' Russafa, are eight of these stations, some of which are distant from each other only six, others from eight to twelve miles; besides the wells of El Eghayta, which were also known to the ancients; and the first station, whose site and plan may still be traced, was distant from Coptos only nine miles, and was common to this and to the Berenice road.

The different distances given by Pliny, and the Itinerary of Antoninus, are as follow:—

who have visited them. They are, as Edreésee observes, in the land of Bogga or Bojá, the Bisháree country, and, as appears from two of the Arabic funereal inscriptions they found there, were worked in the years 339 A. H. or 951 A. D. and 378 A. H. or 989 A. D., the former being the fifth year of the Caliph Mostukfee billáh, a short time before the arrival of the Fatemites in Egypt; the other in the fourteenth year of El Azéez, the second of the Fatemite dynasty. Certain it is, however, that they were also mined previous and subsequently to that period, though there are no other epitaphs bearing any dates.

* Conf. Plin. vi. c. 26. "A Copto camelis itur, aquationum ratione *mansionibus* dispositis."

† Formerly Ænnum. Strabo says it was "called Philoteras, from the sister of the second Ptolemy."—Lib. xvii.

Pliny.	Rom. M.	Antoninus.	Rom. M.
From Coptos to the 1st Hydreuma .	32	From Coptos to Phœnicon	27
		„ Didyme .	24
		„ Afrodito .	20
2d Hydreuma . .	63	„ Compasi .	22
		„ Jovis . .	33
		„ Aristonis .	25
		„ Phalacro .	25
Apollinis . . .	89	„ Apollonos	23
Novum Hydreuma .	49	„ Cabalsi .	27
(the Hydreuma vetus being 4 miles off)		„ Cænon Hydreuma	27
Berenice . . .	25	„ Berenicen	18
Total Roman miles	258	Total	271

And, according to the measurements taken by me of the distances from one station to the other, I find them to be pretty correct, as may be seen by my map of Egypt: which, besides the valley of the Nile, the Fyoom, and the Oases, includes the whole of the desert of the Red Sea, from Suez to thirty miles south of Berenice. Besides all those stations mentioned in the Itinerary, an intermediate one between Didyme and Afrodito is met with on the direct road from Coptos to Berenice, about four miles and a half to the northward of the latter. At Afrodito is a Latin inscription, formerly placed over the door, and commencing with a date which is unfortunately erased. The hydreuma and vicus Apollinis* are distinct, and stand at a short distance from each other; and

* Supposing this to be the case, I made some stay at the hydreuma, in order to search for the village, which I found by inquiring of a chasseur who lived in the valley. It contains upwards of four hundred and fifty houses.

the novum and vetus hydreuma are the last stations before reaching Berenice. This town stands on a small bay, at the extremity of a deep gulph, according to Strabo, the Sinus immundus, formed by the projecting point of Lepte Extrema, now Cape Nose, which has been erroneously laid down in some charts as an island. The inner bay that constituted the ancient port is now nearly filled with sand, and at low tide* its mouth is closed by a bar which is left entirely exposed.

The town was extensive, but the streets are not laid out with the same regularity as in its rival, the Myos-hormos, nor are the materials used in the construction of its houses selected with any care, being chiefly rude pieces of madrepore collected on the sea-coast. It has a temple towards the centre, dedicated to Sarapis, built of hewn stone, and consisting of three inner and three outer chambers, with a staircase leading to its summit, the whole ornamented with hieroglyphics in relief, in which may be traced the ovals of Tiberius and of Trajan. A few figures of the contemplar deities may also be traced on excavating the lower part, or wherever the stone has withstood the action of the atmosphere: for this has proved more prejudicial to its limestone walls than the saline and nitrous soil, in which the greater part of what now remains has been buried for ages.†

* It rises and falls about one foot.

† In excavating these chambers (for I did not attempt the

A road leads from thence to the Basanite mountain, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of those quarries is the Mons Pentedactylus, whose five cones are still more remarkable when seen from Berenice.

Following the coast from Berenice to Kossayr, the "several ports" mentioned by Pliny occur at short intervals, with land-marks to direct small vessels through the dangerous reef of rocks, whose abrupt discontinuance forms their mouth; but there are no remains of towns at any of them, except at Nechesia and the Leucos portus, the sites of which I have ascertained; the former in Wadee e' Nukkaree, the latter known by the name of E' Shoona, or "the magazine."

Nechesia has the ruins of a temple, and a citadel of hewn stone; but the Leucos portus is in a very dilapidated state; and the materials of which the houses were built, like those of Berenice, are merely fragments of madrepore and shapeless pieces of stone.

About half way between them is another small port, four miles to the west of which are the lead mines of Gebel e' Rosass; and a short distance to the northward is a small quarry of basanite, worked by the ancients.

portico), I found a Greek dedication to Sarapis, the head of a Roman emperor, either Trajan or Adrian, a small fountain, and some rude figures, probably ex votos.

The emerald mines are far less interesting than might be supposed. They have been successively opened by the ancient Egyptians, the Caliphs, the Memlooks, and the present pasha, but have not produced emeralds of any value. They lie in micaceous schist, and numerous shafts of considerable depth have been excavated at the base of the mountain: the largest extending downwards, at an angle of 37°, to the distance of about 360 feet, being 318 feet in horizontal length, and 215 in perpendicular depth.

To the south of Gebel Zabára is the extensive village of Sakayt, consisting of several miners' huts and houses: and independent of its mines, a temple excavated in the rock, and some inscriptions, render it peculiarly interesting to the antiquary. In the adjoining valley, called Wádee Nooqrus, which is only separated from Wadee Sakayt by a ridge of hills, is another similar village, whose houses are better built, and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

On the road from Contra Apollinopolis to the emerald mines are three stations. The first is small, and presents nothing interesting but the name of a Pharaoh, the brother of Amunoph III.: but close to the second is an excavated temple, founded and dedicated to Amun, by king Osirei, the father of Remeses II. Though small, its sculptures are of a very good style, and in the hall is an inte-

resting tablet of hieroglyphics, bearing the date of the ninth year of this monarch.

The temple consists of a portico, supported by four columns: a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each containing three statues. Many visiters have written Greek inscriptions on its walls, most of which are to Pan, but one is remarkable as being of the soldiers then quartered in the fortified station, whose thirteen names are inscribed on one of the columns of the portico.

In a chamber of the station is a block of stone, bearing an ex voto to "Arsinoe Philadelphe," the wife of Ptolemy Philadelphus, who founded the town of Berenice,* to which this road also led from the upper part of the Thebaid.

The third station presents nothing interesting; and between this and the Emerald mountain are no other ruins, though several wells once afforded a supply of water to those who passed on the road.

These are the principal objects of antiquity in the Ababdeh mountains; but I must not omit to mention the quarries of *Breccia verde* on the Kossayr road, and the numerous tablets of hieroglyphics and ex votos sculptured or written on the rocks between the well of Hamamát and the Wadee Foakheér, which last has received its name from the heaps of pottery that lie scattered about the extensive vil-

* "Berenice oppidum matris Philadelphi nomine."—Plin. vi. c. 29.

lage that once stood in the valley, and which, reckoning the different isolated portions of it, will have contained upwards of a thousand houses or huts of the miners, who worked in this part of the desert. It had a small temple of the time of Ptolemy Euergetes I.; and apparently a large well of water, but no fortified station.

During my stay on the coast of the Red Sea, I had occasion to observe the remarkable saltness of its water, and succeeded in ascertaining that it contained much more saline matter than the ocean. I have since been favored by Dr. Ure with the analysis of some water brought by me from Berenice, from which it results that the specific gravity is 1.035; that 1000 grains of water contain 43 of saline matter, of which about four grains are muriate of lime, with a little muriate of magnesia, and the remainder muriate of soda with a little sulphate of magnesia. The specific gravity of water of the open ocean in the same latitude is only 1.028, and contains not more than 36 grains of saline matter in a similar quantity.

Chapter VII.

HERMONTHIS.

On quitting Thebes, the first ruins worthy of notice are those of Ermént, the ancient Hermonthis. They consist of a small temple, dedicated to Mandoo by the celebrated Cleopatra, who is accompanied by Neocæsar or Cæsarion, her son by Julius Cæsar: a reservoir cased with hewn stone, appertaining to the temple; and a Christian edifice of the time of the lower empire.

The temple consists of an exterior court, formed by two rows of columns, connected by intercolumnar screens; a small transverse colonnade or portico, at right angles with the former; and the Naos, which is divided into two chambers.

Ptolemy Neocæsar and his mother have both the titles of Gods Philometores Philopatores; but the offerings are mostly made by queen Cleopatra, who is also represented adoring Basis, the sacred bull* of Hermonthis. Strabo states that Apollo and Jupiter were both worshipped here, and that the bull was also held sacred in this city; but by Apollo he must allude to Mandoo, not to Aroeris; and Jupiter was the Amun of the Thebaid.

* It is found on the reverse of the coins of the Hermonthite nome. Its head is depressed; that of Apis on the Memphite coins is raised.

In the sculptures at the back of the temple are the Camelopard and several Typhonian figures; and those of the interior are interesting in a mythological point of view,* but their style is very inferior, and proves that Egyptian sculpture had already approached the era of its downfall.

The Christian ruin was evidently a church of considerable size, being 75 paces by 33; and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected at a time when Christianity had become the established religion of the country; but though of a date considerably less remote than the neighbouring temple, it has suffered much more from the ravages of time and human violence.

Tuot, in Coptic Thouôt, the ancient Tuphium, lies on the opposite bank, in the district of Seleméëh, and is easily distinguished by its lofty minaret.

The only ruins consist of a small temple, now nearly concealed by the hovels of the villagers, who inhabit the few chambers that remain, and on one of the blackened walls I observed the name of Ptolemy Physcon. It presents little worthy of a visit, and will not repay the traveller for the trouble of an excursion from the river.

Crocodilopolis is the next town mentioned by

* As it is not the object of this work to enter into the details of the monuments, I do not detain the reader with any conjectures respecting the meaning of their sculptures.

Strabo on the west bank, after Hermonthis. Its site is uncertain; but it may have been at the Gebelayn, where the vestiges of an ancient town appear on the hill nearest the river; and where I observed some grottoes, whose paintings have long since been destroyed.

Tofnées is on the site of an ancient town, perhaps Aphroditopolis, as Asfoon of Asphinis; and in the plain, about two miles and three-quarters to the north-west of Esnê, is the small temple of E' Dayr ("the convent"), which appears to mark the position of Chnoubis.

Owing to the depredations of the Turks, who have removed the stones of this temple to build the manufactory of Esne, little now exists but a part of the side wall and one column, having the names of Ptolemy Euergetes with his queen Berenice, of Epiphanes,* and Antoninus Aurelius. On a former visit to this ruin, in 1822, I had the satisfaction of seeing it in a much better state of preservation, little being then wanting but the adytum itself. On the ceiling of the portico was represented the Zodiac, and though some of the blocks had fallen, the only sign which could not be discovered was that of Virgo.

It appears to have been founded by the third Ptolemy, but being left in an unfinished state, the

* Not Philopator, as M. Champollion supposes. The Ptolemies, as I have already observed, adopted the title of their predecessors to form the commencement of their own prenomens.

sculptures were afterwards completed by Epiphanes, Augustus, Adrian, and Marcus Aurelius, whose names occurred in different parts of the interior. On the southern wall Ptolemy Euergetes was represented, accompanied by a lion, in the act of smiting the chiefs of several captive nations,* whose names were arranged in a series of ovals below.

E'snê, or rather E'Sne,† in Coptic Sne,‡ was known to the Greeks and Romans by the name of Latopolis, from the worship of the Latus fish, which, according to Strabo, shared with Minerva the honors of the sanctuary. But the deity who presided over Latopolis was Chnouphis or Kneph, as is abundantly proved by the sculptures and dedications of the portico: which is the only portion of the temple now free from the mounds that have accumulated over the whole of the back part, and from the intrusion of modern habitations. The imposing style of its architecture cannot fail to call forth the admiration of the most indifferent spectator, and many of the columns possess an elegance and massive grandeur which are not surpassed by any of the ruins of ancient Egypt.

* Among these, M. Champollion reads the names of Armenia, Persia, Thrace, and Macedonia.

† Some write it Esneh, but it is not correct. Aboolfidda has Esna or E'sné.

‡ This name occurs in the hieroglyphics also, but generally written Tosne, or Shne, "a garden."



Drawn on the spot by J. G. Wilkinson.

INTERIOR O



On Stone by L. Haghe.

PORTICO OF ESNÉ.

London Hagbe Lith.r to the King Gate St Inns Lan P.d

urray, Albemarle Street.

Whatever may have been the date of the inner portion of this temple, the portico merely presents the names* of some of the early Cæsars; those of Tiberius Claudius Cæsar Germanicus, and Autocrator Cæsar Vespasianus, occurring in the dedication over the entrance; and those of Trajan, Adrian, and Antoninus, in the interior.

On the ceiling is a zodiac, similar to that of Dendera; and upon the pilasters, on either side of the front row of columns, are several lines of hieroglyphics, which are interesting from their containing the names of the Egyptian months. But these, as well as the general effect of this noble edifice, are now concealed from the view by a dismal brick wall; which, though it protects the cotton of the pasha, almost entirely excludes the light so necessary to enable the spectator to judge of the beauty of the interior.

Extensive mounds sufficiently prove the size and consequence of ancient Latopolis, but no other remains are now visible, except the stone quay on the east side, which is of Roman date, as is evident from the style of the building; though I may add, in confirmation of this conjecture, that Mr. Bankes is said to have discovered a Greek inscription upon it, mentioning the time of its erection.

Near the village of El Helleh, on the opposite

* Mention is also made of Thothmes III., by whom the original temple was perhaps founded.

bank, stood the small town of Contra Laton, whose site is marked by a temple of the time of Cleopatra Cocce and Ptolemy Lathyrus; but the sculptures were not completed till the reigns of Aurelius and Commodus.

It has a portico, twenty-three feet by nineteen, with four columns in front, and two in depth, beyond which are one central and two lateral chambers, the former ten feet by sixteen; and this last is succeeded by an inner-room, probably the sanctuary; but from the whole of the back part being ruined, its original extent is now doubtful.*

The carbonate of soda, natron, is found in the vicinity of El Helleh. The Ababdeh also bring from the eastern desert a talcose stone, called *hamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birám*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. The hamr is first pounded and sifted; and, after being moistened and mixed with brick-dust, is fashioned with the hand, and baked in a kiln heated to a proper temperature. But they have not yet become acquainted with the process of vitrifying

* I understand this temple has shared the fate of those of Hermopolis, Antinoe, Qow, part of Dendera, and of Karnak, Qoos, El Kab, E'Dayr, part of Edfoo, E'Sooan, Elephantine, and others, whose materials have been used to erect government buildings in their vicinity.

their pottery, and all the glazed earthenware used by them is imported from foreign countries.*

A short distance above El Qenán, and about fourteen miles from Esne, is an ancient quay of hewn stone; but I have not been able to discover any town of consequence in the immediate neighbourhood, to which it is likely to have belonged. Three miles beyond this, and a short distance from the river, is a ruined pyramid, called El Koófa. It is built in degrees, like the small pyramids of Geezeh, and is composed of limestone blocks, from the rock on which it stands, of irregular form and hewn with but little care. Though in a dilapidated state, twenty-five tiers still remain, and its total height, now reduced to thirty-five feet, may perhaps originally have exceeded fifty; the base being about sixty-three feet square.

Four miles farther to the southward is El Kom el ahmar, or "the red mound." It marks the site of Hieraconpolis, which, as Strabo informs us, was opposite Eilethyas; and though little now exists of the ancient buildings that once adorned the "city of the hawks," the name of the first Osirtesen suffices to establish their claim to a very remote antiquity. Near them is a large enclosure of brick, with double walls, of considerable height.

Opposite El Qenán commences the region of sandstone, whose compact and even grain induced

* An inferior kind is made at El Qaherah.

the ancient Egyptians to employ it in the erection of most of the large buildings in Upper Egypt.

A short distance from El Mahamíd is an isolated rock, which has been quarried at an early period, and on whose southern side the workmen have sculptured a few rude triglyphs.

Between this and El Kab stood a small peripteral temple, which has suffered the fate of all the interesting ruins of Eilethyas, and whose needless destruction necessarily excites our regret that Egypt still remains in the hands of a barbarian nation.* It was surrounded by a peristyle of square pillars, and resembled the temple of Kneph, at Elephantine, in its general plan, and even in the sculptures of the interior, where the king was represented offering to the sacred shrine of Ra. It was founded by the third Thothmes, and on one of the pillars was the name of Amunoph II., his son and successor.

El Kab is the modern name of Eilethyas. The town was surrounded by a large crude brick wall: and on the south side was another enclosure, furnished with doorways of masonry, which contained the temples, and a reservoir cased with hewn stone; and on the east was a vacant space of considerable extent, encompassed also by a strong wall, to whose summit led several spacious staircases, or

* Mohammed Alee has frequently given orders that these Vandalisms should not be repeated. We may hope he will do more, and put a stop to them.

inclined planes, as usual in the fortified towns of ancient Egypt.

The temples were on a small scale, but the style of the sculptures and the name of the second Remeses *cut in intaglio* over that of a more ancient king, served to indicate their antiquity, and consequently to enhance our regret at their demolition.

Amunoph II. and Pthahmen also added to the sculptures, but the original founder was the first Hakóris; whose hieroglyphics, *executed in bas-relief*, left no doubt regarding the fact of Remeses the Great having added his name at a subsequent period, and satisfactorily proved that this could not be the Hakóris of the twenty-ninth dynasty.

Ra shared with Lucina the worship of this city; but most of the dedications, in the sacred buildings that remain, only present the name of the goddess. The principal ruins consist of a small isolated chapel or naos, a short distance up the valley to the eastward, dedicated by Remeses II. to Ra: a Ptolemaic temple, partly built and partly excavated in the sandstone rock: and about a mile farther to the eastward, another isolated ruin, bearing the name and sculptures of Amunoph III. The dimensions of the chapel of Ra are only twenty feet by sixteen, and it consists of but one chamber. Ra is of course the principal divinity, and the Goddess of Justice holds the most conspicuous place among the contemplar deities.

The excavated temple was consecrated to Lucina

by Physcon or Euergetes II., the courts in front having been built at a later period by Ptolemy Alexander I.; who, with his mother Cleopatra, added some of the sculptures on the exterior of the subterranean chamber. The front court is composed of columns united by intercolumnar screens, and opens by a pylon on a staircase of considerable length, having on either side a solid balustrade of masonry: and on the face of the rock to the east of the inner court, is a tablet of the time of the second Remeses, who presents an offering to Ra and Lucina.

The temple of Amunoph III. stands about a mile from these to the eastward, in the same valley, between two and three miles from the river; and, from the circumstance of these ruins being but little known to travellers who visit El Kab, it may not be amiss to observe, that this building bears about 70° west of south from the ruined town of Eilethyas, and that the two above-mentioned, lying close to the left of the road, may be visited on the way.

This temple was also dedicated to the goddess of Eilethyas. It consists of a single chamber supported by four columns, eleven paces by nine, with a paved platform on three sides, and an open area in front, eight paces by seventeen, formed by columns, and intercolumnar screens; to which the pylon, connected with the body of the temple by a double row of columns, forms the entrance.

The subjects of the interior are mostly offerings

made by king Amunoph to the contemplar deities; and near the door are represented this Pharaoh and his father Thothmes IV. On one of the jambs of the door, the name of king Osirei has usurped the place of his ancestor's prenomen; and on the wall beyond is a tablet of the forty-first year of Remeses II., in which the fourth son of that Pharaoh, a priest of Pthah, is attending his father in the capacity of fan-bearer.

On returning from this ruin, and following the bed of the valley, nearly opposite the naos of Remeses, the geologist may examine the numerous ponds on whose brink crystallizes a quantity of natron, and which may be seen in greater abundance in a valley to the north of Mahamid.

But of all that Eilethyas now presents to the antiquary, nothing can equal, in point of interest, the grottoes in the mountain to the north of the ancient town.

The first sculptured tomb to the eastward is most interesting as a chronological monument, since it contains the names of several monarchs who reigned at the commencement of the eighteenth dynasty, from Amosis to Amunoph II.

Above this is a larger grotto, still in good preservation, containing coloured drawings relating to agricultural and other occupations of the early Egyptians; but the outlines of the figures and the subjects here detailed, though so highly praised

by modern travellers, are of a very inferior style, and would never have obtained similar encomiums from any one who had examined the private tombs in the mountain of Qoorneh. They are, however, by no means devoid of interest.

In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the car which is seen in the field, we are to infer that the owner of the land (who is also the individual of the tomb) has come to overlook them at their work. In the second line they reap wheat, barley, and doóra: the distinction being pointed out by their respective heights. In the third is the carrying, and *tritura*, or treading out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. But the doora or sorghum was not submitted to the same process as the wheat and barley, nor was it reaped by the sickle; but after having been plucked up by the roots, was bound up in sheaves, and carried to the area, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks which they forcibly drew through them.

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and

fowling and fishing scenes, the occupation of salting fish and geese, the wine press, boats,* a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

On the opposite side the individual of the tomb, seated with his wife on a handsome fauteuil, to which a favourite monkey is tied, entertains a party of his friends; the men and women, as usual, seated apart. Music is introduced, as was customary at all the Egyptian entertainments, but the only instruments here are the double pipe, *maces*, and harp.

The greater part of the remaining tombs are very imperfectly preserved; but some of them still present a few useful hints for the study of Egyptian chronology.

Those behind the hill are not worthy of a visit.

Edfoo, in Coptic Phbôou, or Atbô, is the ancient Apollinopolis magna. The whole of the interior of the temple is unfortunately so much concealed by the houses of the modern inhabitants, that a very small part of it is accessible, through a narrow aperture, and can only be examined with the assistance of a light. It appears to have been founded by Ptolemy Philometor, and completed by Physcon

* Even the *cangias*, or pleasure boats, of the Egyptians were of considerable size, furnished with at least twelve or fourteen oars, and besides a spacious cabin there was sufficient room to take on board a chariot and pair of horses, as we also see in those here represented. The *painted* boats of the Egyptians surprised the Arabs when they invaded the country.

or Euergetes II., his brother, by Ptolemy Lathyrus, Alexander, and the son of Auletes. The face of the temple itself, and the portico, have the names of Philometor and Euergetes, and on the abacus of the columns is the oval of Lathyrus, which again occurs, with that of his queen Cleopatra, on the exterior of the area and portico. On the towers of the propylon are the sculptures of Ptolemy the elder son of Auletes, and his sister Cleopatra *Tryphæna ;** Alexander I. having previously completed those of the wall of circuit, enclosing the back part of the temple, where we find his name, with that of his wife Cleopatra. In one compartment occur the figure and name of Berenice, and from her presenting an offering alone, we may conclude that this refers to the short reign of the daughter of Lathyrus, after the death of Alexander I., though the titles "royal wife" and "sister of Alexander" would seem to relate to the queen of the second of that name ; or to imply that Alexander I. had married his own sister, who at all events survived him. The small figures at the corner of the western propylon have been added at a later period, and are accompanied by the name of Tiberius Claudius Cæsar.

The general effect of this grand edifice is exceedingly imposing, and from the state of its pre-

* We do not find her with this cognomen in ancient authors; but it occurs in the hieroglyphics.

servation it is capable of giving a very good idea of Egyptian temples: the respective proportion and distribution of the different parts:* their exterior appearance when entire; and the strength of those formidable citadels, which, while they served as a protection to the town, commanded the respect of the inhabitants, and effectually prevented or defeated any attempts of the disaffected to dispute the authority of their priestly rulers. The god Hat,† or Hor Hat, who is the same as the Agathodæmon, so frequently represented by the winged globe, is the deity of Edfoo; and we learn from the small temple, (one of those buildings attached to the principal edifice, which are styled by M. Champollion "lying-in chambers)," that Hathor, the Egyptian Aphrodite, with the god Hor Hat, and their son Hor-senet-to, "Horus the support of the world," or "of the *two regions* ‡ (of Egypt)," formed a triad §

* There is, however, a slight difference in the general plan from that of other temples, owing to the addition of an exterior court enclosing the back part of the building.

† In my Materia Hieroglyphica I had been misled in the name of this god, by the initial letter, which I had supposed to be a *t*, but which I since find is an *h*, being found in the name of Ptha*h*.

‡ I have authority for translating it thus as well as "*the world*," having found it used in the following sense, "Lord of all the *regions* of the Gentiles, the *region* of the southern country, and the *region* of the northern country." *To* is, however, the world in Coptic.

§ The idea of these triads belongs exclusively to M. Champollion, from whom I have borrowed the above observation. I have been led to acquiesce in his opinion from finding invariably the

that was worshipped in this city; but the honors paid to the crocodile by Ombos, Silsilis, and other neighbouring towns, were, if we may believe Strabo, never acknowledged by the inhabitants of Apollinopolis.

The smaller building was also erected by Ptolemy Physcon and Lathyrus, and consists of two chambers, with a peristyle of pillars. It had an area in front, which has lately suffered from the depredations of the Turkish miners, though the stones *quarried* from it still remain unused, a counter order having been received to stop the erection of the manufactory, for which this temple has thus been so unnecessarily disfigured.

Halfway from Edfoo to Gebel Silsili is a ruined town on the east bank, once fortified with a wall, flanked by round towers, but not of very ancient date, and apparently throughout of Arab construction. It *may* have been the site of another Pithom or Toum.

At Hágar or Gébel Sílsili—the "stone," or "mountain of the chain,"*—in Coptic Golgl, are extensive quarries of sandstone, from which the blocks used in erecting the greater part of Egyptian

triad of Thebes—Amun, Maut, and Khonso—composed of the same persons wherever it is met with.

* A pretended tradition records the stoppage of the navigation of the river by *a chain*, which the jealousy of a king of the country had ordered to be fastened across it. Arab kings have invariably been introduced, like the gods of Greek fables, whenever any *dignus vindice nodus* presented itself.

temples were taken. On the eastern side of the Nile, and near the commencement of the quarries, stood the ancient town of Silsilis; of which nothing now remains but the substructions of a stone building, probably a temple. On this bank the quarries are very extensive, but less interesting to the antiquary than those on the west: where, in addition to the quarries themselves, are several curious grottoes and tablets of hieroglyphics, executed in the early time of the Pharaohs of the eighteenth dynasty.

It is not by the size and extent of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians: but these quarries would suffice to prove the character they bore, were the gigantic ruins of Thebes and other cities * no longer in existence. And safely may we apply the expression used by Pliny, in speaking of the porphyry quarries, to those of Silsilis: "quantislibet molibus cædendis sufficiunt lapidicinæ." †

The first grotto to the north consists of a long corridor supported by four pillars cut in the face of the rock, on which, as well as on the interior wall, are sculptured several tablets of hieroglyphics, bearing the names of different kings. It was com-

* Pliny affirms that in the time of Amasis Egypt contained 20,000 cities, and that in his time many still existed, though few of them of any consequence.—lib. v. c. 9.

† Lib. xxxvi. c. 7.

menced by the successor* of the third Amunoph, the ninth Pharaoh of the eighteenth dynasty, who has here commemorated his defeat of the Kush, or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation, a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part the monarch is seen receiving the emblem of life from the god Amun Ra.

Other of these tablets are of the time of Remeses II., of his son Pthahmen, and of Pthah-men-Se-pthah, the first king of the nineteenth dynasty, and in an historical point of view are exceedingly interesting; particularly from the mention of assemblies held in the thirtieth, thirty-fourth, thirty-seventh, and forty-fourth years of Remeses the Great: from the presence of the name of Isinofri, the queen of Pthahmen, being the same as that of his mother, the second† wife of Remeses: and from their relating to other of the sons of that conqueror. Indeed, it would appear from one of these that the fourth son of this Remeses, whom

* M. Champollion calls him Horus, no doubt from the hawk, but I do not pretend to decide upon his phonetic name.

† Unless queen Isinofri be the same as Nofri-ari.

M. Champollion styles Schahemkeme,* was by his second wife Isi-nofri: though, which is singular, we find all his twenty-three sons† in the procession of the Memnonium, on which monument the name of his first queen, Nofri-ari, alone occurs. It is, however, possible that these were not introduced till the *latter* part of his reign; and as his coronation, at which ceremony his first queen is represented on the walls of the same building, necessarily occurred at the *beginning* of it, this difficulty is partially cleared up.

But M. Champollion will pardon me for observing that the prince Shamakêmi, who was high-priest of Pthah, could never have been the same as the successor of Remeses the Great, who was his thirteenth son, and who bore the name of Pthahmen,‡ "the beloved of Pthah," previous to, and

* I am not yet certain if the group called by M. Champollion Keme, or Egypt, refers to the name of the country or to the east bank only; but even if so, this name can only read Shamakemi, or Sha-em-kêmi (Sha-m̀-kêmi).

† At E'Sooan, on one of the rocks, is a tablet representing this king in presence of Kneph (Chnoubis), accompanied by his second wife Isinofri, and his fourth son; beneath which are his first son Remeses, his favourite daughter (whose name, however, I cannot read, with M. Champollion, Bathianti), and his thirteenth son and successor Pthahmen. May not Nofri-ari have, at a later period, changed her name into Isi-nofri?

‡ Pthahmai and Mai Pthah signify "the love of Pthah," Pthahmen "beloved of Pthah." I frequently find Mai-Amun and Amun-mai used synonymously; the former implies "the love of Amun," the latter "beloved of Amun," upon the authority of

after his accession, the title "chosen of truth" being merely added to complete his nomen.

These tablets, like similar ones at E' Sooan, show that the stones used in the construction of different Egyptian buildings were taken from the quarries in their vicinity; but it must be observed that various other parts of these sandstone strata afforded their share of materials, as may be seen from the numerous quarries about El Hellál and on the way to Silsilis, though but trifling when compared with the extensive ones of this mountain. The earliest Egyptian edifices were principally erected of limestone, which continued in use occasionally, even in Upper Egypt, till the commencement of the eighteenth dynasty; though the Pharaohs of the sixteenth had already introduced the sandstone of Silsilis to build the walls and colonnades of the larger temples; and its fitness for masonry, its durability, and the evenness of its grain became so thoroughly appreciated by their architects during the eighteenth and succeeding dynasties, that it was from that epoch almost exclusively used in building the monuments of the Thebaïd. But as its texture was less suited for the reception of color than the smoother limestone, they prepared its surface with a coat of calcareous composition, which, while it prevented the stone from imbibing an un-

the Rosetta stone; though I am inclined to give them both the same meaning, "the love of Amun."

necessary quantity of color, afforded greater facility for the execution of the outlines. The subjects when sculptured, either in relief or intaglio, were again coated with the same substance to receive the final coloring: and the details of the figures and of the other objects could thereby be finished with a precision and delicacy, in vain to be expected on the rough and absorbent surface of the sandstone.

Their paint was mixed with water, the reds and yellows being apparently ochre, but the greens and blues were extracted from copper, and though of a most beautiful hue, the quality was much coarser than either of the former, or their lamp black; and indeed so carefully were those three prepared, that I have been enabled to form cakes of what remains after a lapse of three thousand years, which might yet be employed in representing on paper the color of figures copied from Egyptian ruins.* The white appears to be a very pure lime, reduced to an impalpable powder; and the brown, orange, and other compound colors, were simply formed by the combination of some of the above. Owing to their being mixed with water, they necessarily required some protection, even in this climate, against the contact of rain; and so attentive

* Lest the reader should suppose I had defaced any of the figures in the ruins, I may as well state that those colors were all taken from the fallen stones in the tomb opened by Belzoni, where a sufficient number still remain to enable any future traveller to make a similar experiment.

were the Egyptians to this point, that the interstices of the blocks which form the roofs of the temples, independent of their being well fitted together and cemented with a tenacious and compact mortar, were covered by an additional piece of stone let into a groove of about eight inches in breadth, extending equally on either side of the line of their junction.*

However the partial showers and occasional storms in Upper Egypt might affect the state of their painted walls, it was not sufficient to injure the stone itself, which still remains in its original state, even after so long a period; except where the humidity, arising from earth impregnated with nitre, has been attracted through its granular texture, as is here and there observable near the ground at Medeénet Haboo, and in other ruins of the Thebaid. But exposure to the external atmosphere, which here generally affects calcareous substances, was found not to be injurious to the sandstone of Silsilis, and, like its neighbour the granite, it was only inferior to limestone in one respect, that the latter might remain buried for ages without being corroded by the salts of the earth; a fact with which the Egyptians, from having used it in the substructions of obelisks and other granitic monuments, were evidently well acquainted.

* I have had occasion to mention this before. It may be seen on the roof of the inner area of the palace of Remeses III. at Medeénet Haboo.

Beyond the grotto above-mentioned are others of smaller dimensions, that have served for sepulchres, and bear the names of the first monarchs of the eighteenth dynasty: among which I observed those of the first and third Thothmes, and of the queen who erected the great obelisks of Karnak. The few sculptures found in them relate to offerings to the deceased, and some of the usual subjects of tombs; and on a rock in the vicinity I noticed the name of a very ancient king, Remai, but not attached to any tablet or other hieroglyphical subject. To the south of these again are other tablets and chapels of very elegant form. They are ornamented with columns, having capitals resembling the lotus bud, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first, which is much destroyed, was executed during the reign of Osirei I., father of the second Remeses; the next by his son; and the third, which is the most northerly, by Pthahmen, the son and successor of the same Remeses. The subjects of the two last are very similar, and their tablets date in the first* year of either monarch. In the chapel of Remeses, the king makes offerings to Amunre, Maut, and Khonso, the Theban triad; and to Ra,† Pthah, and Hapimoou (the god Nilus); the

* Not "the fourth year, tenth of Mesore," but "the first year, the third month of the waters (or Epiphi), the tenth day." That of Pthahmen is dated "the first year, the second month of the plants (or Paopi), the fifth day."

† This name of the sun is written Re, but pronounced Ra.

other contemplar deities being Savak, Mandoo, Osiris, Io, *Justice*, Tafne, Seb or Saturn, Thothmoo, Khem, Athor, Thoth, Anouke or Vesta, and a few others whose name and character are less certain. In the principal picture Remeses presents an offering of incense to the Theban triad, and two vases of wine to Ra, Pthah, and the god Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis, and that he usually bears lotus plants and *hydriæ*, or the various productions of Egypt, rather as an ornamental device at the *base* of the walls in certain parts of the temples, or on the thrones of statues; alluding perhaps to his being the origin and support of all, and the cause by which all things are produced into existence,* and nourished when created.

Isinofri, the queen of this Pharaoh, also presents two sistra to three of the contemplar deities; and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt. Some small tablets occur at the side of these chapels; one of them of the time of Amu-

follow the latter in order to render the analogy between it and Pharaoh, Phrah, of the Hebrew, more striking.

* This idea is expressed in the hieroglyphics over his name at Silsilis. He was also considered the father of the gods of Egypt, as may be seen in my Materia Hieroglyphica, Pl. 42, No. 2; a fact which, as M. Champollion observes, is noticed by Cicero.

noph I., second monarch of the eighteenth dynasty: others of Pthahmen; and a larger one of Remeses III., offering to Ra and Nilus.

The particular honor, however, thus paid to the deity of the Nile, at the quarries of Silsilis, was not perhaps merely owing to the narrowness of the river, which, as M. Champollion observes, "seems to make a second entrance into Egypt, after having burst through the mountains that here oppose its passage, as it forced its way through the granite rocks at the cataract;" but also to its being the place where the blocks cut from the quarries were committed to the charge of the river god, when placed upon the rafts * or boats that conveyed them to their place of destination for the erection of the temples.

But Savak, the deity of Ombos, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombos and Lord of Silsilis are frequently found alternating in the stelæ of these quarries.

Kom Ombo, the ancient Ombos, in Coptic Mbo, is about sixteen miles from the mountain of the *chain*. The ruins there consist of a temple, founded

* It does not however appear that they conveyed the larger masses of granite for the obelisks and colossi by water; these seem to have been taken by land; and Herodotus, in mentioning one of the largest blocks ever cut by the Egyptians, says it was conveyed from Elephantine, or rather Syene, by land, during the reign of Amasis, to the vicinity of Saïs, and that it employed two thousand men for three years.

in the reign of Ptolemy Philometor, continued by his brother Physcon, who is introduced as usual with his queens, the two Cleopatras, and finished by Auletes or Neus Dionysius,* whose oval having been placed at a later period over the Greek inscription of Philometor, before the western adytum, led me, on my first journey in 1822, in common with other visiters to this temple, to suppose the hieroglyphic name of this monarch that of a Philometor. I have, however, satisfactorily ascertained, by a subsequent examination of the two, that the Greek refers to the original founder, and that, as the hieroglyphics of Auletes have been added long afterwards, these two can no longer be considered parallel inscriptions. The translation of the Greek is as follows: "For the (welfare of) king Ptolemy and queen Cleopatra, his sister, gods Philometores, and their children, the infantry, cavalry, and the others (stationed) in the Ombite nome (have erected) the adytum to the great god Aroeris Apollo, and to the contemplar gods, for their benevolence towards them."

Savak shared with Aroeris the worship of Ombos, of which he was more particularly the guardian and protecting deity; and his name is always found in the dedications throughout the temple in conjunction with that of the hawk-headed god. On the under surface of some of the architraves of

* M. Champollion supposes this to be Lathyrus or Soter II.

the portico, the figures have been left unfinished, and present a satisfactory specimen of their mode of drawing them in squares, as was the usual custom of the Egyptian artists.

The circumstance of this building having a double entrance and two parallel sanctuaries, (in which respect indeed it is singular among the existing temples of Egypt,) was owing to the equal honors therein paid to the two divinities, the god of the temple itself and the protecting deity of Ombos; but the appearance of the two winged globes over the exterior of the portico, instead of injuring, rather adds to the effect; nor is the distribution of the parts of the interior deranged by this unusual innovation. The sanctuaries themselves have been destroyed, and the position of the back walls can no longer be traced; but several small chambers in the front of the naos still remain, as well as the greater part of the portico or pronaos.

The other ruin, which stands on an artificial platform, towering above the river, appears to have been dedicated to the crocodile-headed god Savak by Ptolemy Physcon; but the sculptures rather require it to have been, as M. Champollion supposes, an edifice "typifying the birth-place of the young god of the local triad.*" The grand

* I avoid as much as possible entering upon the subject of Egyptian mythology, which is yet to be studied and understood before it can be satisfactorily explained.

gateway at the eastern extremity, for it stood at right angles with the other temple, bears the name of Auletes, by whom it was completed. It is, however, now in so ruinous a state, that little can be traced of its original plan; but the pavement is discernible in many places, laid upon stone substructions, which extend considerably below it; and some of the walls of the chambers, composing the interior of the naos, are partially preserved. And from the fragments of columns, whose capitals resembled those of the portico of Dendera, we are enabled to ascertain the site of a grand hall which once adorned it.

The sacred precincts of the temple were surrounded by a strong crude brick enclosure, much of which still remains; but from its crumbling materials and the quantity of sand that has accumulated within it, the buildings now appear to stand in a hollow: though, on examination, the level of the area is found not to extend below the base of the wall.

On the eastern face of this enclosure is a stone gateway, which bears the name of the third Thothmes, and of the queen who erected the great obelisks of Karnak, and is dedicated to Savak, the Lord of Ombos. And this satisfactorily proves that though the ruins only date after the accession of the Ptolemies, or from about the year 173 to 60 B. C., there had previously existed a temple at Ombos of the early epoch of the Pharaohs of the

eighteenth dynasty, demolished, no doubt, at the time of the Persian invasion.

The mounds of the town and remains of houses extend considerably to the east of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt.

I observed several rounded stones of porphyry, and other primitive substances scattered in different directions amidst these ruins, which must have been brought from the interior of the eastern desert; but for what purpose it is difficult to decide. The same species of stones lie in great abundance* on the *hager* or sandy plain to the west of the mounds of Dendera,† some of which appear to have been ranged in a regular line, to check the force of the water-courses, that run from the hills towards the town, while others are scattered in confusion over an open space.

Soon after passing Edfoo, the valley of the Nile

* It seems very improbable that they were brought to the *hager* of Dendera by the hand of man, and must therefore have been carried *across* the present bed of the river, and *up* the slope of the western desert at a very remote period, which could only be at the time of, or previous to, the deluge of Noah.

† In the mountains south-south-east of Dendera are limestone quarries and a few rude grottoes without sculpture; but in the vicinity is a hill, about a mile to the north-west of them, in which are sunk numerous tombs of the inhabitants of Tentyris. I do not know if they have ever been opened by any Europeans, nor was I aware of their existence till my return from Thebes in 1831, when they were mentioned to me by Mr. Turnbull Christie, who had observed them during a geological excursion to the mountains.

is confined within very narrow limits, and though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the south. The general features of the country begin to resemble Nubia, and this singularity of character is increased by the appearance of the water-wheels that occur at short intervals, instead of the pole and bucket of Egypt, and being generally protected from the sun by mats, they remind the traveller that he has already reached a warmer climate. On several of the heights are small towers, particularly on the east bank; and here and there are quarries of sandstone once worked by the ancient Egyptians.

The junction of the sandstone and granites is observed about two-thirds of the way from Ombos to E'Sooan, in the vicinity of El Khattára; from which point the former continues at intervals to present itself over the syenite, and other primitive beds, as at E'Sooan and in Nubia.

Three miles south of this village, and on the west bank, is an isolated hill, in which are a few quarries; and near the river are the remains of a staircase and vestiges of building.

E'Sooan, the ancient Syene, in Coptic Souan, which signifies "the opening,"* lies in latitude 24° 5′ 30″. It presents but few ruins of the ancient city, except some granite columns of a late date, and the sekos of a small temple, with the shattered

* Related to the Arabic word souan, "an open space."

remains of an outer chamber and of a portico in front. The only name now found in this building is of Nero (Nerros), but on a former visit I also observed that of Domitian. It was supposed by late travellers to have contained the well of Strabo, in which the rays of a vertical sun were reported to fall during the summer solstice; a circumstance, (says the geographer) that proves this place "to lie under the tropic, the gnomon at mid-day casting no shadow."

But though some excavations have been carried considerably below the pavement, which has been *torn up in search of* the tropical well, no other results have been or are likely to be obtained than that this sekos was a very improbable site for such an observatory,* even had it ever existed; and that Strabo was strangely misinformed, since the Egyptians themselves could never, in his time, have imagined this city to lie under the tropic; for they were by no means ignorant of astronomy, and Syene was, even in the age of Hipparchus, very far north of that line.†

* A well would have been a singular kind of observatory, especially if the sun *had* been vertical; and if Strabo saw the meridian sun in a well, he might have made up his mind he was not in the tropic. Pococke supposed the aperture in the roof of this temple to have been for astronomical purposes, but windows are common of this form and in this situation in Egyptian buildings.

† The obliquity of the ecliptic was then, B.C. 140, about 23° 51′ 20″.

Unfortunately, the observations of ancient Greek writers on the obliquity of the ecliptic are not so satisfactory as might be wished; nor are we enabled, especially as La Grange's theory of the annual change of obliquity being variable is allowed to be correct, to ascertain the time when E'Sooan *might* have been within the tropic;* a calculation or traditional fact, in which, no doubt, originated the erroneous assertion of Strabo.

The wall projecting into the river, opposite the south end of the modern town, is not, as has been supposed, of Roman,† but of Arab construction, and has apparently formed part of a bath. And in one of the arches, on the north side, is a Greek inscription, relating to the rise of the Nile, brought from some other building.

The Saracenic wall, whose foundation dates at the epoch of the Arab invasion by Amer, the lieutenant of the caliph Omer, still remains on the south side of the old town, beyond which are the nu-

* The secular variation, according to one calculation, gives 4400 years; according to another, 3800; or, if Hipparchus was correct, about 3150 years from the present time; but as the diminution has been always variable, all similar calculations must be uncertain. The Egyptians and Chaldeans, having observed this diminution of the obliquity, supposed the ecliptic had formerly been perpendicular to the Equator; and it has been suggested that the great age assigned to the world by these people was founded on this hypothesis.

† It was thought by some to have been a bridge. Aurelius Victor indeed mentions bridges thrown over the Nile by Probus, but his authority is of little weight, though he flourished within seventy years after the death of that emperor.

merous tombs, mostly cenotaphs, of the different shekhs and saints of Egypt. But this cemetery is of little interest to the traveller, except from the Cufic inscriptions on the tomb-stones that stand within its precincts, and principally towards the southern extremity. Their epitaphs are of the earlier inhabitants of E'Sooan, and bear different dates, from about the commencement of the third to that of the fifteenth century of the Hegira. And I have here, as on many other occasions, had reason to observe, that in Cufic inscriptions, the oldest was the most simple style, that the letters were totally devoid of ornamental flourishes, and were even nearer in form to the Arabic of the present day, than those which came into use about the year 300 of the Hegira, and that they gradually assumed a more complicated character, particularly after the commencement of the succeeding century. They begin—"In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith.* Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription.

The mosk of Amer here, as well as at Fostat (old Cairo), presents merely round arches, in imitation of the Greek or Roman style of building, in vogue at

* The formula of the belief of the early Moslems ran in this manner:—"I bear witness that there is no deity but God alone; he has no partner, and that Mohammed is the servant and apostle of God."

the period of the Arab invasion; but it is not altogether improbable, that an attentive examination of the ancient Saracenic remains around this cemetery might lead to the discovery of the earliest specimens now existing of the pointed arch; which was evidently employed in Egypt some time previous to the accession of the Fatemite dynasty, and consequently long before it was known in any part of Europe.*

The assertion of some antiquaries that the pointed arch was the invention of our English ancestors, cannot be the result either of minute or unbiassed investigation; and it will be admitted by every man of sound judgment, that we are indebted for our knowledge of Saracenic architecture to its parent countries, Syria and Egypt. Indeed, is it reasonable to suppose that we can claim the credit of having invented, as late as the thirteenth century, what was already in common use in those countries, at least as early as the year 879 A. D.? a fact which I can, without fear of contradiction, assert, from a careful examination of a mosk supported and ornamented by pointed arches, and erected at that time by Ahmet ebn e' Tooloon,† and which, with its Cufic inscriptions, bearing the date

* The pointed arch dates in England as late as 1200 A. D.; that is, after the fall of the Fatemite and the accession of the Eyoobite dynasty of Egypt.

† The wooden pulpit and the dome, over the font in the centre of the quadrangle, are of the Melek Munsoor Hesam e'deen Lageen, and bear the date 696 of the Hegira, in Arabic characters.

265 of the Hegira, still exists in the Egyptian metropolis. Indeed were the date not present to decide the question, the style of the Cufic would at once point out, to any one conversant with that character, and with the different form it assumed at subsequent epochs, the antiquity of those inscriptions; and, as in the case of the Meqqeeas, or Nilometer, at the Isle of Roda, which is also constructed with pointed arches, remarkably well built with a central or key stone, would suffice to prove they were of an era anterior even to the accession of our Norman dynasty.*

A short distance from the cemetery of E'Sooan is a small bank of that diluvial deposit so frequently seen on the road to Philæ, and which is worthy of the notice of the geologist from its abounding in shells,† and from its having several blocks of granite lying upon its upper surface.

The position of that cluster of rocks through which the road leads to Philæ, and in which the principal granite quarries are situated, surrounded on one side by the cataracts, on the other by an open space separating them from the range of mountains to the eastward, on the south by the channel of Philæ, and on the north terminated by

* The mosk of Soltan Hakem has also pointed arches, with an inscription bearing the date 393 A. H. or 1003 A. D., the seventh year of his reign. Vide pp. 299, 302, and 312.

† I am not certain that these shells are not the same as those found in the Nile.

the town of E'Sooan itself, no doubt gave rise to the following passage of Pliny, which at first sight appears so singular: "Syene, ita vocatur *peninsula*;"* since we find that ancient authors frequently used the terms peninsula and insula in the same sense as our word isolated, which we might justly apply to the rocks of Syene.

The most interesting objects in the neighbourhood of E'Sooan are the granite quarries; and in one, that lies towards the south-east of the Arab cemetery, is an obelisk, which, having been broken before it was entirely detached from the rock, was left in the quarry. An inclined road leads to the summit of the hill to the south-east, and descending on the other side you pass a fallen pillar, bearing a Latin inscription, which states that "new quarries had been discovered and worked, in the vicinity of Philæ, during the reigns of Severus, and Antoninus (Caracalla), and his mother Julia Domna;† and that this hill was under the tutelary protection of Jupiter-Hammon-Cenubis (or Kneph), and Juno" (or Saté), the deities of Elephantine. Besides these, several of the rocks about E'Sooan bear the evident appearance of having been quarried; and the marks of the wedges and the numerous tablets about this town, Elephantine, Philæ, and Biggeh, announce the removal of the blocks, and the reign of the Pharaoh

* Lib. v. c. 9. The rest of this passage relating to its extent is doubtful, and varies in different MSS. A similar expression has been applied to the hill on which the pyramids stand.

† Geta's name has been erased.

by whose orders they were hewn. Many of them are of a date previous to and after the accession of the eighteenth dynasty, while others bear the names of later monarchs of the twenty-sixth, immediately before the invasion of Cambyses; but some merely record the victories of their authors over the enemies of Egypt, or the ex votos of pious visiters.

The nature of the rocks about Syene is not, as might be expected, exclusively syenite, but on the contrary consists mostly of granite, with some syenite and a little porphyry; the difference between the two former being this,—that syenite is composed of feldspar, quartz, and hornblende, instead of mica, or solely of feldspar and quartz; and granite of feldspar, quartz, and mica; though many of the rocks here contain all the four component parts, and from their differing considerably in their proportions afford a great variety * of specimens for the collection of a mineralogist.

Many of the inhabitants of E'Sooan are descendants of the garrison left there by Soltán Seléem, and have retained with the arms the pride of their Turkish ancestors. The environs of the town are sandy and barren, producing little else but palms; grain, and almost every kind of provision, being brought, as Aboolfidda observes, from other parts of the country. But the dates still retain the reputation they enjoyed in the time of Strabo; and the

* They, however, yield in number to the granites of the mountains between the Nile and Red Sea, to the north of the Kossayr road.

palm of Ibreem* is cultivated and thrives in the climate of the first cataract. Dates, indeed, are among the principal exports of E'Sooan, and senna, charcoal, henneh,† wicker baskets,‡ and a few slaves from the interior, from Abyssinia, and Upper Ethiopia, are sent from thence to different parts of Lower Egypt.

Opposite E'Sooan is the island of Elephantine, now called Gezeeret E'Sooan, and in Nubian Sooan ártiga, or "the island of E'Sooan."

It will be observed that E'Sooan is the same as the Coptic or Egyptian name with the Arabic article; but as it is usual for the Arabs to subject their article to an ellipsis, for the sake of euphony, in words commencing with certain letters, the *l* is omitted, and this name is pronounced E'Sooan, in preference to El Sooan; as in E'Sioot, E'Khmim, E'Sneh, E'Shmoonayn, and others; in all of which the original Egyptian name may be easily traced,—Sioot, Khmim, Sne, and Shmoun B̄.*

* The best dates are the Ibreémee. The tree differs from the Egyptian palm, and is easily distinguished by the more soft and pliable nature of its leaves, as well as the superior quality of its fruit. The palm is reared from shoots; those produced from the stone, in spite of cultivation, bearing bad and wild fruit.

† The pounded leaves of the Lawsonia spinosa et inermis of Linnæus, which give a red dye, used in the toilette for staining the nails and parts of the hands and feet, and even the beards of the other sex.

‡ Another kind of basket is made at El Qaherah of the stalks of the henneh, which is much grown about Belbays. The cultivated henneh is not suffered to rise to a tree, or to blossom, but is cut down twice a year.

One of the most conspicuous ruins in Elephantine is a granite gateway of the time of Alexander, the entrance to some edifice now entirely demolished. Near it, to the northward, was the small but interesting temple of Kneph or Chnubis, who presided over the inundation, and was particularly adored in the vicinity of the cataracts. It was erected by Amunoph III., the eighth Pharaoh of the eighteenth dynasty, about the year 1430 B.C., who was represented in the interior with his queen, making offerings to the sacred ark of Kneph. In the upper part of the picture the monarch was received by the deity and the goddess Saté.† It consisted of but one chamber, around which was an exterior peristyle of square pillars, raised on a solid pavement, with round columns at either front, one of them bearing the name of Remeses IV., sculptured at a later period.‡ Near it was a mutilated statue of red granite, and an altar dedicated to Ammon, whom the Romans confounded with the ram-headed deity Kneph.

A Christian ruin stood a little distance to the north of this edifice; and a short walk to the west-

* The termination *ayn* is the dual in the Arabic, as the *B* implies two in Coptic. The modern Arabs have committed an error in this name by pronouncing it Oshmoonayn.

† Copies of this, and of other subjects from Elephantine and Nubia, are given in the hieroglyphics of the Royal Society of Literature.

‡ Repairs, or additions, made by Osirei, were recorded in a line of hieroglyphics on the west side of the temple.

ward, was a portion of another interesting temple: but the whole of these were destroyed, a few years since, by Mohammed Bey, the pasha's deputy, to build a pitiful palace at E'Sooan. The upper chambers of the Nilometer suffered the same fate, but I was fortunately in time to observe, and copy from the hieroglyphics on those walls, the name of the island, which was represented by the figure of an elephant.* The oval there was of a Cæsar; but it is probable that these parts were added, or at least sculptured, after the erection of the staircase that served for the Nilometer, as this was evidently the one seen by Strabo,† and as it contains inscriptions recording several of the inundations from the reign of Augustus to that of L. Septimius Severus.‡

At the landing-place, which ascended between two walls, near the sycamore tree to the north of the Nilometer, are two river gods of Roman workmanship, but now nearly buried by the alluvial deposit of the Nile, and much defaced.

* By the ancient Egyptians it was written differently.

† The expression of Strabo, "monolithos," presents no difficulty, being applied also by the same author to the reservoir of Abydus and the labyrinth. Pliny gives the name "well" to this building, but he never visited it.

‡ I regret that, being obliged through indisposition to return from Upper Egypt, I was unable to continue my researches there on the rise of the Nile and the present increased elevation of the bed of the river, as well as my intended journey through Nubia to Meroe.

Elephantine had a garrison * in the time of the Romans, as well as in the earlier times of the Persians † and Pharaonic monarchs; and it was from this island that the Ionians and Carians, who had accompanied Psamaticus,‡ were sent forward into Ethiopia, to endeavour to bring back the Egyptian troops § who had deserted.

The south part of the island is covered with the ruins of old houses and fragments of pottery, on some of which is Greek writing in the running hand; and the Nubian peasants who live there sometimes find small bronzes of rams, coins, and other objects of antiquity, in removing the nitre of the mounds which they use for agricultural purposes.‖

I do not, however, suppose that this island was inhabited at a very early period by natives of Ethiopia, nor does the account given by Herodotus of Cambyses sending the Ichthyophagi of Elephantine to accompany his spies, imply that they were actually of that country, as he merely states that

* "The garrison of three cohorts, which were stationed at Syene, Elephantine, and Philæ."—Strabo, lib. xvii.

† Vide Herodot. ii. c. 30.

‡ The inscription at Aboo Simbel says that Psamaticus had come as far as Elephantine, and that it recorded the journey of the troops up the country.

§ The country of these Automoles was, according to Herodotus and Strabo, beyond Meroe. The latter calls them Sembritæ, or strangers, in which we may perhaps trace the Egyptian words shemmo, "a stranger," and beri, "new."

‖ Conf. Plin. lib. xix. c. 5.

they were *acquainted with* the Ethiopian language.* It is, however, not impossible that the modern inhabitants may be partly descended from the Nobatæ, who, according to Procopius, were prevailed upon by Diocletian to settle in Elephantine; that city and the territory on either bank being given them, on condition that they should protect the frontier from the incursions of the Blemmyes.†

Pliny, Seneca, and Procopius, all appear to agree in giving the name of Philæ to this as well as the sacred island above the cataract. Pliny indeed mentions four of that name,‡ probably Philæ, Biggeh, Sehayl, and Elephantine; though the hieroglyphics do not support him in this statement, Philæ alone having the name of Pailak or Ailak.§

Besides its temples, the city of Elephantine was adorned with quays, and other public edifices, on the same grand scale as the sacred island of Philæ; and this assertion of Strabo‖ is fully confirmed by

* Lib. iii. s. 19. Indeed, in another place, (lib. ii. s. 29,) he expressly states that the country inhabited by the Ethiopians commenced beyond Elephantine to the south.

† Procop. i. c. 19. We find from an inscription at Kalábshee (Talmis), that the Nobatæ extended their conquests a considerable distance to the southward, and that their king Silco assumed the title of "monarch of all the Ethiopians."

‡ Plin. lib. iv. c. 9, "in adverso insulæ iiij Philæ, ccccccm pass. à Nili fissurâ."

§ The p, or ph, being the Egyptian article. This proves that Phil, or Feel, "the elephant," cannot be the origin of the name of Philæ.

‖ Taking his terms as convertible. The expression "of equal

the extent and style of the buildings that border the river to the south of the Nilometer. The quay is of Ptolemaic or Roman date, and contains many blocks taken from more ancient edifices.

Seháyl is an island, at the northern extremity of the rapids of the first cataract. It is interesting from the number of hieroglyphic tablets sculptured on the rocks, many of which are of a very early period, before and after the accession of the eighteenth dynasty. It had also a small temple of Ptolemaic date, now entirely destroyed, except the substructions; and it was here that M. Rüppell discovered a very interesting Greek inscription. The island was under the special protection of Saté (Juno), Kneph, and Anouke or Vesta.

The traveller, whose intention is merely to visit Philæ, without passing the cataract, will save himself some time and much trouble by going as far as this island in his boat, by which the ride to Philæ is considerably shortened; nor will he be prevented from seeing all that the excursion from E'Sooan presents worthy of notice, which is confined to traces of the old road, the crude brick wall that skirted and protected it, and the singular forms of the granite rocks, which have struck every traveller since and previous to the time of Strabo. He relates that he made the journey in a plaustrum, and that he crossed to Philæ in a small raft, similar

size" cannot apply to the dimensions of the two islands, but to the grandeur of the buildings that adorned them.

perhaps to some of those still used in the vicinity of the cataract. This, which is called by the natives Shellál, is merely a rapid, whose falls do not exceed five or six feet,* and is passable at all times of the year; the boats being towed up by ropes, and supported by the same means on their descent; but it is prudent to remove and carry by land whatever is either heavy or liable to be damaged by water, both on ascending and on returning to E'Sooan.

Philæ, Pilak or Ailak,† known in Arabic by the name of Anas el Wogoód, stands a short distance above the cataract, and is no less interesting from the subjects contained in its sacred buildings than for the general effect of the ruins; which, with the scenery of the adjoining island, and the wild rocks on the opposite shore, have deservedly obtained the name of *beautiful*.‡ The principal building is the temple of Isis, commenced by Ptolemy Philadelphus and Arsinoe, and completed by succeeding monarchs, among whom are Euergetes I.,

* Strange notions were entertained by some of the ancients about these falls. Cicero says, "Ubi Nilus ad illa, quæ Catadupa nominantur, præcipitat ex *altissimis montibus*, ea gens, quæ illum locum accolit, propter magnitudinem sonitûs, sensu *audiendi caret*."—*Somn.* Scip. Lucan, as usual, is enthusiastic.—Pharsal. l. x. 315. The fall of the Nile through Egypt, below the cataracts, has been averaged by Mr. Wallace at five inches in a mile, which would give about three hundred feet from E'Sooan to Rosetta.

† It was also called Ma-n'-lak, "the place of the frontier."

‡ In the inscriptions there. The inhabitants had a bad character, and Seneca says "Philistæ latrones et prædones."

Philometor, his brother Euergetes II., with the two Cleopatras, and Ptolemy the elder son of Auletes, whose name occurs in the area and on the towers of the propylon. But many of the sculptures on the exterior are of the later epoch of the Roman emperors, among whom I have observed Augustus, Tiberius, Claudius, Domitian, Nerva and Trajan.

The eastern tower of the second or inner propylon stands on a granite rock, before which has been erected a small chapel; and its face, cut into the form of a tablet, bears a long inscription of the twenty-fourth year of Euergetes II.

A monolithic shrine in the adytum has the ovals of Euergetes and Berenice, but his name only occurs in one part of the temple, on the back wall of the portico. Many parts of this building, particularly the portico, though not possessing the chaste and simple style of the Pharaonic monuments, must be admired for their lightness and elegance: and from the state of their preservation, they convey a good idea of the effect of color combined* with the details of architecture. Nor are the sculptures devoid of interest; and those of the chamber nearly over the western adytum, containing the apotheosis of Osiris, as well as of the peripteral temple on the left, entering the area,† relating to the birth of Horus, the son of Isis and Osiris (who constituted

* This combination was also adopted by the Greeks.

† In the side door of the propylon before this building, is a figure of the god Nilus bringing an elephant with other offerings.

the triad worshipped at Philæ), throw great light on the study of Egyptian mythology.

It would be an endless task to enter into a detailed account of all that Philæ offers to the curious traveller or to the Egyptian antiquary; I shall therefore briefly notice the principal objects.* The small chapel of Esculapius, near the commencement of the eastern corridor, in front of the great temple, satisfactorily decides by its Greek dedication the name of Ptolemy Epiphanes; and that of Athor, which stands on the east side, nearly in a line with the front propylon, acquaints us with the fact that this small building was consecrated to the Egyptian Aphrodite by Physcon, or the second Euergetes. Though the hieroglyphic name is the same as that of Philometor, it is evident that Physcon has here, as in many other instances, adopted the prenomen of his brother, since we find him with the two Cleopatras, his queens, a peculiarity which could not of course apply to Philometor.

At the southern extremity of the corridor is another small chapel, dedicated also to Athor, by Nectanebo of the thirtieth dynasty, who ruled Egypt after the first Persian invasion, and previous to its final reduction by Ochus; and from the principal

* Among these might perhaps be enumerated the small dark rooms in the wall of the eastern adytum, to which a staircase leads from near the front of that chamber; they have the appearance of being intended either for concealing the sacred treasures of the temple, or for some priestly artifice connected with superstition or persecution.

pylon of the great temple bearing the name of this same Pharaoh, it is evident that an ancient edifice formerly stood on the site of the present one, which having been destroyed by the Persians at the time of the invasion of Ochus, was rebuilt after the accession of the Ptolemies. The hypæthral building, on the east of the island, is also of the time of the Ptolemies and Cæsars; and from the elongated style of its proportions, it appears that the architect had intended to add to its effect when seen from the river. Below it is a quay, which extended nearly round the island, whose principal landing-place was at the staircase leading to the arched gate on the east bank: and a short distance behind this stands a ruined wall, ornamented with the triglyphs and the usual mouldings of the Doric order, but evidently of Roman construction.

Other detached ruins and traces of building are met with amidst the mounds that encumber them; and on the west side of the temple is a chapel, in which are some interesting sculptures relating to the Nile, and other subjects; with a series of ovals in the cornice, containing the name of Lucius, Verus, Antoninus, Sebastus, Autocrator, Cæsar. There are also some Ethiopian and other inscriptions.

Numerous ex votos are inscribed on the walls of the propylon and other parts of the great temple, mostly of the time of the Cæsars, with a few of a Ptolemaic epoch, from one of which last we learn that Auletes, or Neus Dionysus, had the titles of

god Philopator and Philadelphus, titles that usually follow his name in hieroglyphics.

In the island of Biggeh is a small temple, dedicated to Athor, apparently commenced by Euergetes I. and completed by Ptolemy the elder son of Auletes, Augustus, and other of the Cæsars; but from the presence of a red granite statue behind this ruin, it would appear that an older edifice had previously existed here, of the time of a Pharaoh, either Thothmes III. or Amunoph II. Among the mounds is a stela of red granite, bearing the name of Amasis, surnamed Neitsi, "the son of Neit," or Minerva.

The arch, inserted at a late period in the centre of the building, is of Christian date; and it is evident that the early Christians occupied both of these islands, whose temples they converted into churches, concealing with a coat of clay or mortar the objects of worship of their pagan predecessors. I will not pretend to decide that Philæ had not the name of Abaton; but from an inscription at Biggeh, mentioning "the gods in Abaton and in Philæ,"* there is room to believe that it was to the other island that this title belonged; though it has, at least in one sense, been applied to Philæ by Plutarch, who says "that island is *inaccessible* and unapproachable . . . . except when the priests go to crown the tomb of Osiris."†

* The same occurs in the inscription of the obelisk removed from Philæ by Mr. Bankes.

† De Isid. et Osir. sect. 21.

The name of Biggeh in the hieroglyphics is Senmaut or Snem, over which Athor is said to preside; but we sometimes find this name followed by the sign of "foreign country,"* instead of the circle signifying "land."

On the rocks here, as on the road from E'Sooan to Philæ, are numerous inscriptions, of the early times of the Pharaohs of the sixteenth, seventeenth, eighteenth, and nineteenth dynasties: some of which† mention the holy object of their writers, who came to adore the gods of this district, while others merely present the names of the monarchs themselves, or relate to the granite blocks cut and removed in their reigns, or to the victories gained by them over the Ethiopians, the people of Cush. Similar tablets are of great use in the study of the chronology of that period; nor are those of the later Pharaohs, of the twenty-sixth and twenty-eighth dynasties, without their share of interest.

On the eastern shore, opposite Philæ,‡ are some mounds, and the remains of a stela and monolith of granite; the former bearing the name of the first Psamaticus, and consecrated to Kneph and Saté.

* No doubt from being considered *in* Ethiopia, though *belonging to* Egypt. Strabo says Philæ belonged in common to the Egyptians and Ethiopians. Sometimes the name Snem is followed by both these signs.

† To notice their details could be of little interest to the reader, and, without copies of them, of very little use to the student in hieroglyphics.

‡ One of the rocks opposite Philæ is remarkable for its elevated appearance and general form; but there is no reason to suppose that any religious idea was attached to it, as some have imagined.

Such are the principal objects in the vicinity of the cataracts, affording an endless study to the Egyptian chronologer and antiquary, and calculated to claim for it a prominent place amongst the most interesting sites in Egypt.

Here commences the territory of the Nubians, or Lower Ethiopia; which, conquered by the Pharaohs of the eighteenth dynasty,* and afterwards abandoned, was again partly retained within the frontier of the Egyptian territory, after the accession of the Ptolemies. But the invasion of the Cæsars, who extended their conquests under Petronius, præfect of Egypt in the time of Augustus, as far as Napata, was only owing to an incursion of the Ethiopians, who had penetrated to Syene, and slaughtered the garrison stationed there.† Napata, the capital of queen Candace,‡ was, according to Pliny, eight hundred and seventy miles above the cataracts, and is supposed to be the Berkel of the present day, where pyramids and extensive ruins denote the for-

* Lord Prudhoe and Major Felix, who collected much valuable information concerning the ancient state of Ethiopia, observed that Thothmes I. extended his arms as far as the Island of Argo, where he left a monument, now known by the name of Hagar e' dahab, "the golden stone." Thothmes II. penetrated to the capital of Lower Ethiopia, Napata, now El Berkel; and the third of that name appears to have extended his dominion still farther.

† Strabo, lib. xvii.

‡ The name of Candace so often occurs as a queen of Ethiopia, that we might almost suppose it a title, like Pharaoh. The frequent mention of *queens* of Ethiopia is also singular. Conf. Acts, viii. 27, "Candace, queen of the Ethiopians."

mer existence of a large city. The Ethiopians, says Strabo, above Syene, consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari;* and the towns taken by Petronius were Pselcis, Primis, Aboccis, Phthuris, Cambusis, Attena, and Stadisis, remarkable, as Pliny reports, for its cataract.† The statement of Herodotus, that Sesostris was the only Egyptian monarch who ruled in Ethiopia, is utterly devoid of foundation, as several other Pharaohs not only extended their conquests, but erected temples and other buildings in that country, both before and after the time of that conqueror, the remains of which still exist, and that too in Upper Ethiopia.

The names of the monarchs found‡ above the second cataract are Osirtesen III.§ and Thothmes II. at Samneh; Thothmes I. at Tombos; Thothmes III. at Samneh, Dosha, Sai, and opposite Meroe; Thothmes IV. at el Bérkel; Amunoph III. at Sedinga,‖ Soleb, Berkel, Tombos, and Samneh;

* The Megabari and Blemmyes inhabited the eastern desert, north of Meroe to the frontiers of Egypt, and were under the dominion of the Ethiopians. The Troglodytæ on the shore of the Red Sea, from Berenice southwards. The Nubæ, a Libyan nation, were on the left bank, and independent of Ethiopia. Some modern travellers have fancied the caves of the Troglodytæ at Thebes, and other parts of Egypt.

† Plin. lib. vi. c. 29.

‡ I am indebted for these to Major Felix.

§ But the temple was built by Thothmes.

‖ Throughout Ethiopia, as well as Egypt, the nomen of Amunoph III. has been composed of the same hieroglyphics as

Osirei I. at Dosha; and Remeses II. or Sesostris, at Berkel.*

It does not appear that the monarchs after the eighteenth dynasty continued to extend, or even to maintain their conquests in this country; and few of them appear to have included Lower Ethiopia, between the first and second cataracts, within the limits of their Egyptian territory.† And this circumstance no doubt led to the remark that Ethiopia was little known before the accession of the Ptolemies,‡ who in fact only re-extended the frontier a short distance into Lower Ethiopia.

NUBIA.

Though Philæ and the cataracts were the proposed limit of this chapter, a cursory view of the ruins of Nubia may not be unwelcome, especially to the traveller, who proposes to extend his journey to

his prenomen, and afterwards changed to Amunoph, the probable reason of which I have already noticed.

* Diodorus, Pliny, and Strabo extend the conquests of Sesostris as far as the vicinity of the modern Berbera, beyond the straits of Bab-el-mandeb.

† Elephantine was the frontier in the time of Psamaticus; Herodot. ii. 30. In Strabo's time, Syene was again the frontier, the Romans having, as he observes, "confined the province of Egypt within his former limits." Philæ then belonged in "common to the Egyptians and Ethiopians." This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

‡ Diod. i. 3.

Wadee Halfeh. I shall therefore briefly notice the position and date of the principal monuments.*

Dabôd† or Debode, supposed to be the Parembole of Antoninus, is about ten miles from E'Sooan. The Itinerary makes it sixteen Roman miles; and the distances given to Hierasycaminon, now Maharraka, compared with those of modern observations, are as follow:—

Itinerary of Antoninus.	M. P.	*By the Map.*	
Contra Syene to Parembole	16	E'Sooan to Dabod	10
Tzitzi	2	Tafa	19¾
Taphis	14	Kalabshee (Talmis)	4½
Talmis	8	Gerf Hossayn (Tutzis)	20½
Tutzis	20	Dakkeh (Pselcis)	10
Pselcis	12	Koortee	4
Corte	4	Maharraka	3
Hierasycaminon	4		
M. P.	80	English miles	71¾
or about 73 miles English.			

On the opposite side of the river, the Itinerary gives from

Contra Pselcis to Contra Talmis	24	M. P.
Contra Taphis	10	
Philæ	24	
Syene	3	
	61	M. P.

* The whole of my observations on the ruins of Nubia were made in 1822.

† Two days west of Dabod, and about the same distance from E'Sooan and from Kalabshee, is a small uninhabited Oasis, called Wah Koorko. It abounds in dates, and has some wells, but no ruins. About two miles below Dabod is Shaymt' el Wah, "the eddy of the Wah," believed by the natives to communicate underground with the great Oasis.

whereas from Contra Syene to Pselcis, according to the same work, is 72 M. P.; but Pliny only allows 54 M. P. for the whole distance.*

The ruins consist of a temple, founded apparently either by Ashar Amun, an Ethiopian monarch, or by Ptolemy Philometor, whose name, with that of his queen Cleopatra, was once traced in the inscription over the central pylon. It was dedicated to Isis, who, as well as Osiris and her son Horus, were principally worshipped there; Amun being one of the chief contemplar deities. Augustus† and Tiberius added most of the sculptures, but they were left unfinished, as was usually the case in the temples of Nubia. The main building commences with a portico or area, having four columns in front, connected by intercolumnar screens; a central and two lateral chambers, with a staircase leading to the upper rooms; and to these succeed another central apartment immediately before the adytum, and two side chambers. On one side of the portico a wing has been added at a later period; and in front of the temple are three pylons in succession, but not equidistant from each other; the whole enclosed by a wall of circuit, of which the front pylon forms the entrance.

The adytum is unsculptured, but two monoliths

* "A' Syene Hierasycaminon 54 M.P."—lib. vi. 29.

† In one instance his name is followed by the expression, god Philometor, though in the other ovals is "beloved of Pthah and Isis."

within it bear the name of Physcon and Cleopatra; and in the front chamber of the naos is that of the Ethiopian king "Ashar Amun, the everliving, beloved of Isis." Among the few subjects sculptured in the portico, we observe Thoth and Hor-Hat engaged in pouring alternate emblems of life and power over Tiberius, alluding, I believe, to the ceremony of anointing him king. In front of the temple is a stone quay, which had a staircase leading from the river.

Between Dabod and Gertassee there are no remains, with the exception of a wall projecting into the river, marking perhaps the site of Tzitzi. On the island Morgóse are some crude brick ruins. The only building now standing at Gertassee is an hypæthral court, formed by six columns, connected by screens, four having a species of Egyptian composite capital common to temples of a Ptolemaic and Roman æra, and the two others surmounted by the heads of Isis, and a shrine containing an asp. It has no sculpture, except a few figures rudely drawn on one of the columns on the west side: and that it belonged to a larger edifice is highly probable, as some substructions may be traced a little distance to the south. A short walk from this is a sandstone quarry, in which are about fifty-one Greek ex votos.* They are mostly of the time of Antoninus Pius, M. Aurelius, Severus, and Philip, and in honor of

* It is a common practice in ex votos to include the reader, as well as the friends of the writer, in his good wishes.

Isis, to whom the temple was probably dedicated. Some refer to the works in the quarry, and one of them mentions the number of stones cut by the writer for the great temple of the same goddess at Philæ. In the centre is a niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible.

At the village are the remains of a large inclosure of stone, on whose north side is a pylon, having a few hieroglyphics, and the figure of a goddess, probably Isis, with a head dress surmounted by the horns and globe.

At Wadee Tafa, Taphis, are about fifteen more of these stone inclosures, but on a smaller scale than that of Gertassee, being about twenty-two paces by eighteen. The position of the stones is singular, each row presenting a crescent, or concave surface, to the one above it, the stones at the centre being lower than at the angles. In one I observed several rooms communicating with each other by doorways; but the inclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are probably of Roman date, but it is difficult to ascertain the use for which they were intended. There are also the remains of two temples at Taphis, the southernmost of which has been converted into a church by the early Chris-

tians.* Two of the columns of the portico† are still standing, and on the adjoining wall are some Greek inscriptions and the figures of saints. Behind the portico is a chamber, which may have been the adytum. The other is an isolated building, consisting of one chamber, with a niche in the back wall. The principal entrance was between the two columns on the south side; it had also two other doors, one on the south, and the other on the east face.

The plain of Taphis is strewed with the fragments of cornices and mouldings, mostly of a late epoch; nor do we meet with any traces of building that can boast a greater antiquity than the time of the Cæsars, and much of that which exists is no doubt posterior to the age of Pliny.

The scenery here reminds us of the vicinity of Philæ; the rocks mostly granite, with some sandstone.

Many of the inhabitants of Tafa employ their time in chasing the gazelle, and lead a life which tends but little to their civilization; and whether from a spirit of independence, or from a propensity common to savages, they are constantly engaged in disputes that seldom terminate without bloodshed.

* Christianity was the religion of Ethiopia till a late period, and began probably to decline after the invasion of Soltan Seleem, A. D. 1517. In Vansleb's time, 1673, the churches were still entire, though closed for want of pastors.

† In front of the temple, I understand that Mr. Hay has lately discovered a sort of quay, with a flight of steps leading down to the river between two side walls, about the centre of it.

Kalábshee, Talmis, presents the ruins of the largest temple in Nubia. It appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Severus, made considerable additions to the sculptures, it was left unfinished. The stones employed in its construction had belonged to an older edifice, to which it succeeded; and it is highly probable that the original temple was of the early epoch of the third Thothmes; whose name is still traced on a granite statue lying near the quay before the entrance. This extensive building consists of a naos, portico, and area; the former divided into three successive chambers,—the adytum, a hall supported by two columns, and a third room, opening on a portico of twelve columns, three in depth and four in breadth, the front row united by screens on either side of the entrance. The area has five columns in depth and six in breadth, at the lower end only, and is terminated by the pyramidal towers * of the propylon, beyond which is a pavement and staircase † leading to the platform of the quay that sustains the bank of the river. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with

* The Nubians and modern Egyptians have frequently imitated in their rude houses the sloping face common to the ancient buildings.

† This follows the direction of the original temple.

columns, forming the area to a sacellum hewn in the rock. At the north-east corner is a small chapel, which belonged to the original temple, and is anterior to the walls that encompass it; and to the north are another enclosure of considerable extent, connected with the outer wall, and two detached doorways. The sculptures of the temple are of very inferior style; nor could the richness of gilding that once covered those on the entrances of the first chambers of the naos have compensated for the deficiency of their execution; but its extent claims for it a conspicuous place among the largest monuments dedicated to the deities of Egypt.

Mandouli, or according to the ancient Egyptians, Malouli, was the deity of Talmis, and it is in his honor that the greater part of the numerous exvotos * in the area are inscribed by their pious writers. But the most interesting of these inscriptions is that of "Silco, king of the Noubatæ, and of all the Ethiopians," which records his several defeats of the Blemmyes; and to judge from his own account, he has neither spared the vanquished, nor been scrupulous in celebrating his exploits. He was, no doubt, one of those kings of the Noubatæ, who, conformably with the treaty originally made between them and Diocletian, continued to protect the frontier from the incursions of the Blemmyes.

A short distance from the temple, towards the north-west, are the sandstone quarries, from which

* Mostly of military men quartered there.

the stone used in building its walls was taken; and on the hill behind it are found the scattered bones of mummies. In the village are the remains of walls, and among some fragments there I observed a Doric frieze and cornice of Roman date.

The ancient town stood on the north and south of the temple, and extended along the hill towards the Bayt el Wellee, which is strewed with bricks and broken pottery.

It is not without considerable satisfaction that the Egyptian antiquary turns from the barbarous sculptures of the Roman era to the chaste and elegant designs of the Pharaonic age, which are met with in the sculptures of Remeses II. at the Bayt el Wellee,* a small but interesting temple excavated in the rock, and dedicated to Amunre, and to Kneph, with Anouke. It consists of a small inner chamber or adytum: a hall† supported by two polygonal columns of a very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front, on whose walls are sculptured the victories of that conqueror.

M. Champollion supposes him to be the father of Sesostris or Remeses the Great; but as I have already had occasion to notice the two names which have led to this conjecture, I shall only here ob-

* "The house of the saint," having been the abode of some Moslem *monk*.

† At the upper end are two niches, each containing three sitting figures in high relief.



J.G. Wilkinson. del.t

VIEW from the QUARRIES of TOORA MAASARA.

On Zinc by L. Haghe

serve, that if the one marked *i.* 1.* be really of a different king from *i.* 2. *they can only be brothers*,† as the latter is constantly found over the "*son* of Osirei," which I should have thought could not have escaped the usual perspicacity of this savant. One remark however I cannot omit on this occasion, that the sons of Remeses (who has here the former prenomen) are the same as of *i.* 2. at the Memnonium: for instance, the fourth son, Shamakeme, is here introduced in his chariot, accompanying this monarch in the field, who is also styled his *father*; and the other son, who is the elder of the two, has a name very similar to the first of those in the Memnonium. But there is certainly no Remeses among those at Bayt el Wellee, which would be required if the monarch had been accompanied by his son Remeses Miamun, as M. Champollion supposes.‡

* In my plate of the succession of the Pharaohs, eighteenth dynasty. This king, with the prenomen *i.* 1., is found at Karnak, offering to "his *father* Osirei."

† I must not omit the mention of a fact which goes far to prove the identity of these two names: that when the French took down the obelisk of Luqsor, the name *i.* 2. was found at the bottom of it. This obelisk presents both the names in their hieroglyphics, which were sculptured after its erection, that at the bottom, of course, before it was put up: *i.* 2. could not then be *after i.* 1., and we know he did not reign *before* him; they should then be the same. Again, both these occur in the same tomb, in the Valley of the Kings at Thebes.

‡ At Silsilis, Nofri-ari is *also* represented as the wife of the king, *i.* 1; and she is well known as the queen of Remeses the Great. The side-doors at Bayt el Wellee might have been cut through the sculptures, as well in the same as in another reign. Not a singular instance. Both names occur there on the abacus

The sculptures relate to the wars of this Pharaoh against the Cush or Ethiopians, and the Shorii, an *Eastern* nation, apparently of Arabia Petræa *; who having been previously reduced by the Egyptian monarchs, and made tributary to them, rebelled about this period, and were reconquered by Osirei and the second Remeses. On the right-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Cush, Amunmatapé,† who is attended by his two children, and is introduced by the eldest son of the conqueror. Rings and bags of gold, leopard-skins, rich thrones, fiabella, elephants'-teeth, ostrich-eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians ‡ advances, bringing a lion, oryx, oxen, and gazelles.

of the columns. But as there still remains a doubt on the subject, let us hope it may some day be set at rest in a satisfactory manner. At all events these names are either of the same king or of two brothers. Vide my Hieroglyphical Extracts, p. 13.

* M. Champollion supposes them the Bisharieen, perhaps from the similarity of name; but they cannot be from the south, as may be seen at Karnak.

† Or Amun-em-tapé, or Amun-m`-apé, *i. e.* "Amun of Thebes." M. Champollion reads Amenemoph.

‡ This picture to the end only relates to the Ethiopians; the expression "captive Bishari," applied to them by M. Champollion, is no doubt an oversight. May not the name of the modern Bisharee be derived from Pi-Sares, "the south?" the P, in Coptic, being pronounced B. Biga or Bija is the name by which the modern Bisharieen call their language, if not themselves; and is the same as used by Edrisi, in speaking of that desert; being written in Arabic Bga or Bigá.

The lower line commences with some Egyptian chiefs, who are followed by the prince of Cush and other Ethiopians, bringing plants of their country, skins, apes, a camelopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Remeses, mounted in his car, is attended by his two sons, also in chariots, each with his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops* of the enemy, who betake themselves to the marshes and woods. At the upper end of the picture, a woman employed in cooking a fish over a fire, placed on the ground, awaits the return of her husband from the fight, whose fatal result is about to be announced to her by a child, now running in haste to the spot where she is seated.

On the opposite wall is the war against the Shorii. At the upper end, which is in reality the termination of the picture, Remeses is seated on a throne, at whose base is crouched a lion, his com-

* The encouragement of agriculture necessarily ameliorated the condition of the early Egyptians, and enabled them to spare a great portion of their population for the improvement of manufactures and arts of every kind. Hence, no doubt, their superiority over neighbouring nations, their riches, the advancement of their military tactics, and their power. Neither a nation of huntsmen nor of shepherds (for which last they entertained the greatest contempt) have the same advantages as an agricultural people; and it is pretty evident, in the early history of man, that those who possessed and tilled a fertile country were the first to make a progress in the arts of civilization.

panion in battle. His eldest son brings into his presence a group of prisoners of that nation; and in the lower compartment is a deputation of Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the battle, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions to their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then trampling on the prostrate foe, Remeses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Such are the principal subjects in the area of this temple, which, next to Aboo Simbel, is the most interesting monument met with in Nubia.

The temple of Dendoór stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum; at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures of Dendoór are of the time of Augustus, by whom it appears to have been founded. The chief deities were Osiris, Isis, and Horus, and the ancient town seems to have had the same name as Philæ, "the sacred abode," "the place of the *frontier*," where the same triad was adored.

The ruined town of Sabagóora, nearly opposite Gerf Hossayn, occupies the summit and slope of a hill, near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of the Pasha.

Gerf (or Jerf) Hossayn is the ancient Tutzis, in Coptic, Thosh;* but from being under the special protection of Pthah, the deity of the place, it was called by the Egyptians Pthah-ei, or "the abode of Pthah." The resemblance of the Coptic name Thosh with Ethaush, signifying, in the same dialect, Ethiopia, is rendered peculiarly striking, from the word Kush (Cush), in the old Egyptian language "Ethiopia," being retained in the modern name of this place, which in Nubian is called Kish.

The temple is of the time of Remeses the Great, entirely excavated in the rock, except the portico or area in front. The inner part consists of a large hall, with a double row of Osiride pillars, succeeded by a transverse corridor, (supported by two pillars, with a small chamber at each side,) and the adytum, at whose upper end are several sitting figures in high relief. Other similar statues occur

* From a Coptic papyrus, found there by Mr. Legh, in 1813.

in the eight niches of the great hall, and in the two others within the area. This area was also adorned with a row of four Osiride figures on either side, and four columns in front, but little now remains of the wall that enclosed it; and the total depth of the excavated part does not exceed 130 feet. The Osiride figures in the hall are very badly executed, but ill according with the sculpture of the second Remeses; nor are the statues of the sanctuary of a style worthy of that era. The deity of this town was Pthah, the creator and "Lord of *Truth*;" to whom the dedications of the temple are inscribed: and Athor, Leontocephale, (the companion and "beloved of Pthah") and Anouke, each hold a conspicuous place among the contemplar deities.

At Kostamneh is a doorway and the remains of masonry near the bank.

Dakkeh is the Pselcis* of the Itinerary of Pliny and of Ptolemy. It has a temple of the time of Ergamun,† an Ethiopian king, and of the Ptolemies and Cæsars; but apparently built, as well as sculptured, during different reigns. The oldest part is the central chamber (with the doorway in front of it),

* According to Ptolemy, Metacompso should be opposite to Pselcis, where there are extensive crude brick ruins. If so, Metacompso and Contra Pselcis must be the same town. Ptol. lib. iv. c. 5. The former is, no doubt, related to the Tacompso of Herodotus, ii. 29.

† I agree with M. Champollion that this is very probably the Ergamenes of Diodorus, who says he lived during the reign of the second Ptolemy. Lib. iii. s. 6.

which bears the name of the Ethiopian monarch,* and was the original adytum.

Ptolemy Philopator added to the sculptures; and his oval occurs with that of his wife and sister Arsinoe—his father, Ptolemy Euergetes—and his mother, Berenice Euergetes; and on the corresponding side are those of Ptolemy Philadelphus and Arsinoe Philadelphe. Physcon or Euergetes II. afterwards built the portico, as we learn from a mutilated Greek inscription on the architrave, accompanied by the hieroglyphic name of that monarch; and by him the present adytum was perhaps also added. The oval of Augustus likewise occurs in the portico, but a great part of this building was left unfinished, as is generally found to be the case with the Roman and Ptolemaic monuments in Nubia.

The deity of Pselcis was Hermes Trismegistus,† to whom a considerable number of Greek exvotos have been inscribed, on the propylon and other parts of the temple, by officers stationed about Elephantine and Philæ, and others who visited Pselcis, but principally in the time of the Cæsars. He is styled the very great Hermes Pautnouphis, most probably Taut-nouphis, a name that may be traced in

* In one place he styles himself the Son of Kneph, born of Sate, and nursed by Anouke; in another, Son of Osiris, born of Isis, and nursed by Nephthys.

† The Arab historians, following some Greek tradition, call him Hormos el *Moselles*, derived from his *triple* office of king, prophet, and physician.

the hieroglyphics over this deity, Taut-ˋn-pnubs, or Taut-ˋn-pnubsbo, the Thoth of Pnubs * or Pnubsho, the Egyptian name of Pselcis.

At Koortree or Korti and Maharraka † the ruins are very trifling. The latter is the *Hierasycamínon* of ancient writers ;‡ and on a wall here is a rude representation of Isis seated under the *sacred fig-tree*, and some other figures of a Roman epoch. Near it is an hypæthral building, apparently of the time of the Cæsars, unfinished as usual, and as we learn from a Greek exvoto § on one of the columns, dedicated to Isis and Sarapis. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians, and is the last that we find of the time of the Ptolemies or Cæsars, with the exception of Ibreem or Primis.

Sabóoa, so called from "the lions" (androsphinxes) of the dromos, is of the early epoch of Remeses the Great. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, and terminated by two statues with sculptured stelæ at their back ;

* This cannot be the Pnups of Ptolemy, which he places half a degree above the second cataract.—Lib. iv. c. 7. The last part of this word may signify Chemi, or Egypt. This town appears to have been at one time considered the confine of Egypt and Ethiopia. May we not trace it in this name ? Is Metachompso (Met-Chem-cah) related to it?

† Called also Oofidéena. ‡ But not of Ptolemy.

§ In reading this it is curious to find oneself (the reader) included in the proscynêma.

to this succeeded the two pyramidal towers of the propylon: the area, with eight Osiride figures attached to the pillars supporting the architraves and roofs of the lateral corridors; and the interior chambers, which are now closed by the drifted sand. Amunre and Ra were the chief deities, and from the worship of the god of Thebes the town bore the same name as that city—Amunei, or "the abode of Amun."

The natives of the modern village, and of the district around it, are of Arab extraction, and speak that language.

The river at Malkeh takes a considerable bend; and from Korosko * to Derr † the direction is about N.N.W., which often detains boats for a considerable time.

At Hassáia ‡ is a small temple called A'mada, of the early era of the third Thothmes. The names of his son Amunoph II., and his grandson Thothmes IV., also occur in the sculptures, which are remarkable for the preservation of their colors, owing no doubt to the mortar with which the early Christians, abhorring the objects of worship of their pagan predecessors, had covered and concealed

* From near this the road to Aboo Hammed and Sennar turns off through the desert.

† Corrupted from E'Dayr, "the convent."

‡ On the opposite bank, at a place called El Kharib, between Korosko and Derr, are said to be some ruins, but I have not visited them.

them, and thus unintentionally protected them from the ravages of time. Ra was the deity of the sanctuary, but Amunre holds a conspicuous place among the contemplar gods. A portico, a transverse corridor, and three inner chambers, the central one of which is the adytum, constitute the whole of this small but elegant temple.

The district about Derr, on the east bank, abounds in date trees; and between that town and Korosko they reckon 20,000 that are taxed.

Derr, the capital of Nubia, is a short distance to the south of Hassáia, on the opposite bank. It is worthy of remark that all the temples between the two cataracts, except Derr, Ibreem, and Ferayq, are situated on the west side of the Nile; and instead of lying on the arable land are all built on the sandy plain, or hewn in the rock—from their finding it necessary to keep the small portion of land they possessed for cultivation, while the towns and temples occupied what could be of no utility to the inhabitants.

The temple of Derr is of the time of Remeses the Great, and presents some of the spirited sculptures of that epoch, though in a very mutilated state. In the area was a battle scene, but little now remains except the imperfect traces of chariots and horses, and some confused figures. On the wall of the temple the king is represented, in the presence of Amunre, slaying the prisoners he has taken, and accompanied by a lion. This calls to mind the account

given by Diodorus, of Osymandyas being followed to war by that animal;* and on the opposite side the lion seizes one of the falling captives as he is held by the victorious monarch.

Ra was the chief deity of the sanctuary, and from him the ancient town received the name of Ei-Ra, "the abode of the sun;" but we find that this "temple of Remeses" was also considered under the special protection of Amunre, and of Thoth. Pthah likewise held a distinguished place among the contemplar gods; and this custom of introducing the divinities of the neighbouring towns was common both in Egypt and Nubia.

This rock-temple is of a very inferior style, by no means worthy of the era of the Great Remeses, a remark which equally applies to those of Sabóoa and Gerf Hossayn. It consists of an area of eight square pillars; to which succeeds a transverse corridor faced with four osiride pillars; a hall, supported by six square pillars, in two rows; a small sanctuary; and two side chambers. At the upper end of the sanctuary is a niche containing four sitting figures: but the total depth of the excavation is only about 110 feet.

On the road from Derr to Ibreem, inland, is a grotto cut in the rock.

Ibreem is situated on a lofty cliff, commanding

* This did not prevent Remeses II. and III., and other Egyptian monarchs, from being represented in the same manner. At Bayt el Wellee, Remeses is accompanied by a favorite dog.

the river, as well as the road by land, and is the supposed site of Primis.* It contains but few remains of antiquity, except part of the ancient wall on the south side, and a building, apparently also of Roman date, in the interior. It is probable that the Romans, finding the position of this fort so well adapted for the defence of their territories, had stationed a garrison there as an advanced post, and that this wall is a part of the ancient works. It was in later times fixed upon by Soltan Seleem, as one of the places† peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; whose descendants were expelled from it by the Memlooks or Ghooz,‡ on their way to Shendy, in 1811.

In the rock below this town are some grottoes, bearing the names of Thothmes III., of Amunoph II., and of Remeses II., of the eighteenth dynasty, with statues in high relief at their upper end.

At Aboo Simbel§ are the most interesting remains

* Premnis of Strabo, Primmis or Rhemnia of Pliny; the *p* being perhaps the Egyptian article. It was distinguished from the other Primis by the adjunct parva.

† The inhabitants of Derr and E' Sooan are also descendants of his Turkish troops.

‡ Ghooz or Ghwooz, "warriors," was chosen by the late Memlooks as a distinctive appellation.

§ The Arabic word Simbel signifies "an ear of corn;" but this is evidently a corruption of the original Egyptian name. The name Ibsambul is an error, into which even the learned Burckhardt has fallen; I cannot therefore but compliment Captains Irby and Mangles on their precision in writing it Abousambel, in preference to received opinion.

met with in Nubia, and, excepting Thebes, during the whole valley of the Nile. It has two temples, both of the time of Remeses the Great, which, independent of their grandeur and architectural beauties, contain highly finished sculptures, and throw great light on the history of that conqueror. The small temple was dedicated to Athor, who is represented in the adytum under the form of the sacred cow, a type of that deity, which also occurs in the pictures on the walls. Her title here is "Lady of Aboshek" (Aboccis), the ancient name of Aboo-Simbel; but being followed by the hieroglyphic signifying "foreign land," we find it was considered in the country of the Ethiopians. The façade is adorned with several statues in prominent relief, and the interior is divided into a hall of six square pillars, bearing the head of Athor, a transverse corridor, with a small chamber at each extremity, and an adytum.

Among the contemplar deities are Ra, Amunre, Isis, and Pthah; and Kneph, Sate, and Anouke, the triad of the cataracts. The monarch is frequently accompanied by his queen Nofri-ari. The total depth of this excavation is about ninety feet from the door.

The great temple is remarkable for the most beautiful colossi that any of the Egyptian ruins present to excite the admiration of the traveller. They are seated on thrones, attached to the rock, and the faces of some of them, which are fortunately

well preserved, evince a beauty of expression, the more striking, as it is unlooked for, in statues of such dimensions. I had not an opportunity of ascertaining their total height, but from the length of the arm I calculate it to be about sixty feet, requiring a pedestal of at least seven more.* Mr. Hay has now cleared to the base of the two on the south side of the door, and admitted the light and air to the interior, at the same time laying open to view† the whole of their height, and restoring to them their original effect. The grand hall is supported by eight Osiride pillars,‡ and to it succeeds a second hall of four square pillars, a corridor, and the adytum, with two side chambers. Eight other rooms open on the grand hall, but they are very irregularly excavated;§ and some of them have lofty benches projecting from the walls. In the centre of the adytum is an altar, and at the upper end are four statues in relief. The dimensions of the colossi‖

* The total height of the façade of this temple will be between ninety and a hundred feet.

† The Greek inscription of the Ionian and Carian soldiers of Psamaticus, first discovered by Mr. Bankes and Mr. Salt, is also exposed to the view of the curious antiquary, as well as some interesting hieroglyphic tablets.

‡ The dedication on the architrave over these colossi has been cut over other hieroglyphics, but I could not discover if they were of an older king; I think not.

§ Perhaps added at a later period.

‖ Some of those of the great colossi of the façade are as follow: the ear, 3 feet 5; forefinger, (*i. e.* to the fork of middle finger) 3 feet; from inner side of elbow joint to end of middle finger, 15 feet, &c.

attached to the pillars in the great hall are,—from the shoulder to the elbow, 4 feet 6 inches; from the elbow to the wrist, 4 feet 3; from the nose to the chin, 8 inches; the ear, $13\frac{3}{4}$ inches; the nose, about 10 inches; the face nearly 2 feet; and the total height, without the cap and pedestal, 17 feet 8.

The principal objects of the interior are the historical subjects, relating to the conquests of Remeses II., represented in the great hall. A large tablet, containing the date of his first year, extends over great part of the north wall; and another between the two last pillars on the opposite side of this hall, of his thirty-fifth year, has been added long after the temple was completed. The battle scenes on the south wall are particularly spirited; and it will not be without benefit to those who still adhere to the notion that the Egyptians were black, to observe the distinction maintained in the color of the faces of the negro, Ethiopian, and eastern captives represented at Aboo Simbel, and to compare them with that of the Egyptians, who are here, as on every other monument, of a red complexion, not even approaching the copper hue of the Ethiopians.

Ra was the god of the temple and the protector of the place. In a niche over the entrance is a statue of this deity* in relief, to whom the king is offering a figure of Truth; and he is one of the four at the end of the adytum. The Theban triad

* This figure, the staff, and the goddess of Truth, at the sides of the niche, refer also to the name of Remeses.

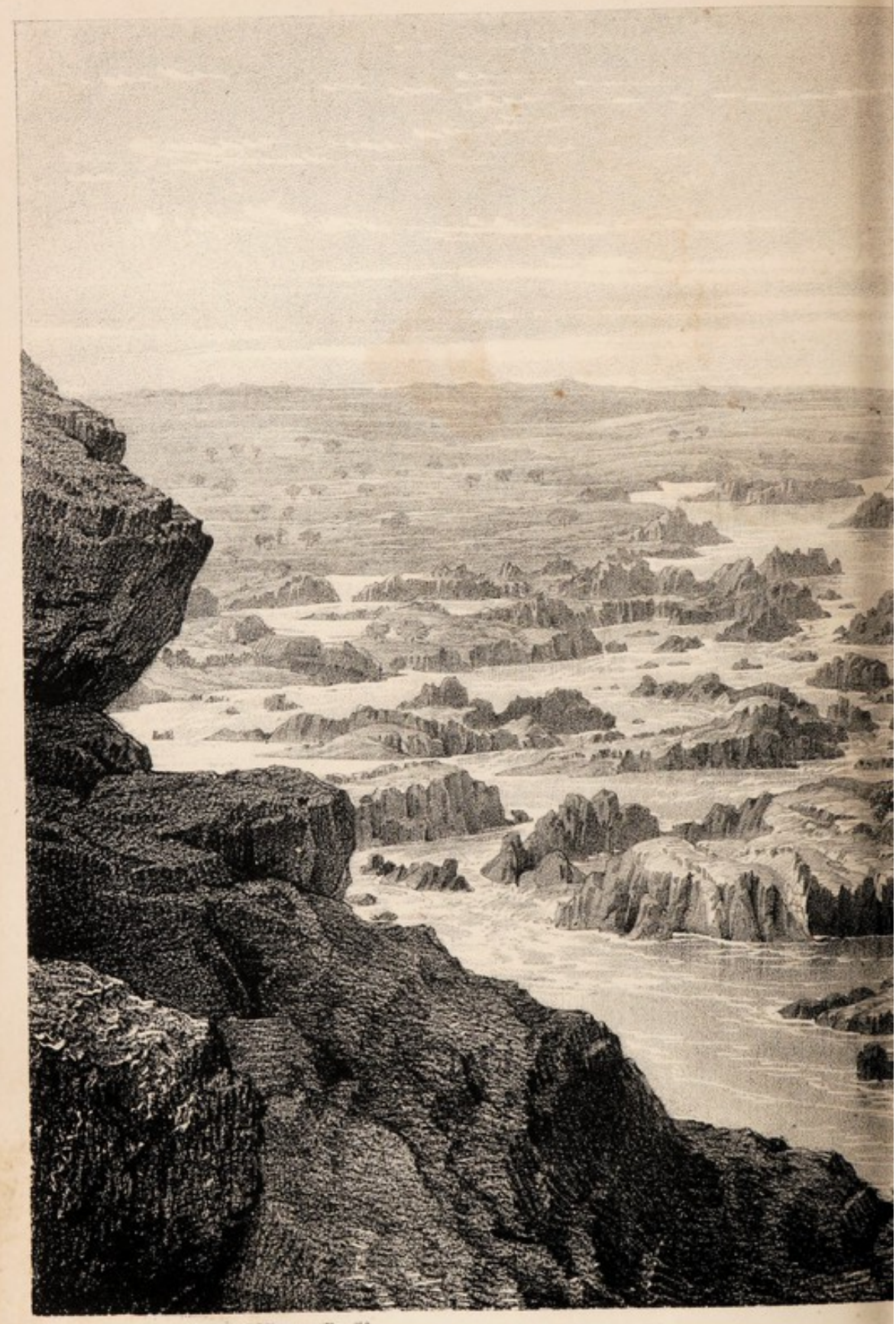
also holds a conspicuous place here; as well as Kneph, Khem, Osiris, and Isis. The total depth of this excavation, from the door, is about two hundred feet, without the colossi and slope of the façade; and a short distance to the south are some hieroglyphic tablets on the rock, bearing the date of the thirty-eighth year of the same Remeses.

Nearly opposite Aboo Simbel is Feràyq, a small excavated temple, consisting of a hall, supported by four columns, two side chambers or wings, and an adytum. It has the name and sculptures of the successor of Amunoph III., and was dedicated to Amunre and Kneph.

Farras, on the west bank, is supposed to be the Phthuris of Pliny; and from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; though, judging from the style, they appear to belong to a Roman rather than an Egyptian epoch.

A little to the south is a small grotto with hieroglyphics of the time of Remeses II.; and in the hills to the westward are some chambers, hewn in the rock, with several Coptic inscriptions; from one of which, bearing the name of Diocletian, it would seem that they served as places of refuge, during some of the early persecutions of the Christians. To the south-west are ruins of baked brick, with stone columns, of the low ages.

At Serra are the remains of what was once perhaps a quay; but there are no ruins of any



Drawn on the Stone by J.G. Willmore Esq.re

PART OF THE 2nd CA

London John Mu



On Stone by L. Haghe.

CT AT WÁDEE HÁLFEH.

Day & Haghe Lith.rs to the King, Gate St.

e Street.

ancient town in the vicinity, though it lays claim to the site of Phthuris.

Opposite Wadee Halfeh are the vestiges of three buildings. One is a simple square of stone, without sculpture; another has several stone pillars, the walls being of brick; but the third has been ornamented with a number of columns, parts of which still remain. Sufficient, however, still exists to tell us that it was an ancient Egyptian building; and that it was, at least originally, commenced by the third and fourth Thothmes, of the eighteenth dynasty, and apparently dedicated to Kneph.

The second cataract is less interesting than that of E'Sooan, but more extensive, being a succession of rapids, which occupy a space of several miles, called Batn el Haggar, "the belly of stone." On the west bank, just below this rocky bed, is a hihg cliff, from which there is a fine and commanding view of the falls; and this is the ultima Thule of Egyptian travellers.—The distance from the Mediterranean Sea to the second cataract is about 960 miles, allowing as follows, by the river:—

From W. Halfeh to E'Sooan	219 Miles.
E'Sooan to Esneh	100
Esneh to Thebes	38
Thebes to Qeneh	49
Qeneh to Geergeh	73
Geergeh to E'Sioot	97
E'Sioot to Minieh	106
Minieh to Benisooef	85
Benisooef to El Qaherah	83
El Qaherah to Rosetta about	110
Total	960

Herodotus* reckons from the sea to Thebes 6120 stadia, or 700 miles English; and from Thebes to Elephantine 1800 stadia or 206 miles; but from the above, it will be seen (all the sinuosities of the river being taken into account) that from E'Sooan or Elephantine to Thebes is 138 miles, and from Thebes to the sea, 603; so that Herodotus has either allowed too much, or the stadium used by him cannot be of 604 feet English, which I have given it in this calculation. Pliny† reckons 600 Roman miles from Philæ to the beginning of the Delta, which is, on the other hand, too little, being about 647 English miles.

About one day and a half beyond Wadee Halfeh is the village and cataract of Samneh; where on either bank is a small but interesting temple of the third Thothmes.

That on the eastern side consists of a portico: a hall parallel to it, extending across the whole breadth of the naos, and one large and three small chambers in the back part. It stands in an extensive court or enclosure surrounded by a strong crude brick wall, commanding the river, which falls between the rocks below it to the westward. In the portico is a tablet, bearing the name of Amunoph III.; but on the front of the naos, to which are two entrances, Thothmes III. is making offerings to Totouôn,‡ the God of Samneh, and to Kneph,

* Lib. ii. s. 9. † Lib. v. c. 9.

‡ Apparently derived from Tot, "the hand," and ouôn, "to open."

one of the contemplar deities. The name of Thothmes II. also occurs in the hieroglyphics; and those of Amunoph II. and of the third Osirtesen,* a monarch of the seventeenth dynasty, and the ancestor of Thothmes, are introduced in another part of the temple.

That on the western bank, though small, is of a more elegant plan, and has a peristyle or corridor supported by pillars on two of its sides; but to cross the river it is necessary to put up with a ruder raft than the *pacton*, by which Strabo was carried over to Philæ, as it is merely formed of logs of the *dom*,† lashed together, and pushed forward by men who swim behind it.

This building consists of but one chamber, about thirty-feet by eleven, with an entrance in front and another on the west side, opposite whose northern jamb, instead of a square pillar, is a polygonal column, with a line of hieroglyphics, as usual, down its central face. On the pillars king Thothmes III. is represented in company with Totouôn, and other deities of the temple; and what is very remarkable, his ancestor Osirtesen III. is here treated as a god, and is seen presenting the king with the emblem of life. On the front wall is a tablet in relief, with the name of Ames, the first, and of Thothmes II., the fourth Pharaoh of the eighteenth dynasty; and mention is also made of the City of Thebes; but

* And treated as a deified person.

† Cucifera Thebaica.

this tablet has been defaced by the hieroglyphics of another cut in intaglio over it, apparently by a Remeses.

At the upper end of the naos is a sitting statue of gritstone, with the emblems of Osiris, intended perhaps to represent the king Osirtesen.*

A brick wall enclosed and protected the temple, and the traces of a stone causeway show that a road led to the summit of the hill on which it stands.

Below, on the east side, falls the Nile, through a narrow passage between the rocks that impede its course; and I have been informed that near this spot are some Greek inscriptions. The ruins of Samneh are supposed to mark the site of Tasitia, or of Acina; and we may perhaps trace in the hieroglyphics the name of the ancient town, called in Egyptian Totosha; unless this be a general appellation of the country, including Samneh, Aboo Simbel, and their vicinity, and the origin of the Coptic name Ethaush or Ethiopia. If Ptolemy is to be trusted, Tasitia was on the west side of the river, and Pnoups opposite it on the east, as he places both in latitude 22°; so that Samneh may include the sites of both those ancient villages.

Such are the principal objects in this part of Ethiopia, which is at least worthy of a visit, if it were merely to witness the unparalleled effect of

* After death every Egyptian, male and female, was represented under the form of Osiris; and therefore deified in a certain sense. The return to the Unity.

the exterior of Aboo Simbel, amply repaying the traveller, whose object is to take a rapid glance of Egyptian architecture, while the antiquary and historian cannot fail to be pleased with the examination of the historical pictures in the sculptures of the interior, which they will find great satisfaction in comparing with similar subjects at Thebes.

For the ruins above Samneh I refer the reader to M. Caillaud's Journey to Meroe and its Vicinity.

Chapter VIII.

CHRONOLOGY OF THE KINGS OF EGYPT.

Having already extended the bulk of this work beyond the limits I at first proposed, it will be necessary to compress my historical notice of ancient Egypt within the smallest compass the nature of the subject will allow, and confine myself chiefly to the mention of those monarchs whose names appear on the monuments, noticing merely the principal occurrences of their reigns, in the form of a chronological table.

In introducing some of the names given by Manetho and Eratosthenes, I neither pretend to fix the precise era of their reigns, nor the actual succession of those kings; nor can I follow Manetho in the division of his first dynasties, which have every appearance, owing probably to the inaccuracies of his copyists, of having been greatly misplaced. Indeed, the fifteenth, sixteenth, and seventeenth, do not at all accord with the names remaining on the monuments, if, as there is every reason to induce us to admit, the eighteenth contains the same series of kings mentioned by that author.

With respect to the shepherd-kings, there is a considerable difficulty in fixing the exact era of their invasion, while some suppose it to be merely

an exaggerated account of the power of the Jewish tribes in Egypt; but at all events the story of their inroads into that country, as given by Josephus, one of the copyists of Manetho, bears the evident stamp of anachronism, and in some parts of pure invention.

Whatever may have been the motive of the mysterious secrecy observed by the priesthood respecting the original object of the pyramids, it does not appear at all probable they were the work of foreigners, or of a tyrant at variance with the priests of the established religion of the country: much less that they were *accidentally* made to correspond with the four cardinal points, with their faces of a certain angle, which, in other pyramids to the southward, seems to increase in proportion to the decrease of their latitude; nor would priests and grandees of succeeding ages have felt so anxious to have their tombs in the vicinity of monuments, that, according to the too credulous Herodotus, were solely memorials of their country's oppression. For my own part, I consider them purely Egyptian, and totally inconsistent with the notions of those Arab tribes, called Shepherds by Manetho, whose invasion probably dated after their erection, and whose expulsion must at least have preceded the accession of the first Osirtesen; though that of the Jews, with whom they have been confounded, appears to have happened during the time of the eighteenth dynasty.

I am aware that the era of Menes might be carried to a much more remote period than the date I have assigned it; but as we have as yet no authority, further than the uncertain statements of Manetho's copyists, to enable us to fix the time and number of the reigns intervening between his accession and that of Apappus, I have not placed him earlier, for fear of interfering with the date of the deluge of Noah, which is 2348 B. C.

In the fifteenth dynasty I have been guided by the tablet of kings at Thebes, which gives one Diospolitan between Menes and the eighteenth dynasty. Manetho makes it consist of six *Phœnician shepherd* kings!

I have already stated my reasons for considering Amosis and Chebron one and the same king;* and this conjecture gains considerable weight from the fact, that Manetho, as quoted by Syncellus, mentions the name of Amosis, without assigning any number of years for his reign; and the total of years allowed by him for the duration of this dynasty agrees exactly with that of the reigns of the remaining monarchs.

The contemporary reigns of Shishak and Solomon are the earliest fixed epoch for the construction of a chronological table; but reckoning back the number of years of each king's reign, either according to Manetho, the dates on the monuments, or

* Hierogl. Extracts, p. 10, and Materia Hierog. p. 78.

the average length of their ordinary duration, we may arrive at a fair approximation; and the epoch alluded to on the ceiling of the Memnonium, mentioned in the note on Remeses II.,* seems greatly to confirm my opinion respecting the accession of that prince, and, allowing for the reigns of the intervening monarchs, his predecessors, to make the Exodus of the Israelites agree with Manetho's departure of the Pastors in the reign of Thothmes III.

But I offer this table with great deference, and shall willingly yield to any opinion that may be established on more positive and authentic grounds.

The government of Egypt appears first to have been, as with the Jews, a hierarchy, which was successively composed of the priests of one or other of the principal deities; but its duration is uncertain. We then come to the Kings, the first of whom by universal consent was Menes, and with him I commence the following chronological table.

* Page 513.

Name from Manetho, Eratosthenes, and other authors.	From the Hieroglyphics.	No. in Plates.	Ascds. the throne B.C.	Events during their Reigns, &c.
		First Dynasty		Foundation of the kingdom of Assyria by Nimrod, 2204.
Menes.	Menai		2201	In calculating the date of the accession of Menes, I have only allowed 11 years for each king, though so much less than the average of the known reigns of other monarchs. Eratosthenes gives 549 years for the 19 kings before Apappus.
His successors uncertain.				
Suphis or Saophis			2123	Foundation of the kingdom of Sicyon, 2089. He built the great pyramid. These three kings should be the Cheops, Cephren (*his brother*), and Mycerinus of Herodotus, whom he has strangely misplaced, making them posterior to Sesostris and Mœris. Diodorus calls Cheops, Chemmis or Chembes.
Sen Saophis, *i. e.* Saophis' *brother*			2083	Era of the Chinese emperor Yao, 2057.
Moscheris or Mencheres			2043	
Musthis (?)			2022	
Pammus Archondes (?)			2011	
Apappus or Aphoph			2001	Apappus is translated Maximus. Aphoph signifies a *giant* in Coptic. Abraham arrives in Egypt. 1920.
Achescus Ocaras (?)			1901	
Nitocris (?)			1900	
Myrtæus (?)			1890	
Thyosimares (?)			1880	

PLATE. I.

DYNASTIES OF THE PH

DYN. 1. | Part of DYN. 14. | DYN. 15. | DY

Phonet. name. id. from anct. Auths

Menai. Menes.

Menma-ftep.

DYN. 17.

G H I J K L M N O P

Osirtesen 3 or Nofre-ftep. Amun-m-gori? 3. Chebron? Ames. (Ames-nofre(t)eri.) Chebron Amosis. Amunoph 1. or An... Amenoph (followi...

U V W X Y Z Regency of Queen

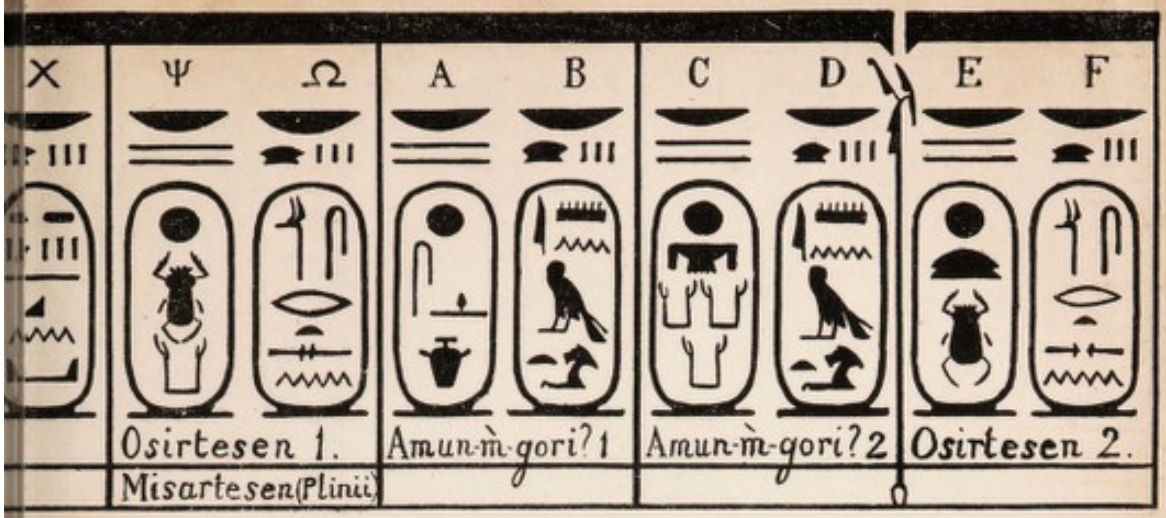
Thothmes 3. Tuthmosis. Amunoph 2. (Re-mai(t).) Amenoph. Thothmes 4. Horus. Maut-m-sho... Achenchres.

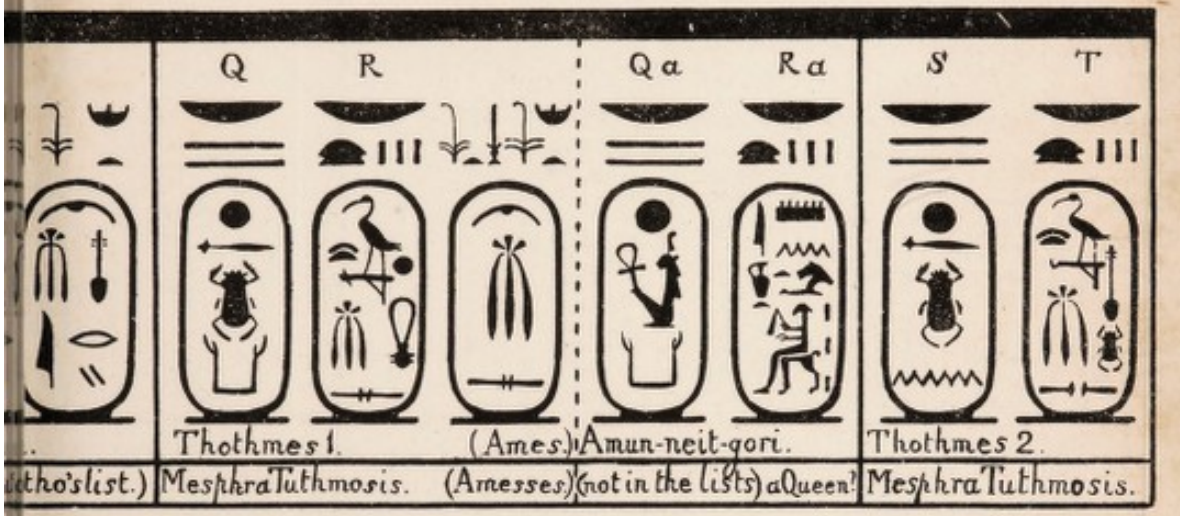
e f g h 1 (i) 2 3 (j) 4 5

Remeses 1. Acherres. Osiri? 1. (Re-se(t).) Armais. (Busiris?) Amun-mai-Remeses. (Remeses the great.) (Nofre-ari) (Is... Ramesses-Mi-amun.

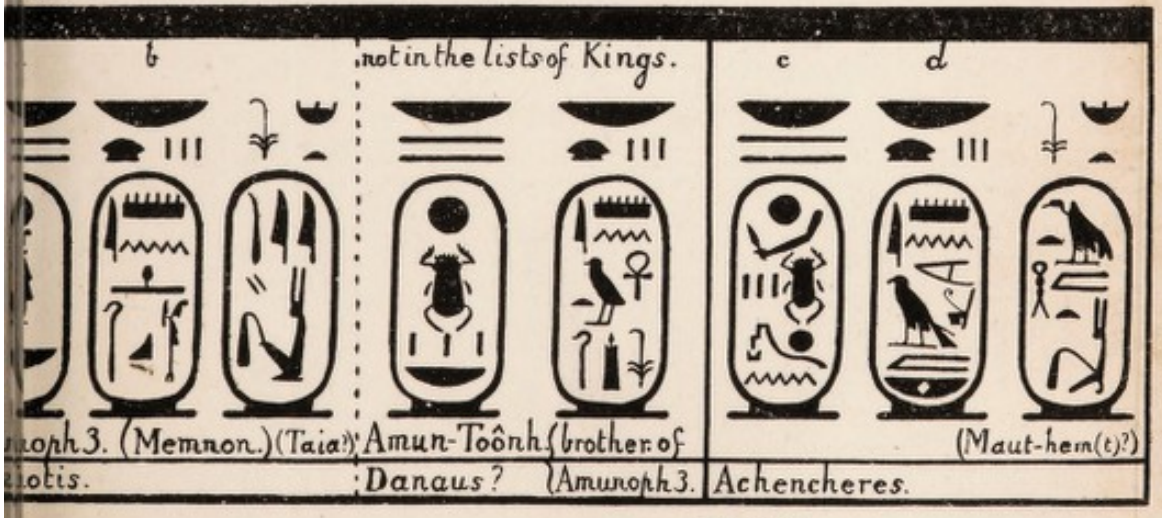
Cairo.

1.R.W.


X
Ψ
Ω
A
B
C
D
E
F
Osirtesen 1.
Misartesen (Plinii)
Amun-m-gori? 1
Amun-m-gori? 2
Osirtesen 2.


Q
R
Qa
Ra
S
T
Thothmes 1.
(Ames.)
Amun-neit-gori.
Thothmes 2.
Mesphra Tuthmosis.
(Amesses)
(not in the lists) a Queen?
Mesphra Tuthmosis.

18.


b
not in the lists of Kings.
c
d
(Memnon.)
(Taia?)
Amun-Toônh
(brother of
Danaus?
(Amunoph 3.
(Maut-hem(t)?)
Achencheres.

DYN. 19.


k
l
k2
l2
m
n
Pthahmen-Thmeif-ho? (Isinofre.)
Pthahmen – Septhah. (Ta-osiri.)
Osiri? 2 or Osiri-men-Pthah
Amenophis, or Menôphis.
Sethos.
Rapsaces (Ramses.)

Thinillus (?)			1866	Foundation of the kingdom of Argos, 1856.
Semphucrates (?)	(?)	AM	1848	Deluge of Ogyges in Attica.

XV Dynasty.—1 Diospolitan King (?)*

(?)	Men-ma-ftep, Men-maf, or Menmoph.	NΞ	1830	

XVI Dynasty. (From Lower Egypt.)

	(?)	OΠ	1812	
		PΣ	1794	
		TY	1776	
		ΦX	1758	
	Osirtesen I.	ΨΩ	1740	Reigned at least 43 years. Arrival of Joseph during his reign. 1706.
	Amun-m̃-gori (?) I.	AB	1696	
	Amun-m̃-gori (?) II.	CD	1686	Reigned at least 35 years. The mines of the eastern desert of Egypt already worked, and the Port of Ænum or Philoteras (old Kossayr) probably already built for trade with Arabia.

XVII Dynasty.—(Lower Egypt.)

	Osirtesen II.	EF	1651	
	Osirtesen III. or Nofri-ftep†	GH	1636	Death of Joseph. 1635.

* The names and era of the monarchs before Osirtesen I. are uncertain. Very few monuments remain of a date prior to his reign; but the names of many kings occur in the sculptures as his predecessors.

† In my Materia Hierogl. p. 77, I have written his name Siphtep, owing to the force of the first character being then undetermined. It may also read Nofri-oph.

Name from Manetho, Eratosthenes, and other authors.	From the Hieroglyphics.	No. in Plates.	Ascds. the throne B. C.	Events during their Reigns, &c.
Remeses Miamun	Amunmai Remeses, Remeses II., or Remeses the Great, (his son)	*i* 1.2 *j* 3.4	1355*	I am still inclined to think the name *i* 2 a variation of *i* 1 rather than of a different king. If they are distinct, they can only be brothers, and both sons of Osirei. Date of 44 years on the monuments, Manetho allows him 66. Sesoosis of Diodorus, the supposed Sesostris.† At all events he merits the name of Remeses the Great.
Amenophis	Pthahmen Thmeioftep (?) or Thmeioftep-ho (?), (his son)	*k l*	1289	Pheron of Herodotus, *i. e.* Pharaoh; and Sesoosis II. of Diodorus.
	XIX Dynasty of Diospolitans.			
Sethos	Pthahmen Se Pthah	*k* 2 *l* 2	1269	Probably not admitted into the Theban lists from being a Memphite king, or from having only succeeded to the throne by right of marriage with the Princess Taosiri.
Ramses	Osirei II. or Osiri Men-pthah	*m n*	1255	Argonautic expedition, B. C. 1263.
Amenoph	Osirita (?), Remerer (?), Amunmai.	*o p*	1245	
Ramesses	Remeses III. (Miamun or Amunmai) (his son)	*q r*	1235	
Ammenemes	Remeses IV. (his son)	*s t*	1205	

Thuoris, the supposed Polybus (?)	Remeses V., son of Remeses III.	*u v*	1195
	Remeses VI., son of Remeses III.	*w x*	1180

Troy taken, 1184 (Arundel. marbles), and in the reign of a Remeses, according to Pliny.

XX. AND XXI. DYNASTY OF DIOSPOLITANS.

The names in Manetho very doubtful.	Remeses VII.	*y z*	1170
	Remeses VIII.	*α β*	1155
	Remeses IX.	*γ δ*	1140
	Remeses X.	*ε ζ*	1125
	Remeses XI. (?)	*η θ*	1110
	Amunmai-Pouee (?)	*ι κ*	1095
	Amunmeses (?)	*λ μ*	1080 to about 1068

* Manetho places Sesostris in the twelfth dynasty; it is therefore not impossible that this was the name of some early Egyptian conqueror, and the first who made himself conspicuous for his exploits; that afterwards, Remeses the Great, having distinguished himself still more by his conquests, the fame of the first hero became transferred to this monarch, and in consequence, the name to which so great an idea of glory had hitherto been attached, was in like manner assigned by tradition to the more renowned conqueror. The war and defeat of the shepherd kings appear to have been prior to the eighteenth dynasty; but the expulsion of the Jews having happened during that period, the accounts of those two occurrences became afterwards confounded together.

† I since find, on examining the astronomical ceiling of the Memnonium, that the date I have assigned for Remeses II. agrees with the period there alluded to, the heliacal rising of Sothis or Sirius being therein fixed to the commencement of the month Thoth, which must have happened in the year 1322 B.C. This then is exactly the middle of the king's reign; and allowing for the time elapsed during his military expeditions and the erection of the building, it may be admitted that my date of 1355 cannot be very far from the real accession of this Pharaoh. Vide "Jameson's Cuvier. Theory of the Earth, p. 186."

The succession becomes then still more doubtful till the reign of Sheshonk. Solomon marries a daughter of one of the Pharaohs, 1013.

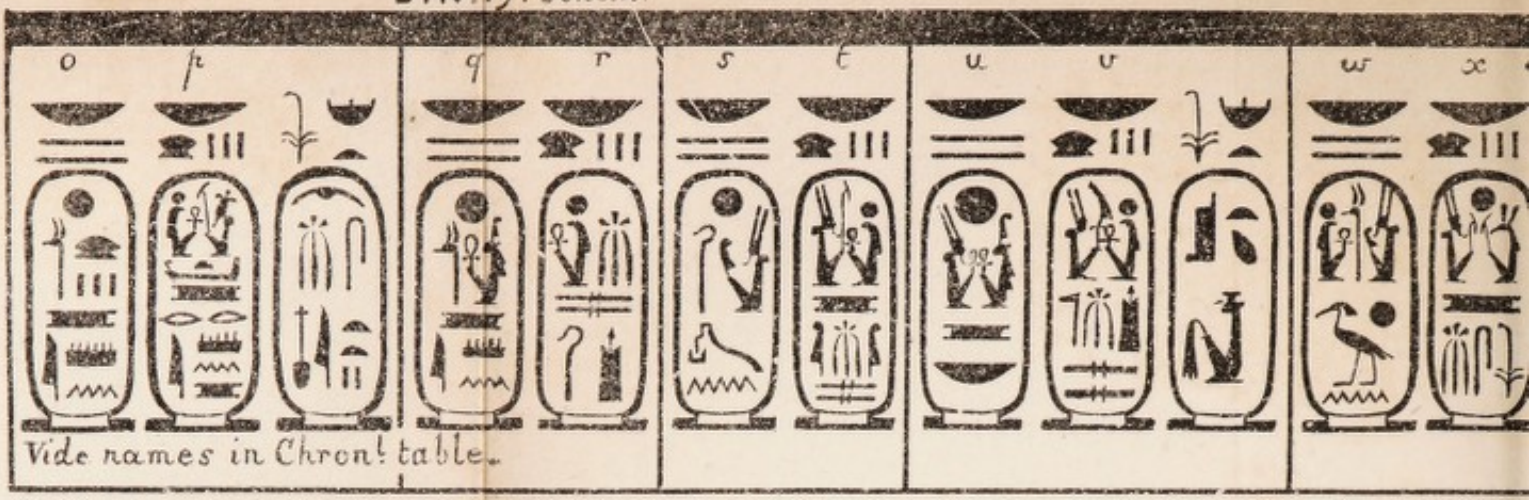
XXII. Dynasty of Diospolitans.*

Name from Manetho, Eratosthenes, and other authors.	From the Hieroglyphics.	No. in Plates.	Ascds the throne B.C.	Events during their Reigns, &c.
Sesonchis	Sheshonk I.	1. 2	978	Shishak of S. S., who plundered the temple of Jerusalem, 971, 2 Chron. c. xii. 9, in the fifth year of Rehoboam.
Osorthon	Osorkon I.	3. 4	945	Zerah, the Ethiopian king; battle with Asa; 2 Chr. c. xiv. 941 BC.
			—	Date of his 11th year at Thebes.
Tacellothis	Takelothe	5. 6	925	Date of his 15th year.

XXIII. Dynasty of Diospolitans.

	Osorkon II.	7. 8	908	Homer flourished about this time; according to the Arundel marbles, 907. Some say in 844.
	Sheshonk II.	9. 10	890 to about 860	Date of his 29th year. Money first coined of gold and silver at Argos, 894.†
	Other kings (?)			
Tnephactus (?)				It does not appear whether Tnephactus was in this or the succeeding dynasty.

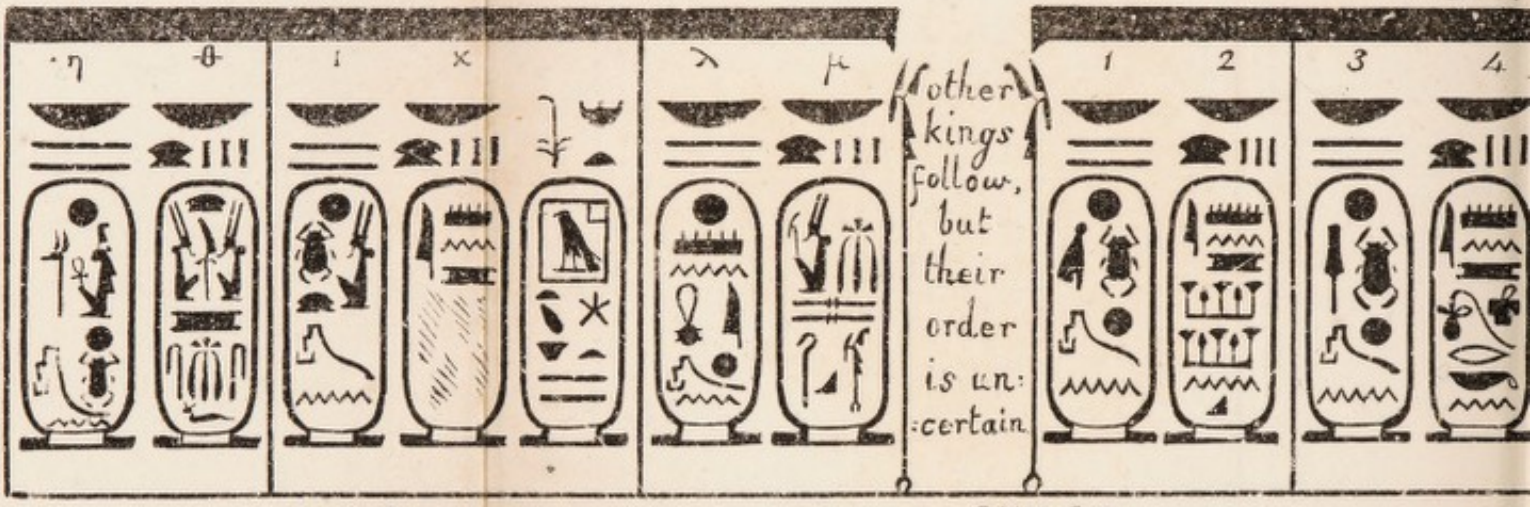
DYN. 19. contin^d



Vide names in Chron^l table.

and 21.

DYN

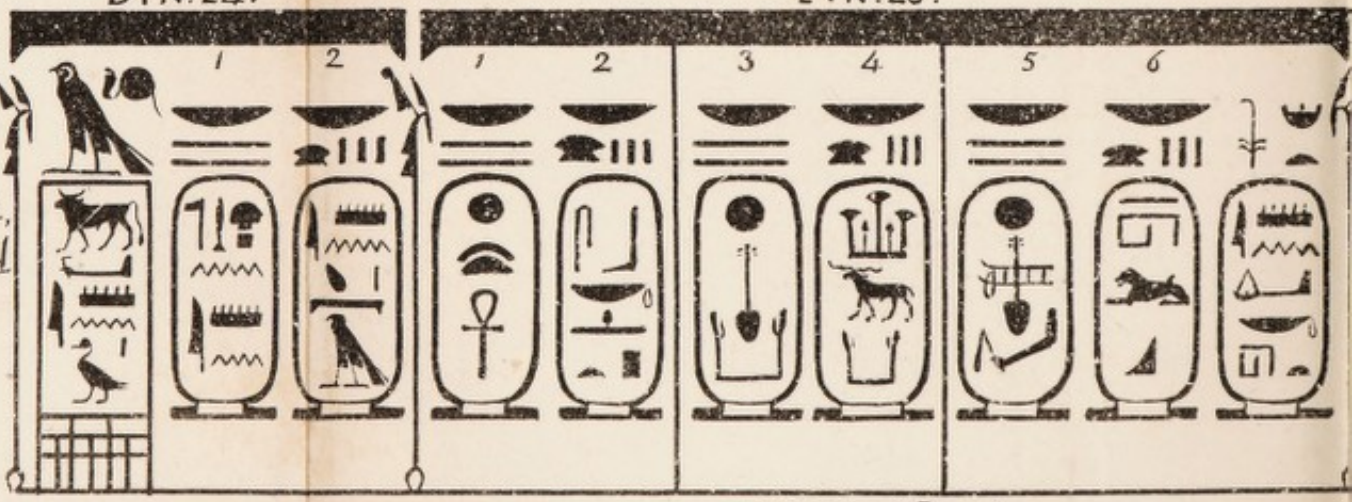


other kings follow, but their order is uncertain

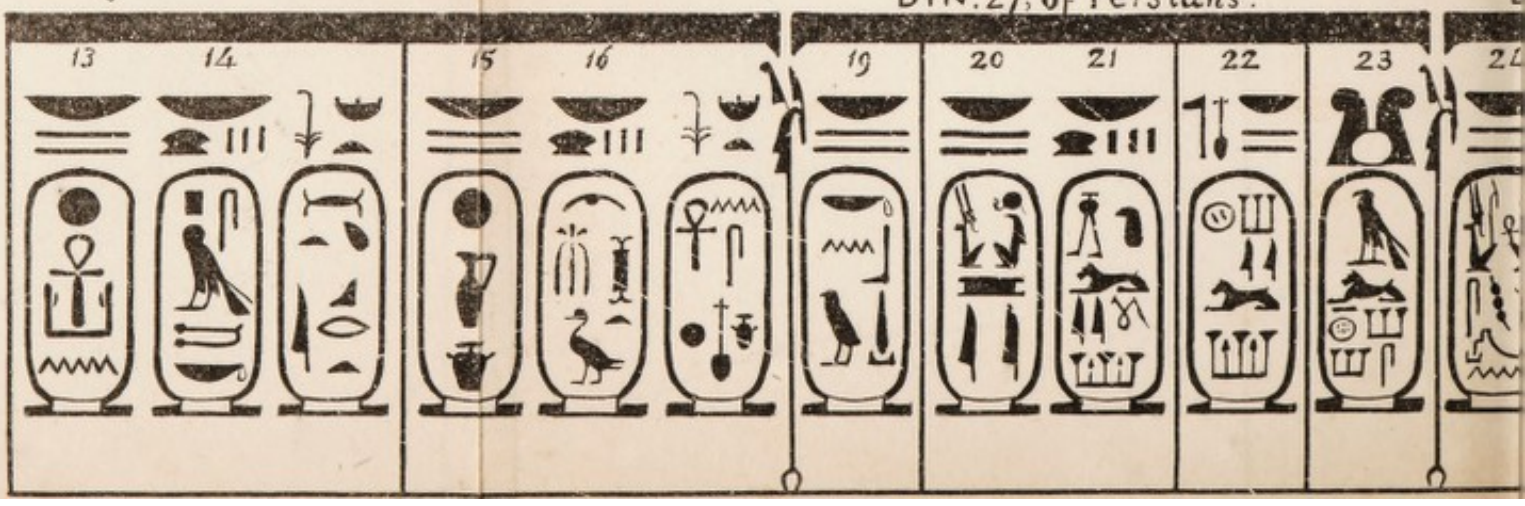
DYN. 24.

DYN. 25.

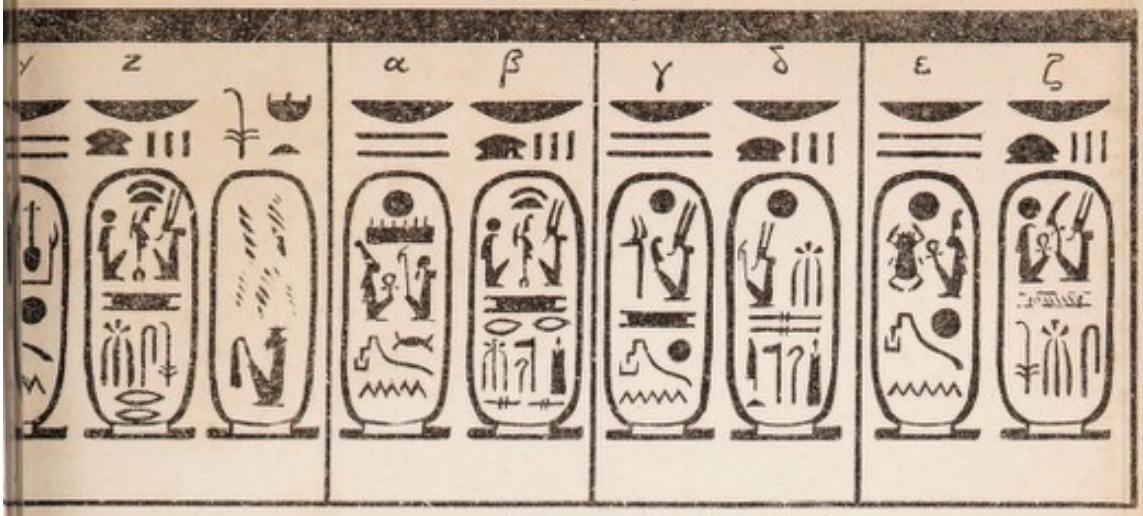
This title Pharaoh or Phrah, i.e. the Sun, is prefixed to the names of all the kings.



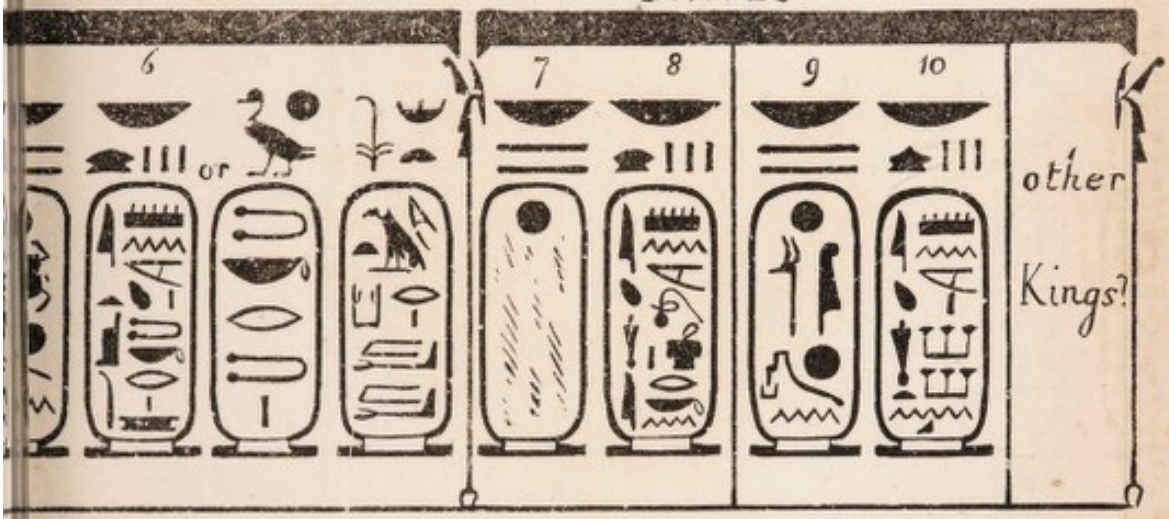
DYN. 27, of Persians.



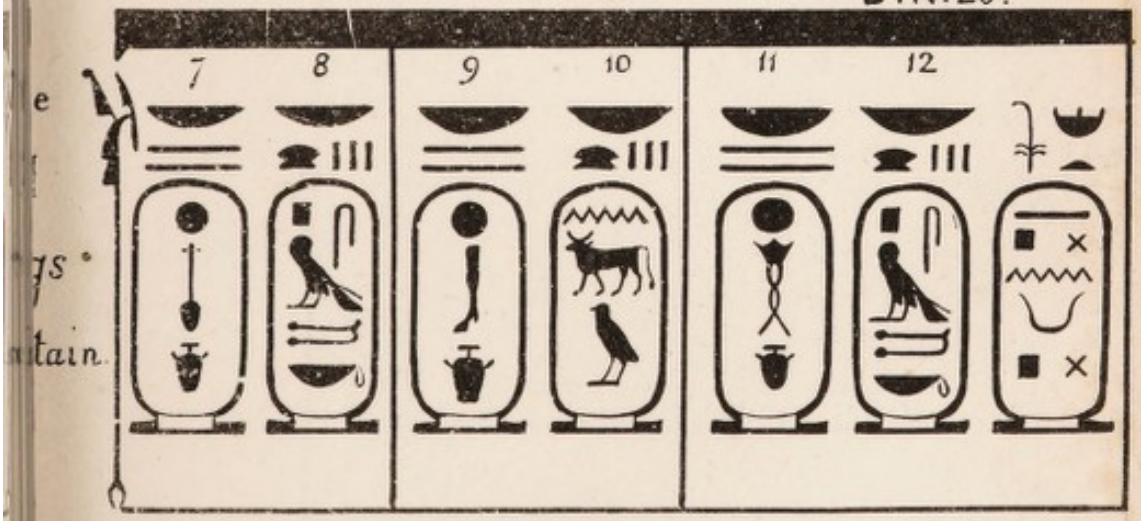
DYN. 20.



DYN. 23.



DYN. 26.



DYN. 29.

DYN. 30.



XXIV. Dynasty of 1 Saite.

Bocchoris (the wise), son of Tnephactus Asychis of Herodot. (?)	Pehor Bakhor, or Amunse Pehor	1. 2	812	According to Diodorus, a long time intervened between Bocchoris and Sabaco.

XXV. Dynasty of Ethiopians.

Sabaco, So of S. S.	Sabakoftep or Sabakoph	1. 2	778	Rome founded 753. Captivity of the ten tribes of Israel, 721. Herodotus mentions Anysis expelled by Sabaco.
Sebechon or Sevechus (his son)	Shebek	3. 4	728	I am not quite certain if Sabakoftep should be before or after Shebek. Sethos of Herodotus was the contemporary of Tirhakah, and ruled at Memphis.
Teraces or Tarchus	Tehrak	5. 6	714 to 690	Date of his 12th year on the monuments. Sennacherib attacks Judah 268 years after the death of Solomon, 710. Tearchon of Strabo, Tirhaka of S. S.

XXVI. Dynasty of Saites.

Stephinathis Nechepsus Nechao I.				After the death of Sethos, it appears that the 12 chiefs seized the kingdom; but as Neco, the father of Psamaticus I., was put to death by Sabaco, it is probable that these three kings were contemporaries of the 25th dynasty. The 12 kings, or rather nomarchs, according to Herodotus,‡ reigned at this time.

2 L 2

* According to Africanus, of Bubastites, and Tanites. But these two dynasties are also said to be both of Diospolitan kings.

† The money of the Egyptians was in rings of gold and silver, and was valued by weight. The custom of weighing their money is mentioned in Exodus and other parts of Scripture.

‡ Diodorus says there was an anarchy of 2 years, till 12 of the chiefs united at Memphis, and taking the direction of affairs ruled 15 years.

Name from Manetho, Eratosthenes, and other authors.	From the Hieroglyphics.	No. in Plates.	Ascds the throne B. C.	Events during their Reigns, &c.
Psammitichus (his son)	Psamatik I. (Psamaticus I.)	7. 8	664	
Nechao II.	Neco	9. 10	610	Nechao of S. S. defeated and slew Josiah, king of Judah, 610 B. C. Æra of Solon, Alcæus and Sappho.
Psammitichus Psammutis or Psammis	Pasmatik II.	11. 12	604	A stela in the museum of Florence gives 71 years from the 3d of Neco to the 35th of Amasis.
Vaphres or Apries	Psamatik III.	13. 14	595	Pharaoh Hophra of S. S. He takes Sidon. It is not certain that he is the same monarch as Psamaticus III.
Amosis or Amasis	Ames Neitse	15. 16	570	Married the daughter of Psamatik III., was of a good family, and not of low extraction, as Herodotus supposes. Diodorus also states that he was "an illustrious person;" and this is sufficiently proved by his being a man of rank in the military cast. Date of his 44th year on the monuments. After six months, Egypt was conquered by Cambyses. Æra of Thespis, Pythagoras, and Æsop. 560 B. C.
Psammicherites or Psammenitus		17. 18	525	
XXVII. Dynasty of Persians.				
Cambyses	Canbosh	19	525	In his 4th year.
Darius Hystaspes	Ndareeosh	20. 21	521	Egypt revolts.

Xerxes	Khsheersh	22	485	Xerxes reconquers Egypt. 484. Birth of Herodotus. Artabanus reigns 7 months after the death of Xerxes, according to Syncellus.
Artaxerxes longimanus	Artkhsheshes	23	472	Egypt revolts and elects Inaros and Amyrteus kings. 463. The Persians retake Egypt, Inaros is crucified, and Amyrteus flies to the Island of Elbo. Herodotus visits Egypt in 460. Æra of Socrates, Phidias, &c.
Xerxes II.			425	Reigns 2 months.
Sogdianus				Reigns 7 months.
Darius Nothus			424	Reigns 19 years.

XXVIII. Dynasty of 1 Saite.

Amyrteus	Aomahorte (?)	24. 25	414	Egypt again revolts, and Amyrteus is recalled to the throne. The Breccia Sarcophagus, called of Alexander, in the British Museum, is of this king.

XXIX. Dynasty of Mendesians.

Nepherites (Nephreus, of Diodorus)	Nefaorot	26. 27	408	Diodorus places a king, Psamaticus, before Nephreus. Long vowels first used in Greek inscriptions, 403.
Achoris	Hakori	28. 29	402	Death of Cyrus the younger, and retreat of the ten thousand, 401.
Psammoutis	Pse Maut	30. 31	389	
Nepherotes	not met with on the monuments		388	Reigned 4 months.
Mouthis			388	

XXX. Dynasty of Sebennyte Kings.

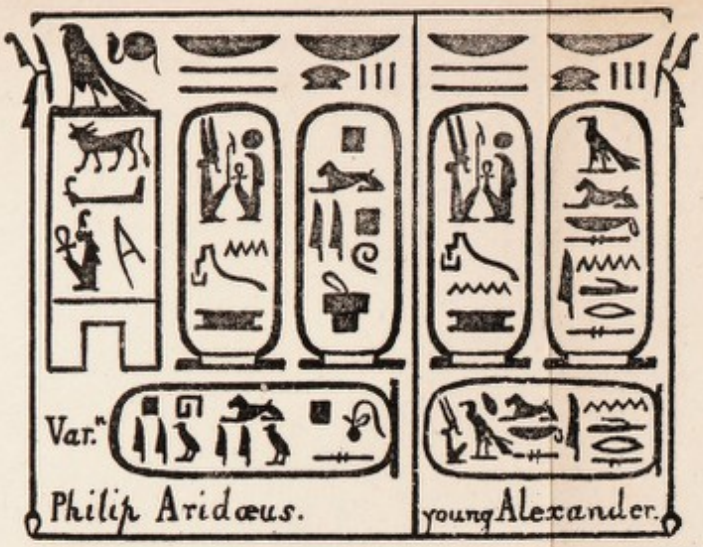
Name from Manetho, Eratosthenes, and other authors.	From the Hieroglyphics.	No. in Plates.	Ascds the throne B.C.	Events during their Reigns, &c.
Nectanebes	Nectanebo or Nakhtnebo	32. 33	387	Nectabis of Pliny. Artaxerxes Mnemon in vain endeavours to reduce Egypt.
Teos			369	Or Tachos. The Persians defeated by Agesilaus and the Egyptians, 362.
Nectanebes			362	Agesilaus dethrones Tachos. Ochus succeeds Artaxerxes, 360. Nectanebo, defeated by the Persians, flies to Ethiopia, 340.

XXXI. Dynasty of Persians.

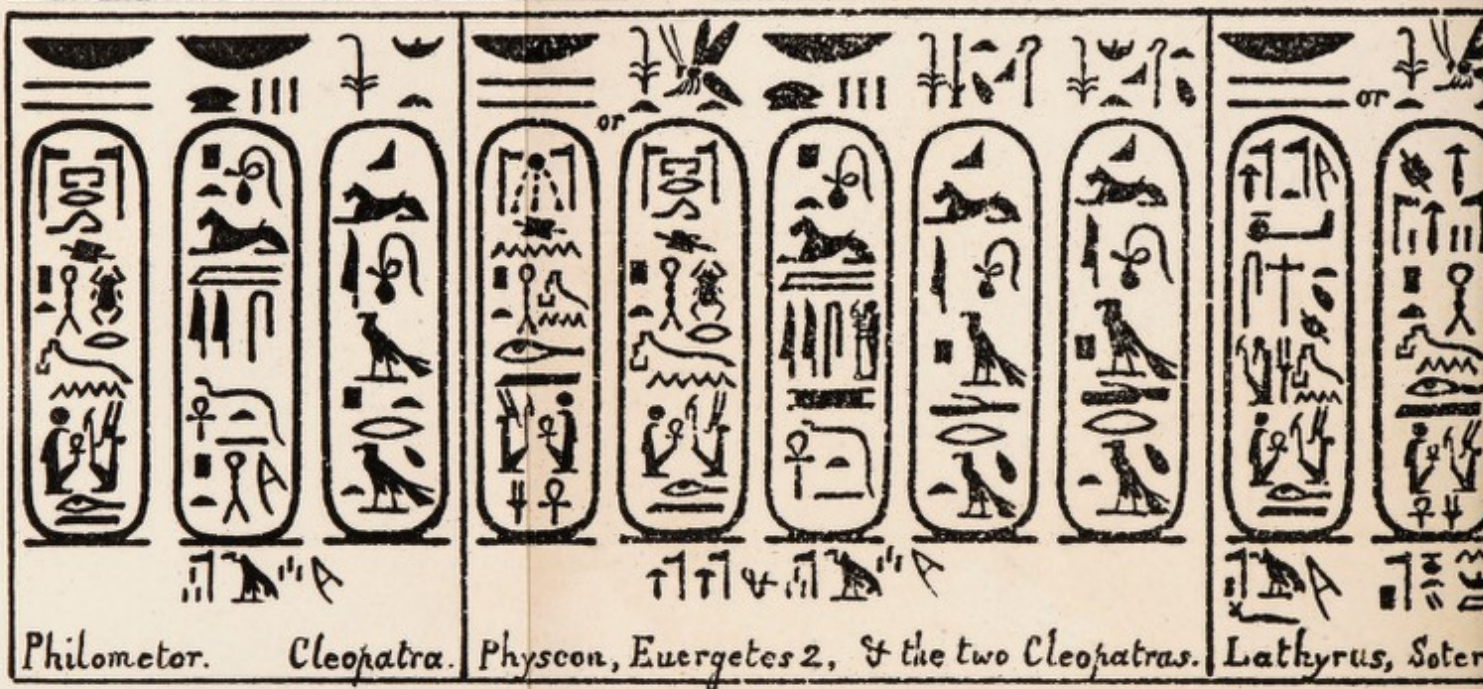
Ochus			340	In his 20th year. Death of Philip, 335.
Arses			338	
Darius Codomanus			336	Alexander makes himself master of Egypt, 332. Dies 323.

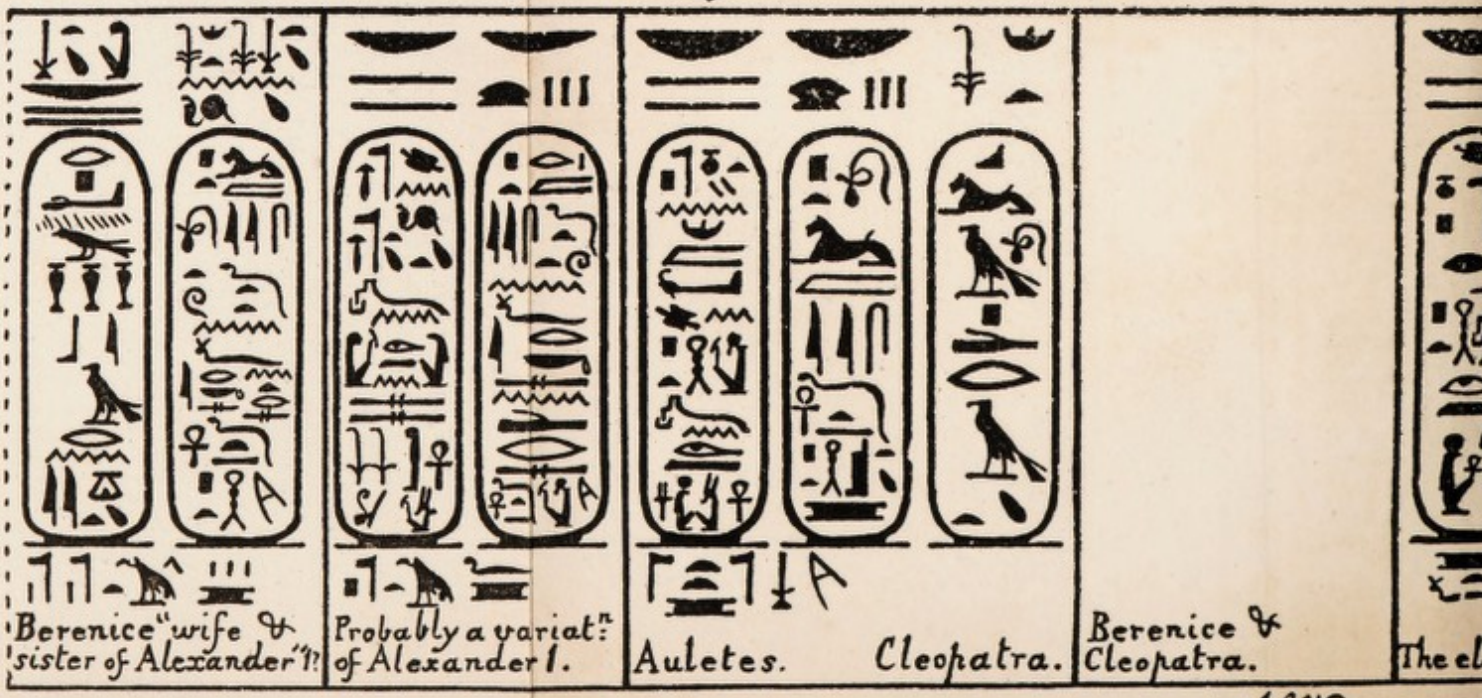
Macedonians. (Ptolemy being Governor of Egypt in their name.)

Philip Aridæus, nat. son of Philip	Phleepos		323	Ptolemy appointed governor of Egypt by Philip, 322. Perdiccas killed in Egypt, 321. Olympias, the mother of Alexander, causes Philip to be put to death, 317, and is herself killed by Cassander. Cassander causes Roxana and her son Alexander to be murdered, 311. Hercules, son of Alexander the Great, and his mother Berenice, put to death by Polysperchon, 309.
Alexander, son of Alexander the Great	Aleksandros		317	

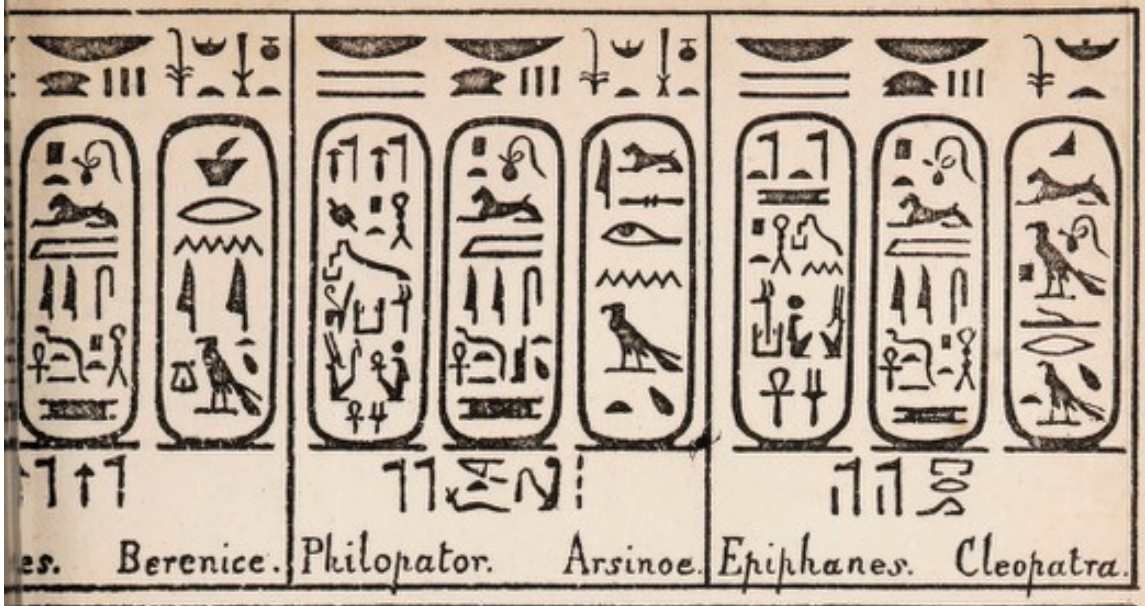

Var.ⁿ
Philip Aridæus.
young Alexander.


Ptolemy Soter. Berenice.
Philadelphus. Arsinoe.


or
or
Philometor. Cleopatra.
Physcon, Euergetes 2, & the two Cleopatras.
Lathyrus, Soter 2


Berenice "wife & sister of Alexander"?
Probably a variatⁿ of Alexander 1.
Auletes. Cleopatra.
Berenice & Cleopatra.
The eld

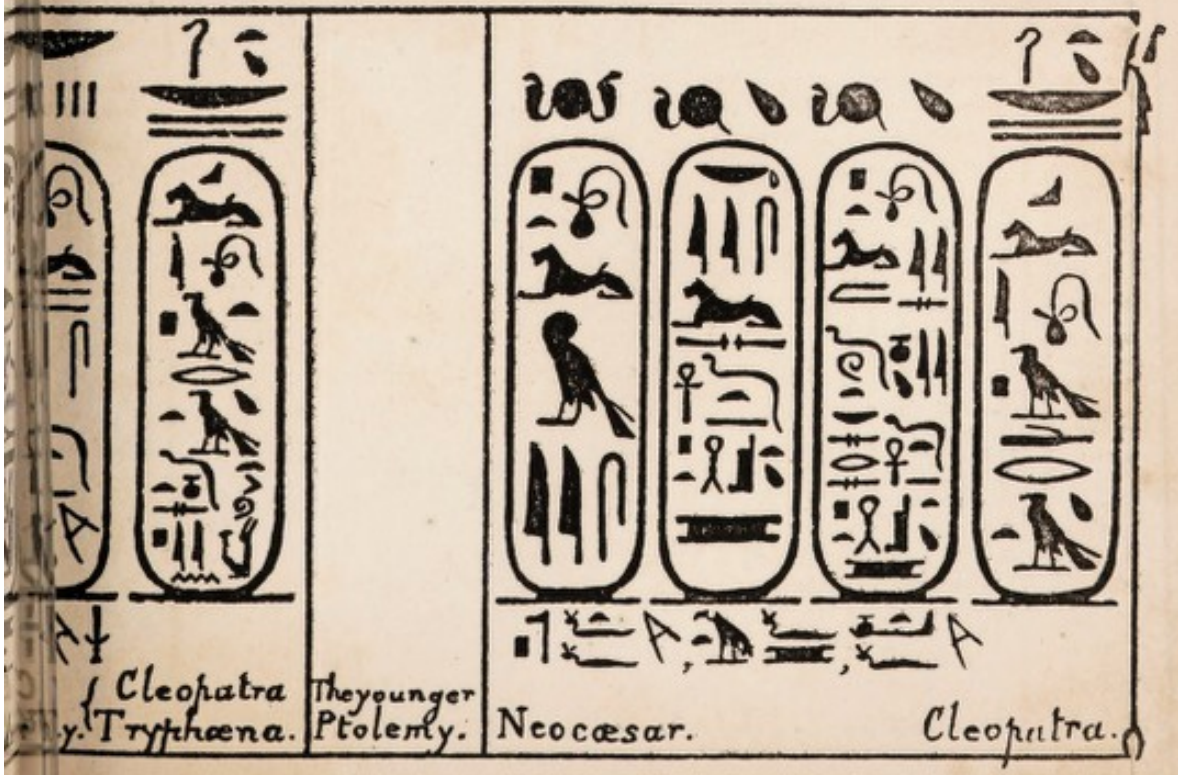
J.g.w.



es. Berenice. Philopator. Arsinoe. Epiphanes. Cleopatra.



Cleopatra. Alexander I. Cleopatra Cocce his mother. Cleopatra "niece? of Alexander" I?



y. Cleopatra Tryphæna. The younger Ptolemy. Neocæsar. Cleopatra.

PTOLEMIES.

	Name.	Hieroglyph. Title.	Began to reign, B.C.	No. of Years.	Wives.	Children.	Observations, &c.
I.	LAGUS, Soter, son of Lagus and Arsinoe.		322 as Governor, 305 as King	38	1. Eurydice, daughter of Antipater.	Ptolemy Ceraunus. Lysandra, mar. to Agathocles, son of Lysimachus. Ptolemais, mar. to Demetrius. Two other sons.	The generals of Alexander assume the title of king, 305.
					2. Berenice, widow of Philip, a Macedonian nobleman.	Philadelphus. Arsinoe, mar. to Lysimachus.	Magas, son of Philip and Berenice, is made governor of Cyrenaica and Libya. Lagus, or Ptolemy Soter, cedes the kingdom to his second son, the second year before his death.
II.	PHILADELPHUS son of Soter and Berenice.	God Philadelphus.	284	38	1. Arsinoe, daughter of his sister Arsinoe and Lysimachus.	Euergetes. Lysimachus. Berenice, who married Antiochus Theos.	Ergamenes, the Ethiopian king, lived about this time, v. p. 488. Had not Philadelphus 2 daughters, called Berenice, 1 of whom married Euergetes?

	Name.	Hieroglyph. Title.	Began to reign, B. C.	No. of Years.	Wives	Children.	Observations, &c.
					2. Arsinoe, her mother.	No children.	Ashtaramun (?), another Ethiopian monarch, appears also to have been a contemporary of Ptolemy Philadelphus.
III.	EUERGETES, Tryphon, s. of Philadelphus and Arsinoe.	G. Euergetes.	246	25	Berenice, d. of Magas, king of Cyrene and hf. brother of Philadelphus.	Philopator, Magas, and Arsinoe, put to death by their brother.	Berenice is styled his *sister* in the hieroglyphics.
IV.	PHILOPATOR, Gallus, Tiphon, son of Euergetes and Berenice.	G. Philopator.	221	17	Arsinoe, his sister.	Epiphanes.	Arsinoe, called by Pliny Cleopatra, l. xxvii. c. 4.
V.	EPIPHANES, s. of Philopator and Arsinoe.	G. Epiphanes.	204	24	Cleopatra, d. of Antiochus, k. of Syria.	Philometor, Physcon, or Euergetes. Cleopatra.	

VI.	PHILOMETOR, son of Epiphanes and Cleopatra.	G. Philometor.	180	35	Cleopatra, his sister.	Young Ptolemy killed by Physcon, on his ascending the throne. Cleopatra, who was married to Alexander Bala, king of Syria, and afterwards to Demetrius Nicator, who dethroned and succeeded him. Cleopatra Cocce.	Cleopatra, his mother, is regent till the year 173. Dies. Lenæus regent till 172. Antiochus invades Egypt and takes Philometor prisoner, 170. Ptolemy Physcon, his brother, is proclaimed king, 169, in the 11th year of Philometor, and reigns 6 years. Philometor restored, and reigns conjointly with Physcon 2 years. Philometor alone other 18 years. Physcon receives Cyrene and Libya as his portion. The elder Cleopatra also married Antiochus Sidetes, but returned again to Demetrius, his brother, 130.
VII.	EUERGETES II. Physcon, Eupator, Cacergetes, Philologus (Philometor), son of Epi-	G. Euergetes: and G. Philometor, his brother's title, assumed by him.	145	29	1. Cleopatra, widow of Philometor, and his sister. 2. Cleopatra Cocce, his niece.	Memphites. Lathyrus, Alexander I., Tryphæna, married Antiochus	Physcon, on his accession, assumed the date of his 25th year; his reign thus became extended nominally to 54 years. He must have married the younger Cleopatra before he repudiated her mother, both being found toge-

	Name.	Hieroglyph. Title.	Began to reign, B. C.	No. of Years.	Wives.	Children.	Observations, &c.
	phanes and Cleopatra.					Grypus. Cleopatra mar. Lathyrus, divorced and killed by Tryphæna. Selene mar. Lathyrus. Apion, natural son, king of Cyrenaica.	ther with the king in the sculptures. Physcon is driven from Egypt to Cyprus with Cleopatra Cocce, 130. The elder Cleopatra seizes the kingdom. Physcon restored, 127.
VIII.	Soter II. Lathyrus, Philometor, s. of Physcon. With Cleopatra Cocce, his mother.	G. Philometor.	116	10 but in all 17	1. Cleopatra, his sister; repudiated. 2. Selene, his sister; repudiated and given by Cleopatra to Antioc. Grypus. 3. A concubine.	Berenice, called also Cleopatra. Two sons, who died before him. Neus Dionysus or Auletes, nat. son. Ptolemy of Cyprus. Cleopatra, married Alexander I.	Lathyrus reigned 10 years with his mother; he was then expelled to Cyprus, where he remained 18 years, and being restored after the death of Alexander I. he reigned 7 years more.

IX.	Alexander I. s. of Physcon. With Cleopatra Cocce, his mother.	G. Philometor.	106	18	1. Cleopatra, his niece. 2. Berenice, his sister. (?)	Alexander II. A daughter.	In the prenomen I have given, as a probable variation of Alexander I., he is styled the "living* image of Amun." Alexander I., according to the hieroglyphics, married "his niece (?) Cleopatra" and "his sister Berenice" (?).† He ruled 7 years in Cyprus, which he included in his reign, and reckoned 25 years, or to his 26th year. After killing his mother, he was expelled, and Lathyrus regained the kingdom, 88 B. C.
	Soter II., or Lathyrus, restored on the death of Alexander.		rest. 88				Ruins Thebes‡ or Diospolis, B. C. 82. The reign of Lathyrus was reckoned 36 years from 116 to 80 B. C. according to Porphyry.

* It is remarkable that the Coptic word for life (*ônh*), should so nearly resemble the Indian *yoni*, which signifies the female, as the *lingam* the male principle of life. The Egyptian emblem of life is the *crux ansata*, or *tau*, and it is often put alone, instead of the whole word *ônh*, of which it is the initial character.

† This Berenice may have been the sister and wife of Alexander II.

‡ Besides the instance mentioned in p. 2 (Note) of Thebes being written Thebe, in the singular number, is the following, from Juvenal, Sat. xv. 6:—"Atque vetus Thebe centum jacet obruta portis."

	Name.	Hieroglyph. Title.	Began to reign, B. C.	No. of Years.	Wives.	Children.	Observations, &c.
X.	Berenice, d. of Lathyrus.		81	6 m.			
XI.	Alexander II.* s. of Alexander I.		80	15	Berenice. (?)		Dies at Tyre and bequeaths his kingdom to the Romans. The 15 years of this Alexander must be reckoned by Porphyry in the 29 he assigns to Auletes.
XII.	Neus Dionysus, Auletes, Philopator, and Philadelphus, nat. son of Lathyrus.	G. Philopator and Philadelphus.	65	14	Cleopatra.	Berenice, Cleopatra, Tryphæna, Cleopatra, Arsinoe, Ptolemy the Elder, Ptolemy the Younger.	Ptolemy, k. of Cyprus, deposed by the Romans, 58. Auletes expelled from Egypt, goes to Rome, 58. Berenice reigns 3 yrs., 1 of them conjointly with Cleopatra, her sister, who dies, and 2 alone. She is put to death by Auletes on his return, 55. Berenice had married Seleucus Cybiosactes, and afterwards Archelaus, a pretended son of Mithridates, and high priest of Comana.
	Berenice and Cleopatra, daughters of Auletes.		58				
	Berenice alone.		57				
	Auletes restrd.		55				

XIII.	PTOLEMY THE ELDER, son of Auletes, called also Dionysus II.	G. Philopator and Philadelphus.	51	4	Cleopatra, his sister, who must have taken the name of Tryphæna.†		Ptolemy is slain fighting against J. Cæsar. Arsinoe is taken to Rome by Cæsar, she afterwards retires into Asia, and is put to death by Antony. Birth of Cæsarion, 47.
XIV.	PTOLEMY THE YOUNGER, s. of Auletes, 11 years old.		47	3	Cleopatra, his brother's widow.		Ptolemy the Younger is poisoned by Cleopatra, when arrived at the age of 15.
XVI.	CLEOPATRA, alone, or nominally with Cæsarion or Neocæsar.	Gs. Philopator.	44	14		Neocæsar, or Cæsarion, by Julius Cæsar. Two sons, Alexander and Ptolemy, by Antony. One daughter.	Cæsarion, under the title of Neocæsar, was made partner in the kingdom, being found with Cleopatra on the monuments, and having been proclaimed so by Antony, 33 B.C. Cleopatra kills herself, and Egypt becomes a Roman province, 30 B.C. Cæsarion is put to death by Augustus.

* There is still much difficulty respecting the Alexanders. The Queen Berenice, sister of Alexander, taken from the enchorial, by Dr. Young, may have been the wife of the second of this name. V. Rud. of an Eng. Dict., p. 32.

† V. enchorial inscription, ibid. p. 34, mentioning "Cleopatra, surnamed Tryphæna."

Chapter IX.

CHRONOLOGY OF THE CALIPHS, FROM THE FOUNDATION OF THE CALIPHATE TO THE INVASION OF EGYPT BY SOLTAN SELEEM.

The consideration of the original character of the Arabians; the change effected by their successes; the rapid progress of the new sect, and its probable cause; the injury done to society by their ignorance and fanaticism; their subsequent encouragement of learning, and its benefit to the unenlightened nations of the West; the effect of the revival of luxury in the East; the decline and fall of the power of the Caliphs, and the thirst of conquest transferred from the Arab to the Turkish hordes; the intellectual inferiority of these last compared with the former; the total want of encouragement and taste, amounting to a barbarous contempt for learning, evinced throughout their career; their geographical position after the conquest of Constantinople, accounting for their former power and present existence; and their complete and irrecoverable fall, are all interesting subjects for our contemplation and research, but require to be treated on a much more extensive scale than the nature of this work allows; however, as the history of the caliphs necessarily commences with the foundation of the religion, I shall briefly notice its origin, and the

most remarkable circumstances relating to its subsequent progress, while the dates and principal events of each reign will be laid down in the concise form of a chronological table.

Mohammed was sprung from the tribe of Qoray'sh, and the illustrious* family of Háshem, by whom the office of guardian of the Kábah was inherited as their right. He was son of Abd-allah, and grandson of Abd-el Motulleb, a wealthy and powerful citizen of Mekkeh, renowned as well for his probity, as for his courage in delivering his country from the aggressions of the Abyssinians. The education of Mohammed, who lost his father and mother in his infancy, was undertaken by his uncle Aboo Táleb, and at the age of twenty-five he entered the service of the rich Khadeégeh, whom he afterwards married.

The idolatry of the Kábah, and the speculative theories of heterodox theologians and pretended philosophers, had paved the way for the introduction of a new religion; and Mohammed, having converted the principal members of his own family, and gained over to his cause the respectable name of Aboo Bukr, began to set forth the doctrines of a new faith. Opposed at Mekkeh, and obliged

* This circumstance, of which there is little doubt, tended greatly to assist him in the propagation of his new doctrines, and has been overlooked by some writers, who seem not to have been aware that by asserting his low extraction they rendered his success the more surprising.

to *fly* its precincts, he boldly withstood the attacks of the hostile Qoray'sh, and succeeding in subduing the most formidable of his opponents, he returned at length as a conqueror to that city, which had expelled him from her walls. Alee, the son of Aboo Táleb, had been the first proselyte and the firmest support of the new creed. Faithful to his friend and courageous in the field, his fidelity and assistance had more than once ensured success in the most hazardous and doubtful operations; and the capture of Khayber and the conquest of the Jewish tribes* of Arabia confirmed the power of the new sect, and ennobled the name of Alee, "the lion of God."

A. D. 632. But the death of Mohammed and the choice of a successor were the signal for injustice and party prejudice: and the violence of Omer, and the intrigues of Aësha, the widow of Mohammed, having succeeded in securing the election of her father to the post of Khaleéfeh,† the injured Alee was excluded from those honors, which his early fidelity and subsequent services might have claimed as their right. The reign of Aboo Bukr was short. It lasted only two years, and the aged Caliph appointed Omer ebn el Khuttáb as his successor.

* These tribes still exist in that part of Arabia lying inland to the east of Moileh and the Gulph of Aqaba. They only differ from the other Arab tribes in their religious tenets.

† Khaleéfeh (pl. Khólafeh) signifying literally "vicar," or "substitute," has been corrupted into caliph.

The choice of a new ruler, on the assassination of Omer, devolved on the will of the people, and Othmán* was invested with the supreme command of the *faithful;* nor was it till the death of the third Caliph, that the son of Aboo Táleb was elected to that office; and the mildness of his character, and his repugnance at fomenting the discord of the tribes, add not a little to the honor of the most valiant of his nation.

This exclusion of Alee has been the origin of the enmity of the Persian and Turkish votaries of Islám; the former, under the name of Shiites (Sheeah, Sheea), maintaining the rights of Alee; the latter, the Soonnites (Soonnee), upholding the justice of the priority of the three caliphs, and the veracity of their *traditions.*

But his tranquillity was of short duration. Moáwieh, the son of Aboo Sofeeán, who was supported by the house of Ammaweëh and a Syrian army, usurped the title of caliph, and declared war against him; and his forces being defeated, he was obliged to fly to Koófeh, where the hand of an assassin shortened the life of the unfortunate Alee, A.D. 661. His sons by Fátmeh, the daughter of Mohammed, did not succeed him, and the title of caliph was

* He collected the chapters of the law, and formed them into the Qorán, or Book, a name (like our word Bible) given it *par excellence.* Othmán has evidently suggested a considerable number of additions to the original MS., and he has even had the impudence to make the book affirm that *it* was sent down from Heaven, during the month of Ramadán, as a *complete* work.

secured by the powerful interest of Moáwieh. Hassan* waived his claims, and retired to Medeéneh, the burial-place† of his grandfather; and Yezeed succeeded to the throne by the right of inheritance. And though Hossayn, the younger son of Alee, disputed for some time his title to the caliphate, he at length fell a victim to treachery, and the superior power of his rival.

But the Persians still nominally maintain the line of succession in the family of the Hashemites, and the twelve Imáms are reckoned as commencing with Alee, Hassan, and Hossayn, to the ninth generation of his descendants.

One hundred years after the Hégira, or flight of Mohammed from Mekkeh, the arms of the Moslems had extended over Persia, Syria, Egypt, Africa, and Spain; and the rapidity of their progress and the success of their daring enterprises, unchecked by the power of Persia and the Romans, are only equalled by those of the founder of their religion.

The invasion of Persia was commenced by Kháled ebn el Weléed, and successfully continued by (Saad) Sade, during the caliphate of Omer; and Syria speedily yielded to the united efforts of the son of Weleéd, and of Aboo Oby'dah, seconded by

* The sons of Alee are properly called *El* Hásan and *El* Hosay'n. The head of the former is *said* to be in the mosk of El Hasanín at Qáherah.

† In the same tomb are the sepulchres of Mohammed, Aboo Bukr, Omer, and Fátmeh.

the troops of Amer and Yezeed, who, during their advance, remained to guard the camp of the army. A. D. 638. Elated with their success, Amer* ebn el As, with four thousand Arabs, advanced, by the permission of the caliph, to the confines of Egypt, and, after thirty days' siege, took possession of Pelusium, which had been the barrier of the country on the Syrian side from the earliest periods of the Egyptian monarchy. An undefended passage was now open to him, as well by the plains of the Delta as along the edge of the Arabian desert, to the city of Babylon, which occupied the site of the modern Musr el Ateékeh,† and the extent of the adjacent mounds. But the Roman station (whose solid walls still contain a village of Christian inmates) was so strong a fortress, that it delayed the invaders, and defied their attacks for seven months; when a reinforcement of four thousand men arriving at the camp, their courage was revived, and the scaling ladder supplied the want of more formidable military engines. Near this spot rose the first mosk whose foundations were laid on Egyptian soil; and the city of Fostát succeeded to and occupied part of the site of conquered Babylon.

* I have already observed that the letter o (or wow) is placed at the end of this name, merely to distinguish it, when written, from Omer, the orthography being otherwise exactly similar, and that it is never pronounced. Amrou is not an Arabic name.

† The opposite shore was connected to it and the Island of Roda by two bridges of boats, by which a constant communication with Memphis was easily maintained.

Religious controversy formed at this time the principal occupation of the Christian inhabitants of Egypt, and the enmity of their sects* had become the parent of injustice and oppression, which naturally excited a thirst for revenge. The Copts (whose hatred of the Greeks is not even yet extinguished) no sooner perceived, than they welcomed the moment, which promised to free them from the superior power of their religious adversaries; and the treacherous John Mecaukes, governor of Memphis, persuaded them to conclude a treaty with the invaders. The payment of tribute to the Arab conqueror was gladly agreed to by the Copts, and greeted with equal pleasure by the lieutenant of Omer. It was stipulated that two Egyptian *deenárs* of gold† should be paid for every Christian above

* This fact, and the great care taken by the founder of the new religion to adapt it to the ruling prejudices of the day, were among the chief causes of the rapid progress of Islám. Political discord seldom prevents the parties from uniting against a common enemy, but religious animosity aims at the annihilation of a rival, without calculating the injury sustained by the community at large. The same feeling still exists between Catholics and Greeks. A Greek would rather that a member of his family should embrace the religion of the Qorán, than follow the tenets of his Catholic enemies; and a pope has offered up prayers for the defeat of the Russians and the success of the Turkish arms.

† The average weight of the deenár was 65 grs. Troy, and its value in English money of the present day, 10*s*. 8*d*. Macrizi says that money was coined by the caliph Omer, A. H. 18 (638 A. D.), but that Abdallah ebn e' Zobay'r, who assumed the title of caliph at Mekkeh and Medeéneh in 684 A. D., was the first who struck round derhems. Other Arab authors affirm that the

sixteen years of age, with the exception of old men, women, and monks; and a hospitable enter-

earliest coinage dates during the caliphate of Abd el Melek, A. H. 76, (696 A. D.), and that it was commenced under the superintendence of El Hagág (or Hajaj), who was appointed to the government of Irak in 75, and who there built the city of Wáset, which afterwards became so famous for its coinage. Besides Persian money, the Moslems had previously used the Greek coins, and an accidental circumstance is said to have led to this change in the currency. The caliphs had always inserted the formula, "There is no deity but God, and Mohammed is the apostle of God," in their epistles to the Greek emperors; but one of these monarchs, taking umbrage at it, threatened, if it was not hereafter omitted, to adopt one on the coins which would be equally offensive to the Moslems. Abd el Melek, upon this, determined to establish his own coinage, and, while obviating the intended insult of the Christian emperor, to display the same formula on the money that circulated through his dominions: and in spite of the objections offered by many of his subjects, who were unwilling that the name of Allah should pass through impure hands, his plan was speedily put into execution. The deenár was a gold coin; the oldest hitherto found bears the date 91 A. H.; and the oldest derhem (of silver, and worth about 6*d.* English) was struck in 76, or, as some read the inscription, 79 A. H. Besides the above formula and the date, they generally bear some legend from the Qorán, and the derhems sometimes present the name of the caliph and the place where coined. Some of the money that circulated during the reigns of the early caliphs of the Ommiade dynasty was struck from Sassanide dies, (independent of the Greek coins that were current at the same time,) and to these the caliphs added their own names, so that we find Sassanide figures and inscriptions with the Arabic (Cufic) name of Omer and other Ommiade monarchs on the same pieces. And to this I believe Macrizi alludes when he says that Omer coined money on the Persian *model*, and that the first coins gave offence at Medeéneh from having a figure upon them. That is, he took the Sassanide dies, and added his own name; and we are enabled by this explanation to account for his apparent disagreement with other

tainment for three days was promised to the Moslems who journeyed through Egypt. The fall of Memphis was the consequence of this treaty, and the Greeks were at once betrayed and deserted by the population of the country.

But Alexandria presented an almost insurmountable obstacle to the ardor of the invaders; and the canals of the Delta, added to several fortified places along their banks, delayed their arrival before that city for twenty-two days. The army of Amer, swelled by a numerous reinforcement of Arabs, and assisted by the revolted natives, assailed the well-defended walls of Alexandria; and though the invaders were frequently repulsed, their perseverance was finally rewarded, after a siege of fourteen months and immense loss, with the capture of that splendid city. The news of their success was instantly sent to Omer, who ordered the wealth and riches of the place to be reserved for the public use; and the library* of Alexandria, in spite of the

authors respecting the first Arab coinage. Macrizi wrote on this subject by order of one of the Circassian Memlook kings about 820 A. H. (1417 A. D.) The oldest gold coins have the word Deenr, not Deenár.

* Gibbon questions with good reason the existence of that library which had been collected by the Ptolemies, and which (at least the Bruchion) was burnt in the time of Cæsar. Indeed it is very doubtful if the Serapion library any longer existed. He suggests that the loss occasioned by the order of Omer was confined to the trifling productions of later times; and certainly the words of Ammianus, "*fuerunt* bibliothecæ," are very strong. This does not, however, make the folly of Omer less.

wishes of Amer, was consigned to destruction by the fanaticism of the caliph.

The attention of the conqueror was now directed to the internal administration of the newly-gained territory, and in preparing for its future security and welfare; but the common sense of the most credulous revolts at the fable of a human sacrifice in a Christian country, under the government of the Romans, with which the Moslems to the present day tax their predecessors, and which Amer is said to have abolished. Indeed this tradition is so firmly believed, that the pillar of earth, now left at the mouth of the canals, is said to be the substitute which the humanity of the Moslem conqueror adopted for the virgin, till then annually sacrificed at the inundation of the Nile.

As to the provinces of Upper Egypt, they were easily reduced by the impetuosity of the victorious army; and though opposed at Bahnasa,* and other strong holds, its march was almost uninterrupted to the city of Syene, where, as at Fostát, a mosk bears the name and records the conquests of Amer. The once powerful Thebes, that had withstood the arms of Ptolemy Lathyrus for three years, was now no longer a city, or capable of resistance; and the feeble population, whose principal abode was about the temple of Medeénet Haboo, no sooner heard of

* Bahnasa was taken by Kháled ebn el Weléed, with an army of sixteen thousand men, of whom five thousand perished in the assault. His tomb is in the Great Oasis.

the approach of the Arabs, than they fled from its precincts,* and left the church and houses to be plundered by the invaders. Few years however elapsed before the jealousy of Othmán deprived Amer of his command in Egypt; and Abdallah, once the faithless secretary of Mohammed, was appointed to succeed him, and commence the conquest of Western Africa, assisted by the counsels and valor of Zobay'r. He was followed by Oq'bah, who marched from Damascus with fresh troops to the western extremity of that continent, though not without suffering for the rashness of his enterprise; and the successes and reverses of the Arab invaders in that quarter alternately varied from the year 647 to 700, in the caliphate of Abd el Melek.

But as the power and interest of Amer had tended to advance the cause of Moáwieh, during his struggles with the partisans of Alee, his services were not forgotten by the successful caliph, and the conqueror of Egypt was once more restored to his government, and permitted to pass the remainder of his days† in the city he had founded on the banks of the Nile.

In the reign of Witiza, the predecessor of Rode-

* It is said that their tombs are near Isné, and that they were there overtaken and massacred.

† Amer is said by Arab authors to have left, at his death, 100 qantars of gold and 7 of silver. The qantar is 44 okes, and 1 oke is 400 derhems (drachms), amounting therefore to 1,760,000 derhems of gold and 123,200 of silver, and equal to about 882,740*l.* sterling.

rick, the conquest of Spain was attempted by Moosa, and his troops landing at Gebel Tareq* (or Gibraltar), and favored by the disordered state of the country, vanquished the Goths under the usurper Roderick, whose defeat was hastened by the enmity of the sons of the last monarch, A. D. 711.

In a short time their dominion extended over the whole of Spain, with the exception of the Asturias; and the reign of the *Moors* lasted there seven hundred and eighty-one years, till the time of Ferdinand and Isabella, when the taking of Granada, A. D. 1492, put an end to their kingdom.

Nor did their thirst for conquest cease here. Their career in France seemed to promise unlimited success; and the plans of the persecuted Moosa† might have been put into execution by his successor, and the fairest portion of Europe have passed under the yoke of the insatiable Moslems, had not Abd-e' Rahmán been arrested by the skill and courage of Charles Martel, who, in 732, routed the army of the invaders, and obliged them to abandon the territory they had seized.

Fortunately for the welfare of mankind, the conquests of the Moslems were shortly afterwards

* Tareq was the name of the first man who succeeded in effecting a landing on this rock, which hence bore his name. It is generally believed he had the command of the troops sent on this service.

† To return to the East by Constantinople.

arrested by their internal feuds, and their extensive empire became divided between several hostile dynasties. No nation indeed was ever more disturbed by factions in its very infancy; which was owing as well to the extent of their conquests as to the impetuosity of their disposition: and the manner in which their religion was propagated, the indiscriminate admission of the discontented from every quarter, the great want of moral instruction, and the excitement of unrestrained passions, tended speedily to draw off the Moslems from the simplicity of their Arabian ancestors; and avarice, cruelty, and oppression, the results of success and extent of dominion, too frequently marked their progress,* and have left to the present day an indelible stain upon their character.

But as I do not intend to detail these events, I shall confine myself, as I have already stated, to the chronological succession of the caliphs, and the cotemporary dynasties, and merely notice the most remarkable occurrences of their reigns, following the divisions of each as given by Arab authors: who agree in representing the most powerful to have been the Ammawéëh, the Abbaséëh, and

* There were, however, some notable exceptions, and some of the Moslem nations have, at certain periods of their history, evinced a noble and generous character, very superior to the Christians of those times. In proportion to their ignorance and our advancement, there are many points in which they are still in no way our inferiors.

Fowátem;* the two former for the most part succeeding by hereditary right to the caliphate of the East, the latter usurping the sovereignty of Africa and the West.

* Each of the three parties was distinguished by a particular colour. The Fowátem had green, the Ammawéëh white, and the Abbaséëh black, for their banners. At present those who wear the green turban are the Shereéfs, or descendants of the Prophet; the red is of the Ahmedéëh or the followers of the Sayd el Beddowee; the olive-green of the Barámeh (sing. Boorhámee), followers of Ibrahim e' Desoóqee; the black of the Rifaéëh, followers of E' Rifáee: a colour also worn by the Byooméëh, and by the Sadéëh, followers of Sad e' deen e' Gibbáwee, and the successors of the Psylli; and the yellow of the followers of Aboo Yoósef el Afeéfee. The white is indiscriminately worn by all. The Christians have a light or dark blue and black, and the Jews a light brown or stone-coloured shawl.

CHRONOLOGICAL TABLE OF THE CALIPHS, &c.

Name.	Events during their Reigns.	Duration of their Reigns.
Aboo Bukr.	Invasion of Syria commenced. Reigns	from 632* A.D.
Omer.†	Conquest of Persia, Syria, and Egypt. Amer enters Egypt in June 638.	to 634
Othmán.	Conquest of Africa begun.	to
Alee or Ali, and Moáwieh,	In Arabia, 661; El Hassan, his son, nominally succeeds him, and reigns six months, 661. In Egypt and Syria.	644 656
	House of Ammawéëh‡ (*Ommiades.*)	
Moáwieh I.	Alone. Fruitless attack by the Saracens§ on Constantinople.	680
Yezeed I.	His son.	684

* The Hégira or Mohammedan æra begins 622 A.D., dating from the flight from Mekkeh. To reduce any year of the Hégira to our own, we have only to add 622 to the given year, and deduct 3 for every 100, or 1 for every 33, *e.g.* 1233 + 622 = 1855, then for the 1200 deduct 36, and 1 for the 33 = 37, leaves 1818 A.D.

† Omer was the first who obtained the title of Prince of the Faithful, Améer el Momenéen, from his ordering the canal of Arsinoë to be re-opened *to Qólzim*, on the Red Sea, for the purpose of sending provisions to Mekkeh, where there was a great famine. This Qólzim cannot therefore be the Clysma Præsidium, but must have stood at "the end," as Aboolfida observes, "of the western gulf," on the site of the modern Sooéz. The traditional name Qólzim is still applied to the mound without the north gate of that town. The canal was closed again by order of Aboo Gáfer el Munsoór, in the year 767 A.D., but it appears that it was re-opened by the Soltan Hakem, about the year 1000.

‡ Amma is a female slave, and this name signifies "born of a slave."

§ Saracens is supposed to be a corruption of Sherágweh or Shergëén, "Easterns," from Sherg, "the East." Though the name of Saracens is met with in ancient Latin authors, its derivation from an Arabic root appears by no means impossible, since the antiquity of that language far surpasses the epoch when it was first mentioned: and yet their geographical position would not have authorized the Arabs to give them the appellation of "Easterns."

Name.	Events during their Reigns.	Duration of their Reigns.
Moáwieh II.	His son.	A.D.
	(Abdallah, son of Zobay'r, reigned nine years in the Hegáz, from 64 to 73 A. H., *i. e.* from 684 to 693 A. D.)	684
Merawan I.		684
Abd el Mélek.	His son. Conquest of Africa completed. Abd el Azeéz, his brother, made a Nilometer at Helwán.	705
	76 A. H., first Arab coinage. The oldest coin found is of 79 A. H. or 699 A. D.; it is a silver *derhem*. The oldest gold *deenárs* are of the years 91 and 92 A. H.	
El Weleéd I.	His son. Conquest of Spain, 710. First invasion of India by the Moslems.	714
Soolaymán.	His brother. Second failure before Constantinople. Was the first who founded a Nilometer at the Isle of Roda.	717
Omer II.	Son of Abd el Azeéz.	720
Yezeed II.	Son of Abd el Mélek.	724

Ptolemy * places the Saraceni in Arabia Felix, inland to the east of the Elanitic Gulf, distinct from Saracena, a district of Arabia Petræa, on the eastern border of Egypt; and Pliny,† a still earlier authority, also notices them among the people of Arabia. Ammianus Marcellinus‡ records their predatory habits,§ their alliance with Julian, and their defence of Constantinople towards the close of the reign of Valens;‖ and it is possible that this name became a general Latin appellation for the natives of Arabia, in consequence of the Romans perceiving a great similarity of character between them and their Saracen allies.

But instead of admitting the name of Sarah, the wife of Abraham (a notion justly ridiculed by Gibbon), or any derivation taken from a "foreign language,"¶ I should suggest that the word Saracen was either immediately borrowed, or slightly corrupted, from the name of the people themselves, but that, like the greater part of national nomenclature, it is far beyond the reach of the etymologist, and should wisely be left without a vain and useless scrutiny. As applied to the Moslems, it is purely conventional.

* Ptolem. lib. vi. c. 6.
‡ Amm. Marcell. lib. xiv. c. 4.
‖ Id. loc. cit.
† Plin. lib. vi. c. 28.
§ Id. lib. xxxi. c. 16.
¶ Gibbon, vol. ix. c. 50.

Name.	Events during their Reigns.	Duration of their Reigns.
		from 724
Heshám.	His brother. Defeat of Abd e' Rahmán in France by Charles Martel, 732.	to 743 A.D.
El Weleéd II.	Son of Yezeed.	744
Yezeed III.	His son.	744
Ibrahím.	His brother.	744
Merawan II.	Grandson of Merawan I.	749

Dynasty of the Abbasides, or Abbaséeh, descended from Abbas, the uncle of Mohammed.

E' Seffáh, Aboo 'l Abbas, Abdallah.		from 749 to 754
El Munsoór, Aboo Gafer, Abdallah.	His brother. Boghdád is founded by Munsoór, and becomes the seat of empire. Under these caliphs, astronomy and the other sciences were particularly patronized. In 755, Abd e' Rahmán establishes the Ommiade dynasty at Cordova, an example followed by the house of Alee, the Edrissites of Mauritania, and the Fatemites and Aglabites of Eastern Africa.	775
El Mahdee, Mohammed.	His son.	785
El Hádee Moosa.	His son.	786
Haroón e' Rasheéd, or E' Rasheéd Haroón.*	His son. The hero of the Arabian tales, the *ally* of Charlemagne, and the dread of the Romans. The Edrissites founded the kingdom of Faz (Fez).	809

* Many of these names are convertible.

Abbaséëh or Abbaside Dynasty.		A. D.
El Ameén, Mohammed.	His son.	from 809
El Mamoón Abdallah. (Ibrahim, son of El Mahdee, his competitor from 817 to 818).	Son of Haroón, a great encourager of arts and sciences, particularly astronomy. By his order, Greek authors were translated into Arabic. He measures a degree of the meridian.	to 813
El Mautnssim billah, Mohammed.	His brother. War with Theophilus. Turkish guards taken into the service of the Caliphs. Decline of the Abbaside Caliphate.	843 842
El Wátheq billah, Haroón.	His son. The Saracens attack Rome and fail, 846.	847
El Motawákkel al Allah, Gáfer.	His brother. He made the new Nilometer in the Isle of Roda.	861
El Montusser billáh, Mohammed.	His son.	862
El Mostain billáh, Ahmed.		866

Cotemporary Dynasties. Aglabite Dynasty.		A. D.
Ibrahim ebn el Agleb.	Governor of Africa, throws off his allegiance to the Caliphs. Regular troops first introduced.	from 800 to 811

This Dynasty rules till 900 A. D. Cairoan (Qayrawán), 50 miles south of Tunis (Toónes), was their capital. It was founded A. D. 670.

Abbaséëh.		A. D.	Tolonéëh.		A. D.
El Mautúz billáh, Mohammed.		from 866 to 869	*Toloonides, Dówlet e' Tolonéëh. In Egypt.*		
El Mohtúddee billáh, Mohammed.	The power of the Caliphs was weakened by the factions of the Taherites in 813; Soffarides, 872; Samanides, 874; Aglebites and Toloonides; Ikshidites, 934; Hamadanites, 892; and the Bowites in 933.	870	Ahmed ebn e' Tayloón or e' Tooloón.	Governor of Egypt, usurps the sovereignty of that country, in 868. Builds a mosk, behind the Qottaeéa or Qálat el Kebsh, now within the walls of Qáherah, with *pointed* arches, in his eleventh year, A. H. 265, 879 A. D.	from 868 to 884
El Mautummid al Allah, Ahmed.	New sect of the Carmathians, 890. (El Mowuffuq billáh, his coadjutor, from 871 to 891).	892	Aboolgaysh Khamarawéëh.	His son. Died at Damascus. His daughter married the Caliph Mautuddíd.* Builds a series of palaces from Egypt to Boghdád.	A. D. 896 to 897
El Mautussim billáh, Ahmed.		902	Abool Asáker Gaysh.	His son.	
			Aboo Moosa Haroón.	His brother.	906
			Abool Magházee Sheebán.	Son of Ahmet ebn e' Tooloón. Reigns ten days. In him ended this Dynasty. The Caliphs retake Egypt.	906
El Moktuffee billáh, Alee el Mautudíd.		908			

		A. D.	*Dynasty of the Fatemites (Fowátem), or the Fatméeh Dynasty.*		A. D.
			Abayd Allah, El Mahdee billah.	Usurps the Government of Eastern Africa. Assumes the title of Mahdee or "Guide." Subdues the Edrissites of Western Africa. Invades Egypt in 912. Is defeated by the forces of Moqtuddir.	from 910
El Moqtuddír billah, Gafer.	The Carmathians under Aboo Táher pillage Mekkeh, 929.	from 908 to 932			to
El Qáher billah, Mohammed.		934			934

Abbaséeh.		A. D.	Fowátem in Africa.		A. D.	Cotemporary Kings of Egypt. Akhsheed Dynasty of Turks.		A. D.
E'Rádee billah, Mohammed.		from 934 to 940	El Qaiem be amr Illah, Mohammed.	His son.	from 934 to 945	El Akhsheed, Mohammed ebn Tughg, e'Toorkee, el Faraghánee.	Usurps the governm^{t}. of Egypt.	from 936 to 948
El Motúqqee Ibrahim.		944						
El Mostúkfee billah, Abdallah.		946	El Munsoor Ismaeel.	The Arabic character first employed about		Aboól Qásem ebn el Akh-		

* Probably Mautummid.

† This Dynasty deduced its origin from Ismaeel, the sixth Imám of the descendants of Alee.

Abbaséëh.		A.D.	Fowátem in Africa.		A.D.	Akhsheed Dynasty.		A. D.
El Motée al Illah, El Fodl.	The Byzantine arms, under John Zimisces, threaten Boghdad.†	974	Aboo Tummím, or El Möéz le deen Illah (his son).	this time; but Cufic still used.* Sends Góher el Qáëd‡ with an army to invade Egypt, which he takes. Góher founds a new city, under the name of Misr el Qáherah, A. H. 358. In 362 A. H. it becomes the capital of Egypt. El Moéz arrives himself and removes the seat of empire to Qáherah, leaving Yoosef ebn Zeiri, his viceroy, in Africa.	952 A.D. 969	sheed. Aboól Hassan, Alee. Kafóor el Akhsheedee. Aboól Fowáris, Ahmed.	His son. His brother. A slave of El Akhsheed. Son of Alee, deposed by Goher.	962 967 969 970

Abbaséëh.		A. D.	Fowátem, in Egypt.	A. D.
E'Táieea billah, Abd el Kereem.	Rise of the Turkmans, 980. Mahmood created Soltán by the Caliph, in 997, overruns about the year 1000, the whole	from 974 to		from 969 to

	of the provinces from the Caspian to India, which he also invades. Rise of the Seljuk Dynasty.	991	El Moëz.		975
			El Azeéz billah, Aboól Nusr, Nizár.	His son.	996
El Qáder billah Ahmed.	Peter the Hermit, 995.	1031	El Hákem, be amr Illah, Aboo Alee, Munsoor, (his son).	The prophet of the Druses. Founds a new sect.	
El Qáiem be Amr Illáh, Abdallah.	Alp Aslán, nephew of Togrul, defeats Romanus, Emperor of Constantinople, and takes him prisoner 1063, 1072. Accession of Melek Shah, 1072.	1075		A mosk of his remains at El Qáherah, with pointed arches and date 393 A.H. or 1003 A.D.§	1021
			E'Záher, or E'Dtháher, le Azaz deen Illah,	His son.	1036
El Moqtúddee billah, Abdallah.	Jerusalem taken, 1076. Division of the Seljuk empire into Persian, Kermani, Syrian, and Room Dynasties, 1092.		Aboo Tummim, El Mostúnser Billah (his son).	Moez, third successor of Yoosef ebn Zeiri, in 1050, defeated by Mostunser, whose rights to the African throne had been disputed.	
				William I. of England, 1066 to 1087.	
		1094		William II., 1087 to 1100.	1094

* Cufic continued in use to the end of the Fowátem Dynasty, and on buildings, Arabic and Cufic were both employed to the time of Soltán El Ghóoree. A. D. 1508.

† This name is written with the ghain.

‡ El Qaëd, *i. e.* "the leader," or "general." He built the walls of the new city with brick, for which Yoosef Saláh-e'deen afterwards substituted stone. The mosk or college of El Ezher is said to have been founded originally by Góher.

§ It is a remarkable fact that he is treated as a prophet in the inscription over a door of the mosk, which contains this date.

Abbaséëh.		A. D.	Fowátem in Egypt.		A. D.
El Mostúzhir billah, Ahmed.	Expedition of Godefroy de Bouillon and taking of Jerusalem, 1096-99.	1118	El Mostálee billah, Aboól Qasém, Ahmed (his son)	Takes Jerusalem from the Turks, 1098. It is taken by the Latins in 1099. Henry I. succeeds in 1100. First Crusade, 1101.	1101
El Mostúrshid billah, El Fodl.	Foundation of the Mohades Dynasty in Africa and Spain, 1120.	1135			
E'Rashéed billah.		1136	El Amr, be-ahkam Illah, Aboo Alee el Munsoor.		1130
El Moktúffee le amr Illah, Mohammed.	Crusade of the Emperor Conrad III. and Louis VII., 1147. Noor e'deen, son of Zenghi, in Syria, 1145-74.	1160	El Háfuz le deen Illah, Abd el Megeed, Mohammed.		1149
El Mostunged billah, Yoosef.		1170	E'Dtháfer, beada Illah, Ismaeel.	Henry II., 1154.	1155
			El Fiyéz, le Nusr Illah, Aesa.	His son.	1160
			El Aádud le deen Illah, Abdallah.	The intrigues of Shawer and Darghan bring about the dissolution of this Dynasty in Egypt. The Franks penetrate to Qáherah under Amalric, king of Jerusalem; the city is burnt on their approach, and they are forced to retreat.	1171

			Eiyoobéëh, or Aioobite Soltáns of Egypt. Curd Dynasty.		
El Mostúddee be Noor Illah.		1180	El Mélek Yoosef, Saláh e'deen;* or E'Náser Saláh e'deen, Yoosef ebn Eiyoob.	Retakes Jerusalem from the Crusaders, in 1187. Crusade of the Emperor Frederic I. (Barbarossa), and Philippe Auguste, and Richard Cœur de Lion, 1189.	from 1171 to 1195
			El Mélek e'deen, or Melek el Azeez, Othmán.	His second son.	1200
			El Mélek el Munsóor, Mohammed.	His son. In England the large massy column of the Saxon architecture began to be divided into smaller pilasters; and the *arch took a pointed form about* 1200.†	
E'Náser le déen Illáh, Ahmed.	Fourth *Crusade.* Taking of Constantinople by the French and Venetians, from the Greeks, 1204. Fifth Crusade, 1218.	1225	El Mélek‡ el Aádel, Sayf-e'deen, Aboo Bukr.	Brother of Salah e'deen, usurps the throne. Fifth Crusade. The Franks penetrate into Egypt, and take Damiat, but are obliged to abandon it, 1218.	1220

* Saláh e'deen, "the righteousness of religion."
† Having existed in Egypt *at least* 320 years. Vide supra, p. 544, and 302.
‡ The title Mélek, attached to these names, signifies "King."

Abbaséëh.		A.D.	Aioobite Soltans.		A.D.
E'Dthaher, or E'Záher billah, Mohammed.		1226	El Mélek el Kámel, Mohammed.	His son. Crusade of Frederick II. who takes Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon, 1228.	1240
El Mostúnsir billah, Ahmed.		1242	El Mélek el adel, Aboo Bukr.	His son.	1241
			El Mélek e'Sáleh,* Eiyoob, Nigm e'deen.	His Brother. Sixth Crusade. St. Louis takes Damiat, 1249. In advancing towards Qáherah the Count d'Artois is killed, and the king taken prisoner. On the evacuation of Damiat, and the payment of 400,000 pieces of gold, he is released.	1250
			El Mélek el Moëzzem, Tarawán Shah.	His son, murdered by his father's Memlóoks.	1250
			Shégeret e'doór,† Om Khaléel.	Widow of Sáleh, after three months, abdicates.	1250
			El Mélek el Ashref, Moosa.	From 1250 to 1254. Deposed by Moéz, who dates from the beginning of this reign.	

		A. D.
El Mostásum billah.	In whom ended the Caliphate of Asia.	1258
Nominal Caliphate of the Abbaséëh, in Egypt.		
El Hakem be amr Illah, Ahmed el Rasheed, el Abbásee.	Appointed Caliph in the time of E'Zaher Baybérs, in 1263, and died in 1302.	

Baharite Memlooks, Soltáns, or Kings of Egypt.‡
Dowlet el Memaleek el Bahréëh or Toorkéëh.

		A. D.
El Moëz, Ezeʼdeen, Iʼbek eʼToorkománee.	Marries Shegeret eʼdoor, and is killed by her from jealousy.	from 1250 to
El Munsoor Noor eʼdeen, Alee.	His son.	1256
El Mozúffer Sayf eʼdeen, Gotóz el Moëzzee.	Syria, which had been conquered by the Tatars, recovered to Egypt in 1260.	1259 1260
E'Záher Baybérs el Benduqdáree (a Memlook of E'Sáleh). §	Succeeds, having assassinated his predecessor. Syria again invaded by the Tatars. Baybers marches thither, and takes Damascus. In 1264-5 he again goes into Syria, and extends his conquests over great part of Armenia.	

* E'Sáleh, *i. e.* "the religious" or "devout." His tomb, which is opposite the Morostán, in Qáherah, is the only one that remains of the Caliphs. They occupied the site of the Khan Khaléel.

† *i. e.* "The tree of pearl."

‡ These have also the title of Mélek and of Soltán.

§ Originally of Sitteh Fatmeh, who had employed him in making bows and *balls* (*benduq*) of the cross-bow, whence he received this name.

Abbaséëh in Egypt.	A. D.	Baharite Memlook Kings.		A. D.
			St. Louis dies before Tunis, 1270.	1277
		Mohammed e' Sáeed, Naser e' deen, Bárakat Illah.	His son.	1279
		El Aadel, Béder e' deen, Salámish.	His brother.	1279
		Dowlet el Qalaoonéëh, e'Salahéëh; a division of the same Baharite Dynasty.		
		El Munsoor Qalaóon (a Memlook of e'Sáleh).	In 1279-80, sends an army into Syria, and recovers Damascus, lost to Egypt since the death of Baybérs. Founds the Hospital of Morostan in Qáherah.	1290
		El 'Ashref Saláh e'deen, Khaleel.	His son. Takes Akkeh (Acre) from the Christians.	1293
		E'Náser Mohammed. Ebn Qalaoon.	His brother.	1294
		El Aádel Ketbogha el Munsóoree.	Syria again overrun by the Tatars, 1295-6.	1296
		El Munsóor He-		

			sám e'deen Lagéen.		1298
			E'Naser Mohammed Ebn Qalaoon (restored.)	An Egyptian army sent against the Tatars, who had obtained possession of all Syria, completely defeated. The Tatars are routed by a second Egyptian army, and driven beyond the Euphrates, 1302-3.	
				Absolute *Gothic** began in England about 1300.	1309
			El Medúffer, or el Mozuffer, Rookn-e'deen, Baybérs, e' Gáshenkéer, el Munsoóree.		1310
El Mostúkfee billah, Soolayman.	His son. Abdicated and was banished to Qoos, by Naser III., who crowned, as the new caliph, El Wátheq.	1302			
		1341	E'Náser Moham. Ebn Qalaoon (restored again.)	Agriculture and the arts encouraged.	1341
El Wátheq billah, Ibrahim.	Deposed by Naser at his death.	1341			
			El Munsoor Aboo Bukr.		1341
El Hakem be amr Illah, Ahmed.	Son of Mostukfee.	1352	El Ashref Kegek.		1342

* It was, in fact, an imitation of Saracenic architecture. *Gothic* is almost as unpardonable a misnomer, as *English* for the *pointed Saracenic arch*, which must have been introduced into England by the Crusaders.

Abbaséëh in Egypt.		A. D.	Baharite Memlook Kings.		A. D.
			E'Náser Shaháb e'deen, Ahmed.		1342
			E'Sáleh Ismaeel.		1345
			El Kámel Shabán.		1345
			El Meduffer Hágee.		1348
			e'Náser Hassan I.		1351
			E'Sáleh Saláh e'deen.		1354
El Mautuddid billah, Aboo Bukr.	His brother.	1362	e'Naser Hassan II.	Built the mosk of Soltan Hassan in Qáherah.	1361
			El Munsoor Mohammed.		1363
			Al Ashref Shabán.	The first who ordered the Shereefs, or descendants of the prophet, to wear a green turban.	
El Motawúkkel al Alláh, Mohammed.	His son, deposed in	1378		In 1365 Peter de Lusignan, King of Cyprus, besieges Alexandria, and fails.	1377
El Mautússim Zakaréëh.	Deposed after one month.	1378	El Munsoor Alee.		1381
			E'Sáleh Hágee.		1382
El Motawúkkel.	Restored, and deposed again after six years.	1384	*Dowlet el Memaleek el Borqéëh, e' Gerákseh. Circassian or Borgite Memlook Kings.*		

		A. D.			A. D.
El Wathuq billah, Omer.		from 1384 to 1387	E'Záher Berqóoq.	Marches into Syria and twice repulses the Tatars under Teemoorlang, or Teemoor (Tamerlane or Timur), in 1393-4.	from 1382 to 1399
El Mautússim Zakareeh.	Restored and reigned till	1390	E'Náser Fúrreg.	His son. The governor of Syria having rebelled, Fúrreg marches against him, takes him prisoner, and puts him to death, 1399-1400. The Tatars again invade Syria: Fúrreg marches against them, but is defeated, and returns to Egypt, 1400-1.	
El Motawukkel.	Restored again and died in	1406		He recovers Syria, 1405-6.	1406
El Mostain billah, Aboo 'l Fodl, el Abbas.	His son, deposed by Moaiud Shekh, in 1413, and imprisoned at Alexandria till his death.		El Munsoor Abd el Azeez.	Reigns forty-seven days.	1406
		1413	E'Náser Fúrreg. restored.*		1412
			El Moáiud Aboo l'Nusr, Shekh.	The para was, until this reign, of a drachm's weight of silver, and Moaiud coined, instead of it, the *moáiudee*, now corrupted into máydee.	1421
			El Meduffer Ahmed.		1421
			E'Záher, Aboo 'l Futteh, Tatr.		1421

* According to a MS. in my possession of the Noozhet e'Nazereen.

Abbaséëh in Egypt.		A. D.	Borgéëh, or Circassian Memlooks.		A. D.
			E'Sáleh Mohammed.		1422
			El Ashraf, Bursabái, or Borosbai.	Attacks Cyprus, and taking John II. prisoner, enforces the regular payment of tribute, 1423-4.	1438
El Mautuddid billah aboo'l Fet-h, Daood.	His brother.	1442	Abd el Azeéz, Aboo'l Mahásín, Yoosef.		1438
El Mostukfee billah, Soolaymán.	His brother.	1452	E'Záher Geqmeq.		1453
			El Munsoor Othmán.		1453
El Qaiem be amr Illah, Hamza.	His brother; deposed by El A'shraf Enal, in 1455, and exiled to Alexandria.	1455	El Ashref Eenál.		1461
			El Moaiud Ahmed.	Gives the crown of Cyprus to James, son of John III., on condition of receiving tribute.	1461
			E'Záher Khoshqudm.		1467
			E'Záher Bolbai.		1467
El Mostunged billah, Aboo'l Mahásin, Yoosef.	His brother.	1480	E'Záher Tumr Boghá.		1468
			El Ashref Aboo'lnusr, Qáëtbai (or Qaitbay) e'Záheree.	After a successful war against the Turks, concludes a treaty of peace with them, 1490-1.	
				Fall of Grenada, in the reign of Ferdinand and Isabella, and extinction of the Moslem power in Spain, 1492.	1496

El Motawúkkel al Allah, Aboo'l Ez, abd el Azeez.	His cousin.	1497	E'Náser Mohammed,* Aboo'l Sadát.	Son of Qaitbay, reigned six months.	1496
El Mostunsik billah, Yaqoob, or Mostunsir billah.	His son.	1517	El Ashref Qansooh.†	A Memlook of Qaitbay, eleven days.	1496
			E'Náser Mohammed.	Son of Quitbay, one year and a half.	1498
			E'Záher, aboo Saeed,‡ Qansoóh.		1500
			El Ashref Ganbalát.		1500
			El Aádel, Toman Bai.		1501
			El Ashref Qansóoh, el Ghóoree (or El Ghóree).	Defeated by the Turks, under Soltan Séleem, near Aleppo, & slain. The Turks advance to Egypt.	1517
El Motawúkkel Al Allah, Mohammed.	His son, taken to Constantinople by Soltan Séleem. After the death of Seleem he returned to Egypt, and reigned there till 1543, when he died, in the time of Daood Pasha.	1543	El Ashraf Toman Bai or Toman Bay.	Elected by the Memlooks to succeed El Ghóoree; defeated by the Turks near Heliopolis, and in a second battle taken prisoner, and hanged at the Bab Zooayleh, in Qáherah.	1517
In him ended the Caliphate in Egypt. The Soltans of Constantinople thenceforward assumed the title of Caliph.			Soltan Séleem abolished the Monarchy, but left the Aristocracy of the Memlooks, on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the decisions of the Mooftee of Constantinople, and the insertion of the name of the Soltan of the Osmanlees in the public prayers and on the coin.		

* According to the above-mentioned MS. † Id. ‡ This and El Ashref are names applied to several of these kings.

But the total subversion of the power of the Memlooks dates, in reality, from the invasion of the French and the subsequent occupation of Egypt by the Turks; and the finishing stroke to their real or nominal power, and to their very existence, has been since put by Mahommed Alee.

APPENDIX A.

In making preparations for a journey to Egypt it will be necessary that the traveller, if unacquainted with Arabic, should either provide himself with a servant at Malta, who understands that language, or afterwards look out for one at Qáherah on his arrival in the Frank quarter, where several of the natives may be found who are in the habit of accompanying European travellers, and speak Italian and sometimes French. Egyptian servants, it is true, make but poor interpreters before Osmanlees, not because the Turkish language is required, but from the contempt in which they are held by their rulers, and the consequent want of confidence they feel, added to their naturally uncouth manners; but as a traveller has little occasion to visit them, this is not a very material point. Dragomen are seldom to be met with who can either be trusted, or who are at all useful; and if his object is to see the country, without being desirous of paying visits of ceremony to Turkish commandants,—which are as unprofitable as disagreeable,—he will have every reason to be satisfied with his European and Egyptian domestics.

I do not pretend to give an exact list of all the requisites for this journey, as many must depend entirely upon himself; I shall merely point out the most necessary: *—as a camp-bedstead, bedding, and musquito curtain; a camp stool and drawing table; umbrella, double or lined; drawing paper, pencils, and Indian-rubber; and if he intends to

* Tent, ladder, carpet, cushions, tables, and the like, may be purchased or ordered in Qáherah.

follow European customs* a plentiful supply of tea, wine,† cognac, aromatic and distilled vinegar, and as many luxuries as he may think proper. For observations, a sextant and artificial horizon, or rather Captain Kater's repeating circle, chronometer, large and small telescope, siphon barometer, thermometers, &c. with a good measuring tape. Every instrument should be, when it is possible, of the same materials throughout, wood and metal ill according with the heat of an Egyptian climate; and in their cases nails answer better than glue. In his medicine chest the most necessary things are,—a lancet, diachylon and blistering plaster, salts, rhubarb, cream of tartar, ipecacuanha, sulphate of bark, James's powders, calomel, laudanum, sugar of lead, or sulphate of zink,‡ nitre, oil of peppermint, and other common medicines.

The choice of his library will depend, of course, on his occupations or taste; I shall only, therefore, recommend Larcher's Herodotus, M. Champollion's Phonetic System of Hieroglyphics, Pococke, Denon, Hamilton's Ægyptiaca, Modern Traveller, and Colonel Leake's or my own Map of Egypt, with that of Mr. Parke and Mr. Scoles of Nubia; to which may be added Browne, Belzoni, Burckhardt, Ptolemy, Strabo, and Pliny; but of these three last, as well as of Diodorus, extracts will suffice, if he considers them too voluminous.

* A filterer is not necessary, as the Qeneh jars supply its place.

† I believe white to be better in a hot climate than red.

‡ These are of use in ophthalmia, in which complaint the antiphlogistic system is necessary. The principal precaution against this and dysentery is to guard against a check of perspiration. There is seldom any need of adopting a particular mode of living in Egypt, as is often imagined; but it may be as well for some persons to avoid the use of cows' milk in summer, and at any time if not previously boiled. Fruit is by no means prejudicial, but fish does not agree with every one in the hot season.

In crossing the sea, he will find greater comforts, and less civility, on board an English than a foreign vessel, and should leave it to the captain to provide the table.

On arriving at Alexandria he may either put up at (or *with*) one of the inns in the Frank quarter, or remain on board the vessel. Though the accommodation in the former is far from being good, it is more convenient than to be obliged continually to look out for a boat on his return from visiting the few objects worthy of notice in the town; and, in addition to this, the gates are closed at night.

In visiting the catacombs the excursion by water is preferable, from the convenience of carrying provisions and other requisites; among which he must not omit wax candles or torches, a rope, and (if he intends to take measurements of the architectural details) a short ladder. He will save time by going to them before he leaves the ship.

In taking a boat for Qaherah he had better hire a larger sort of *qangeh* called *dahabéëh*, the price* of which will depend on the number of men and the time of year: for when they are engaged in bringing corn from Upper Egypt, the price is increased in proportion as the number of unemployed boats is diminished. For the journey he had better be provided with some biscuit, as good bread is not always to be obtained, nor is it convenient to stop to purchase it when the wind is fair.

On arriving at Boolaq,† the port of Qaherah, he may send to the consulate to request a *Qawass* or *Yesákgee*—generally, but erroneously, called Janissary—to pass his baggage at the custom-house, who will also procure camels; and unless he is acquainted with the consul, he must be

* Perhaps from 50 to 120 piastres.

† From Alexandria to Boolaq takes about three days; from thence to Thebes, on the average, about twenty; then to the Cataracts about four or five more.—Vide p. 499 and 588.

contented with an inn in the Frank quarter. But if he intends making a stay there, he had better procure a house in some street in the vicinity, the price of which will vary from 50 to 100 piastres* a month, while those within the Frank quarter would exceed double that sum.

In his visit to the *bazár* he must not forget to purchase a carpet (*segádeh*) or two, and a few mats, by which his room becomes comfortable, with furniture that equally suits a boat on going up the Nile.

Should he inquire if the Turkish dress is necessary, I answer, for a voyage in Upper Egypt it is by no means so; for Qaherah it is convenient from not attracting notice; and for a journey in the Desert, as to the Oasis or Berenice, it is indispensably necessary; but not so on the Sooez and Kossáyr roads. One remark, however, I must be allowed to make on dress in that country,—that a person is never respected who is badly dressed, of whatever kind the costume may be, and nowhere does exterior appearance go so far as in Egypt.

In going to the Pyramids of Geezeh he may take a bed, or a mat and carpet, with a small stock of provisions: and if he makes any stay there, he may procure bread from Geezeh or Kerdásee. A lantern, candles, a small broom (in order to have one of the grottoes † swept, which makes a tolerable abode), and above all, a musquito net and umbrella are requisite.

On quitting Qaherah for Upper Egypt, he had better engage a *dahabéëh*, or, if he is not pressed for time, and prefers a spacious and comfortable boat, a *maash*; but on

* Fifteen piastres being equivalent to a dollar, or seventy to a pound sterling: but they are constantly decreasing in value.

† They lie in the eastern face of the hill on which the Pyramids stand, about one thousand feet to the south-east of that of Cheops.

returning a *qangeh* is preferable, the maash being too heavy for oars, and moving but little quicker than the rate of the stream: nor can it pass the cataract. To remedy this inconvenience he may take a *qangeh* also, and on arriving at E'Sooan pay off the large boat, and pass the cataract to Nubia in the light one, which for returning has a great advantage; or, if he remains long at Thebes, he may dismiss his maash and send to Qaherah for a *qangeh*.

The price of the former is from 600 to 800 piastres a month, the *qangeh* and *dahabéëh* from 250 to 600. A written agreement must be made with the *ryïs* or captain of the boat; in which it will be as well to stipulate that he shall not take passengers, or merchandise of any kind, and that the whole boat shall be at the traveller's disposal, to start or halt at his command; that two of the sailors shall keep watch at night, and that no one shall quit the boat, on the pretext of visiting relations or with similar pleas, without previously asking permission. The hire of the first month may be paid in advance; and when in Upper Egypt half of each successive month, or the wages of the boatmen only, which are 25 piastres a month each. By all means the *ryïs* and boatmen must be made obedient to orders, he will otherwise find them insufferably unruly and continually troublesome, kind words being always considered by them the result of fear or inexperience; nor, unless he maintains strict discipline, can he venture to give them a sheep at the large towns. But before his departure, his European servant must see that all the oars are on board, and the sails in good condition.

A good supply of biscuit is very necessary, as bread is not always to be met with at the small villages in Egypt, and much less in Nubia. He will also require a *qáfas*, or coop for fowls, with a moveable drawer at the bottom, as in

birdcages; ten or twelve *qoollel* or *bardaks;* a *zeer,* or water-jar (and some almond paste for purifying the water); a *zemzeméëh,** or water-bottle of Russian leather, for excursions to the ruins; and if he has a large boat, a donkey, but at all events a saddle, both which may be bought at Qaherah. He should provide candles, coffee, sugar, flour, rice, tobacco, *mishmish* and *qúmr-e'deen* (dried apricots), and whatever necessaries or luxuries he may want, before he leaves Boolaq, as few are to be obtained in Upper Egypt.

Previous to putting his things on board, the *ryʻïs* must make an awning of mats or sailcloth† before the cabin, supported by framework; and if the boat is old or wants painting, the sailors must wash the cabin, under the inspection of a servant, and paint‡ both the rooms, all the crevices having been previously stopped with putty. This precaution is necessary if he wishes to pass comfortable nights. An iron rat-trap, which he must bring from Europe, will also be of service.

With regard to presents in Upper Egypt, it may be laid down as a general rule that they are quite unnecessary. It will, however, sometimes happen that the civilities of a *Shekh Bélled,* or even of a Turkish Governor, require some return, in which case some English gunpowder, or a watch or telescope for the latter,—and a white shawl and *tarboosh,* or a small amber mouth-piece, for the former,—are more than they have any reason to expect; and although, on those occasions when their politeness arises from the hope of reward, they may be disappointed in their expectations, yet

* The seams must be first of all rubbed with a mixture of melted tallow and wax, and when this dries it may be filled; but afterwards it must never be left without water.

† Or a tent.

‡ The most expeditious mode is to use *moghra* (red ochre) and eggs, but it is not the most elegant.

they would only consider greater presents proofs of greater ignorance in the person who made them.

After he has, by means of the qawass of the consulate, passed his baggage at the custom-house and hoisted the English flag,* he must look again that the number of oars is equal to that of the crew, and give orders to the *ry'ïs* never to allow the boatmen to tie the sail, for to this almost all the accidents that happen on the Nile are to be attributed.

If he leaves Qaherah in winter, and dreads the hot weather, he should go direct up the Nile without stopping, and visit the ruins on his return; but if he is not going to Syria, and is likely to come down during the inundation, he may visit them on his way up.

The traveller coming from India, and by the Desert from Kossáyr to Qeneh, who cannot forego comfort, must be provided with single-poled tents for himself and servants, with a lining of a dark color, and spare ropes and pegs; a sufficient supply of charcoal, as fuel is not met with on the road; a camp-bed with curtains, musquito net, and blankets; wax candles and lanterns; a few carpenter's tools; pack-thread and needles; lined or double umbrellas; a small carpet, mats or canvass; water-skins, and a supply of bottled water for his own use, well sealed, and packed in strong cases,—for the water of the Desert, though very passable for persons accustomed to it, may not suit the taste or expectations of every one. For ladies it will be as well to take asses, as they are a relief to the tedious motion of a camel, or of the *takhtarawán*.†

A person accustomed to riding will find the dromedary

* This prevents the soldiers of the gunboats stationed at the large towns from calling to the *ry'ïs* to stop, that they may see what merchandise he has on board.

† The takhtarawán is not absolutely necessary, except for children.

preferable, as it will perform the journey with greater expedition, and with more comfort to the rider, than the tiresome and slow-paced camel; and if he is going from Egypt to India, he should procure a leather water-bottle (*zemzeméëh*),* which is to be slung on the saddle.

The hire of a camel from Kossáyr to Qeneh † should be about one dollar; and if a traveller coming from India intends visiting Thebes, he will leave the Qeneh road at the wells of El Egháyta, and proceed by a more southerly route to El Hegázeh and Karnak, for which however the Arabs should not be taught to expect any additional pay. The driver's fare is included in that of his camel, but he will look for, and may receive, if he merits it, a small present, of about one-third the original sum, on arriving at the Nile.

In riding the dromedary, the saddle used by the Máazee, and other northern tribes, is preferable to that of the Ababdeh; and a pair of saddle-bags, which may be bought in Qaherah, are very necessary additions to the saddle, being convenient for holding linen,‡ and serving as a support

* The zemzeméëh should be filled some days before it is wanted, and be frequently shaken and washed out, to free it from the unpleasant taste of the new leather.—Vide Note, p. 564.

† The distance is about 43 hours for a camel, the rate of whose walk is about 2½ miles an hour: but the dromedary performs the same journey in much less time, his paces varying from 3½ to 6, and upwards. The Wadee el Gush road is generally preferred, but the *derb e' Rus'safa*, which lies to the north of it, being that formerly taken by the Caravans from Coptos to Philoteras Portus (Old Kossáyr), presents some interesting objects of antiquity—as the Breccia quarries, and a succession of ancient stations, each of which had a well to supply those who passed, or who lived within them.

‡ Some persons, hearing that "washing is" *not* "done" by the natives of Egypt, have thought it necessary to carry with them a large stock of linen for the whole journey, but it is better to agree with one of the servants on this point, and to substitute for the greater incumbrance of linen a less bulky provision of common soap.

to the rider; but they must be bound round by a long thin rope. A supply of provisions must also be taken, especially biscuit, rice, hard eggs, and cooked meat (in winter), potatoes, maccaroni, and portable soup, as nothing can be procured in the Desert.

Boxes should be narrow, short, and deep, to suit a camel; and instead of a camp-bed, I should recommend two poles to fix into rings on the side of two of these trunks, one of the latter being placed at the head, the other at the foot, of what, with a strong ticking firmly attached to the poles, will form a very good bedstead. A small support for the musquito net and curtains may be added at one end.

Arabic must be spoken by some of the servants. For ladies, side saddles are requisite.

Tents may be purchased at Qaherah; the best round single-poled green tents for about twenty or twenty-five dollars, which for high winds are preferable to those with two poles. Nets made of the date rope, for the heavy baggage, should also be bought there, one pair to each camel load, which the Arabs calculate at about three *qantár* * or hundred-weight. The dromedary and camel saddles are provided by the Arabs. As few chairs and tables should be carried as possible; those on the principle of camp-stools are the most convenient.

At Karnak the traveller may take up his abode in the north-west tower of the Great Temple; and if he intends staying at Thebes for about a month, may send to Qaherah for a good boat; but if pressed for time, a less comfortable one may be procured at an exorbitant price at Qeneh. The hire of a qangeh and dahabéëh by the month I have already mentioned; but as the journey from Thebes to the capital may be easily performed in twelve days, or even nine, it

* The qantár is 110 *rottles*, and each rottle 12 ounces.

should be much less when only taken for so short a time, though I have known fifty dollars to be asked and paid. In all cases, when a similar fraud has been practised, redress may be obtained on arriving at Qaherah, *provided* the whole of the money has not been paid in advance, which should never be done on any account.

For further information on this subject, I refer the traveller who visits the capital of Egypt, to Osman Effendee, dragoman of the Consulate, who combines with the greatest readiness to assist his compatriots, a perfect acquaintance with the customs of the country, in which he has lived so long; and to judge from my own opinion, as well as that of other travellers, I feel persuaded he will have reason to acknowledge the value of his services in the British Consulate.

APPENDIX, B.

In introducing this imperfect Vocabulary, I must observe that it is only intended for a person travelling in Egypt, to which the dialect I have followed particularly belongs. I have kept in view, as much as possible, the English pronunciation, guiding my mode of spelling by the sound of a word, rather than by its Arabic orthography, and have consequently so far transgressed, that I have now and then introduced a *p*, which letter does not exist in Arabic, but which is nevertheless found in the pronunciation of certain words. I have also thought it better to double some of the consonants, in order to point out more clearly that greater stress is to be put on those letters, rather than follow the orthography of the Arabic, where one only was used. *He, his, him,* at the end of words, should properly be written with an *h*, but I have merely expressed it, as pronounced, with *oo*. For the verbs, I have preferred the second singular of the imperative, which in Arabic shows their root better than either the present or perfect tense. Those in Italics are either derived from, have been the origin of, or bear analogy to, an European or other foreign word.

PRONUNCIATION.

The a as in father; ay as in may; ā very broad.

E as in end; ee as in seek; eëh nearly as *ia*, in the Italian *mia*.

Ai and ei as in German, or as y in my; but ai rather

broader. A single e, at the end of words, as in Doge, stroke, &c.

Eu as in the French *feu*.

I as in is. For j I have almost always used g; indeed in Lower Egypt the g (gim), which *should* be soft, like our j, is made hard, and pronounced as if followed by a short i, like the Italian word *Ghiáccio;* but whatever letter it precedes or follows, it should properly be pronounced soft. For the ghain, however, I am obliged to use gh, a *hard* guttural sound.

K as in kill.

For the qaf, I prefer q without any u following it, which renders its sound very closely, and almost guttural. They pronounce the qaf very nearly in the same manner as a hard g.

Kh as the German ch and Greek chi, but more guttural.

O as in on, unless followed by w.

Ô or ō as in go; oo as in moon; ow as in cow.

U as in bud; qu as in English, *when followed by another vowel:* as quiyis, pretty; but otherwise nearly as gu, or as cu in curdle, though more guttural.

R is always to be distinctly pronounced, as well as the h in ah; this h is frequently as hard as ch in loch.

Y as in yes at the commencement, and as in my in the middle of syllables. Before words beginning with t, th, g, d, dth, r, z, s, sh, and n, the l of the article el is ellipsed, and the e alone pronounced; thus, *el shemál* reads *e'shemál,* the left.

ENGLISH AND ARABIC VOCABULARY.

A.

About	howalaýn
Above	fōk or foke
Abundance	zeeádeh
Abusive words	sheteémeh
By accident, *v.* By force	ghusbinánee, *i. e.* in spite of myself
The accounts	el hesáb
Adore, *v.*	ábed
After	bād or baad
Afterwards	bāden′, bad zálik
Age	omr
His age	ómroo
Long ago	zemán
Air	howa or how-eh
Alive	sáheh
All	kooi′loo
At all	wásel
Almond	lōz or loze
Aloe	subbára
Also	lá-kher, gazálik
Altitude	ertifáh
Always	dýman
Amber	kahramán
America	*Yénqee doóneea*, (Turkish) *i. e.* the new world
Anchor	hélbeh, múrseh
Ancient	qadeém, *anteéka*
The ancients	e′nass el qadeém
And	oo
Anger	qahr, qudb, zemq
Angry	qahrán, qudbán, zemqán, zalán
To be angry	ézmuq, íqdub, inhémmeq
Angle	zow-yeh
Animal	hywán
Answer	gowáb
Answer, *v.*	rood or roodd (very sharp)
Ant	nem′el or neml
It appears	bain or býin
Arabic	′Arabee
Arab (*i. e.* of the desert)	Bed′dowee, *pl.* ′Arab* (Shekh el A′rab, an Arab chief)
Arch, bridge	qántara
Arm (of man)	drah
Arms (*arma*)	silláh
Artichoke	khar-shóof
Ashes	roomád
As	zay, kayf, mitl
Ass	homár, *pl.* hameér
Ask, *v.*	saal, essaal
At	fee
Awake	sáheh
Awning of a boat	ésheh
Axe, hatchet	bóita or bálta
Pickaxe	fās, *tooree*

B.

Back	dahr
Bad, *v.* Good	rádee, wáhesh, moosh-teíeb
A bag	kees or keese
Balsam	*belisán*
Bank of a river	gerf
Barley	shay-eér
Barrel	burmeél
Basket	múqtaf, *qof′fah*
——— of palm branches	qáffass
——— wicker	me-shen′neh
Basin	tusht or tisht
Bath	*hammám*
Battle	harb, shémmata
A bat (bird)	watwát, *pl.* wataweét
Bear, support, *v.*	is′ned
Bear, put up with	istáhmel
Beans	fool
Beard	daqn: his beard, dáqnoo
Beautiful	quíyis or quéi-is
Beat, *v.*	*idrob*
Bed	fersh
Because	sébbub, besébbub
Bee	nahl
Beetle	gōrán or jorán, khónfus
Before (time)	qub′lee
Before (place)	qoddám
The beginning	el owel, el as′sel
Beggar	shahát

* Beddowee and Arab have the same meaning; one is a singular, the other a plural word: thus, "That is an Arab," "Da Beddowee;" "Those are all Arabs," "Dól koóllohom A′rab."

Behind	wárra, min quffáh
Bell	gílgil
Believe	sed'deq
I do not believe	ána ma aseddéqshee, or lem sed'deq
Belly	botn, or batn
Below, *v.* Under	
A Bench	mus'taba
Bend, *v.*	étnee, inténnee
Besides	ghayr, kheláf
Except	ilia
The best	el áhsan
Better	áh-san, a-khaýr
A bet	ráhaneh
Between	bayn
Bird (small)	asfoór, (large) tayr
A bit, piece	hétteh
—— of a horse	le-gám
Bite, *v.*	odd or aod
Bitter	morr
Black	áswed, *fem.* sóda, sódeh
Blanket	herám
Blind	ami-án
Blood	dum
Blow, *v.*	um'fookh
A blow	derb: on the face, *kuff*
Blunt	bard
Boat	sefeénee, qyáseh, *feloókah*
Boat, ship	mer'keb
Boatman	*noótee*, marákebee, týfa
Body	béddan, géssed
Boil, *v.*	iq'lee
Boiled (water)	muq'lee: (meat) masloóq
Bone	adm
Book	ketáb, *pl.* koóttub
Borrow	séllef
Bottle	qezas' or qezáz
The bottom (of a box, &c.)	qār
Box	sendoók, sendoóq
Small box	élbeh, as, elbet e'neshóke, a snuff-box
Boy	*wúllet* or wulled
Brandy	áraqay or āraqee
Brass	naháss-ásfer
Bread	esh, khobs, kísra
Roll of bread	raqeéf esh
Break, *v.*	ékser
Broken	maksoór: (cut, as a rope) muqtoóā
Breast	sudr or sidr
Breath	néffes
A bribe	bálsa
Brick	qáleb, toob áh-mar
Crude brick	toob ny
Bridge	qántara
Bring, *v.*	āāt, geeb
Broad	areéd
Broom	me-qúsheh
Brother	akh
My brother	a-khóo-ya
Buffoon	soótaree
Bug	*buq*
Build	ébnee
Building	benái
Bull	*tōr* or tore
Buffalo	gamoós
Burthen or load of camels, &c.	hem'leh
Burn	ábraq, qeed
Burnt	mahroóq
Business	shoghl
But, *adv.*	láken
Button	zurár
Butter	zíbdeh, semn, mes'lee
Buy, *v.*	ísshteree

C.

Cabin	maq'at or máqqat
—— Inner	kházneh
Calculate, *v.*	áhseb
Call, *v.*	en'da, kel'lem, nádem
It is called	ésmoo, iqoólahco
What is its (his) name?	esmoo-ay, esh esmoo
A calm	ghaleénee
Camel	gémmel, *pl.* gemál
—— female	náqa
—— young male	qaóot
—— young female	búkkara
Camp	*or'dee*
I can	ána áq-der
I cannot	ma aq-dér-shee
Candle	shem'mā
——— wax	shemmā Skanderánee
Candlestick	shemmadán
Cannon	mádfeh
Cap, red	tarboósh
—— white	taqeéah or taqéëh
Cart, carriage	arabéëh
Carpet	boossát, keleém
Small carpet	segádeh
Carry away, *v.*	sheel, wóddee
Carry, *v.* Lift	
Cat	qott, *f.* qotta
Cattle	baheém
The centre	el *woòst*
Certainly	helbét we laboód, maloóm

Chain	sílsilee, *pl.* selásil
Chair	koórsee, *pl.* karásee
Chamber	ōda, *pl.* ōäd
Change, *v.*	ghý-er
——— money, *v.*	es′ref
Charcoal	fahm
Charity	has′saneh, sowáb, lilláh
A charm	hegáb
Chase, *v.*	istád
Cheap	ra-kheés
Cheat, *v.*	ghúsh-em or ghushm
Cheek	khud
Cheese	gibn
Cherry stick pipe	shébbook keráys
Choose, *v.*	nuq′qee
Christian	*Nasránee, pl.* Nassára
Church	keneéseh
Ceiling	suqf
Cinnamon	qéerfeh, *i. e.* bark
Circle	déira or dýreh
Citadel	qála
City	medeéneh
Civility	maroóf
Clear	rýeq
Clean	nadeéf
Clever	sháter
Close, near	gharéiib or gharýib
Close, shut, *v.*	áqfel
Cloth	gooh
Clouds	ghaym, sa-háb
Clover	berséem
Coast	bur, shet
Cock	deek
Coffee	qáh-weh
Raw coffee	bonn
Coffee-pot	búkrag, ténnekeh
Coins	gíddat or gíddud
Cold	bard
The cold	el berd, e' súqqā
College	mád-rasee
Color	lon or lone, *pl.* elwán; shikl, *pl.* ashkál
	colors, elwán, ashkál
V. Black	
White	ábiad, *fem.* baýda
Red	áhmar, *f.* ham′ra
Scarlet	wérdee
Purple	oódee
Primrose	búmba
Peach	khókh-ee
—— of ashes	roomádee
Green	ákhder, *f.* khádra
Dark blue	azreq, *f.* zer′qa; kóhl-ee
Sky blue	genzáree, Skanderánee
Brown	ásmer, *f.* sam′ra
Light brown	kammoónee
Yellow	ásfer, *f.* sáffra
Orange	*pōrtoqánee*
Spotted	menuq′qrush, manqóosh
Dark (color)	ghámuq
Light ——	maftoóh
Comb	misht
Come, *v.*	íggee
Come up	étla fōke or fōk
He is (I am) coming	hooa (ana) gye
Come here	taal hénnee or taal gy, taal
I came	ána gáyt
Compass	*boósleh*, bayt-ébree
Compasses	bee-kár
Complain, *v.*	íshkee
——— of, *v.*	ishtékee
Consult, *v.*	shower
Convent	dayr
Conversation	hadeét
Cook	tabbákh
Cooked, drest	mestow-ee
The cool	e' taráweh
Copper	nahass
Cord	hábbel or habl
Cork of a bottle	ghútta qezáz
Corn	ghul′leh
Wheat	qum′h
Corner	rookn
It costs	es′wa
Cotton	*qō′ton*
Cover, *v.*	ghut′tee
Cough	*kohh*, sehl
Count, *v.*	ed, áh-seb
Country	bélled, *eqleém*
The —— opp. to town	el khúlla
A couple	ethneên, gôz
Cow	*búqqar*, *pl.* booqár; (Lat. vacca)
Coward	khowáf or khowwáf
Crooked	ma-oóg
Crocodile	temsáh, *pl.* temaséeh
Cross	seléeb
Crow	qōráb
Cultivate, *v.*	ez′ra, *i. e.* sow
Cup	soltanéeh
Coffee-cup	fingán
Cure, *v.*	týeb or teíeb
Curious	ageéb
Curtain	setárah
Cut, *v.*	eq′ta
Cut, *part. p.*	muqtoóā
Cushion	me-khud′deh

D.

Dagger	sekéen, *khánger*
Damp	táree
Danger	khōf or khofe, *i. e.* fear
Dance, *v.*	er'kus
Dates	bel'lah
Day	yom, *pl.* iyám; nahr
To-day	el yōm, e' náhr-dee
Every day	kool yōm
A day's journey from hence	sáffer yōm min hén-nee
In those days	(fee or) fil íyam dōle
Now, in these days	el yom, fee háza el waqt
Sunday	el had or el hadd
Monday	el ethneén
Tuesday	e' thelát
Wednesday	el érba
Thursday	el khamées
Friday	e' goómā
Saturday	e' sebt, *v.* Morning
Death	mōte or mōt
Dead, *s.*	mŷit, *pl.* mŷiteén
Died, dead	mat
Deaf	áttrush
Deal plank	lōh *ben'dookee*
A great deal	keteér gówee
Dear	ghálee, azeéz
My dear	ya habeébtee, ya aynee (*i. e.* my eye)
Debt	dayn
Deep	ghareéq, ghoweét
The deluge	e' *toofán*
Deny, *v.*	énkoor
Descend, *v.*	ínzel
Descent	nezoól
The desert	el baréëh, e' gebál (*i. e.* the mountains)
The devil	e' *Shaytán*, el *ebleés*
Dew	nédda
Die, *v.*	moot
He is dying	bemoót
Different	bésh-qa, béshqeh
Difficult	saab, war
Dinner	ghúdda
Dirty	wússukh
Dispute, *v.*	hánuq
A great distance	meshwár kebeér, bay-ít
Divide, *v.*	éqsum
Divided	maqsoóm
Doctor	hakím or hakeem
Dog	kelb
A dollar (coin)	reéal-fránza
Double, *v.*	étnee
Dove	ye-mám
Ring dove	qim'ree
Draw, *v.*	íktúb, *i. e.* write, sower
Draw out (as teeth)	eq'ia
A drawing	ketábeh, tassoweér, soóra
Dress	lips
Dress, *v.*	élbes
Drink, *v.*	íshrob
Drive, *v.*	sooq
Dromedary	héggin
Dromedarist or courier	haggán
Drop, *v.*	nuq'qed
A drop	noóqteh
Drown, *v.*	éqh-ruq
Dry	ná-shef
Dry, *v. n.*	ín-shef
Dry, *v. a.*	nesh'-ef
Dumb	ékh-rus
Dye, *v.*	és-boogh
Dye, dyer	sabágh, subbágh

E.

Ear	widn
Earth	ard
Easy	sá-hil
East	sherq
Eat, *v.*	kool, ákool
Egg	bayd
Egyptian	Mus'ree, bélledee, *i.e.* of the country
Egypt	ard Musr, Misr.
Upper Egypt	e' Sāeed
Elephant	feel
Nothing else, or there is nothing else	ma féesh hágeh ghayroo; lem fée-ha shay ghayr-ha
Empty	fargh
Empty, *v.*	fer'regh
The end	el á-kher
The enemy	el ad'doo
English	*Ingleéz*
Enquire, *v.*	istúksa
Enter, *v.*	id'khool, khosh
Entering	dá-khil
Entire	kool'loo, kámel
Enough	bess, íkfeh, eekéffee, bizeeádeh. yíkfeh
Equal to	qud, ála qúd
Equal to each other, alike	qud-e-bād, zaybād'
European kings	el *qoronát* el *Frang*
Exactly	temám, *i. e.* perfect
Exactly like it	zayoo sow-a, mítl-oo sowa
For example	mússalen
Except, *adv.*	illa

An extraordinary thing	shay ageéb, agý-ib
The eye	el ayn, *pl.* el aioón
Eyebrow	há-geb, *pl.* howágib
Even, level	mesowwee
Good evening, *v.* Morning	mes'sekoom bel kháyr, sal-khayr, sād messá-koom
The evening	el messa, el āshéëh
Every	kooll
Every one	koolle wá-hed, koolle hád
Every moment	kool'le saa

F.

The face	el wish (el widj)
Faint, *v.*	dookh
A fair price	temn hallál, temn menáseb
Fall, *v.*	uqā, yoóqā
False	keddáb
His family	ahl baýtoo, áhloo
Far	bay-ít
How far from this?	qud-aý min hénnee
Farther	abbād, ábād
A farce or absurdity	*mús-khera*
Fat, *a.*	seméen
Fat, *s.*	semn, shahm, dehn
Father	ab, abóo, abée
Fatigue	tāāb
Do me the favor, favorisca, *Ital.*	tefod'-thel or tefod'-del
Fear	khōf or khófe
A feast	azoómeh
Feather	reesh
Fuel	weqeéd
Fig	tin
Fight, *v.*	kátel, háreb
A fight	ketál, harb, shémmata
Fill, *v.*	em'la
Find, *v.*	élqah
Finger	subā or soobá
It is finished	khalás, khá-les, khul'les, khólset, *f.*
Fire	nar
Fire, live coal	bus'sa, bus'set nár, gumr
Fire a gun	id'rob, (or sýeb) el bendookéëh
The first	el oẃ-el, el owelánee
When first I came	oẃel ma gaýt
Fish	sémmuk
Fisherman	sý-ád, semmák
Flag	baýrek, *bandaý'ra*, san'*gak*
Flat	mebuttut
Flea	berghoót
Flower	zahr, nowa
Flour	daqeéq
A fly	debán, debbán
Fly, *v.*	teer
Fog	shaboór
Fool	magnoón
Foot	qúddum (qudm)
For	me-shán, ali-shán
Force	ghusb
By force, in spite of him	ghusbinánoo, ghusb āláy
Foreign	barránee, ghareéb
Fork	shōk or shoke
Good fortune	bukht, neséeb, risq
Forgive me	sud, málésh
Forgive, *v.*	se-máh
Fountain	fesqéëh
A fowl	fur'-kher, faróog
Fox	abool-hossaýn, táleb
Friend	sáheb, habéeb, refééq, *i. e.* companion
Free	horr
Frenchman	*Franzówee*, *pl.* Franzées. *Fran'gee* is a corruption of Français; it is frequently used as a term of reproach, but never as *freeman*
Fresh, new	gedeét
From	min
Fruit	fowákee
Full	melán, melián

G.

Gain, profit	múkseb
Garden	ginnaýneh, bostán, *plur.* ginneín, bussateén
Gate (door)	bab, *pl.* bibán, or aboáb
A general	sáree-ásker, sareeshishneh
He is generous	éedoo maftoóh, *i. e.* his hand is open
Genteel man	rágel lateéf, —— zereéf
Gently	be-shwó-esh, ála máhlak
Gift	hadéëh, bak-shéesh
Gilt	medá-hab, mútlee be dáhab
Gold	dá-hab, dtháhab

Ginger	genzabeél
Gird, *v.*	haz'zem, it-haz'zem
Girl	bint
Give, *v.*	id'dee, ā'-tee
Glad	fer-hán
To be glad, *v.*	éf-rah or effrah
Glass	gezáss
Gnat	namoós
Go, *v.*	rooh
Go, get away, *v.*	im'shee, foot
Go in, *v.*	íd-khool, hosh
Gone	rah
Going	rýeh
I am going	ana rye
He is gone	hooa rah
I went	ana roht
Go out, *v.*	étla, étla bar'ra
Goat	maý-zeh
She goat	ánzeh
Kid	*giddee*
God	Alláh, e' rob'boona (our Lord)
A god or deity	Illah, as la illáh il' alláh, "there is no deity but God."
Good	teieb or týeb, me-léëh
Good for nothing	bat-tál, ma es-wash hágeh
Goose	wiz
Govern*or*,—*ment*	hákem, hōkmeh
The government	el bayléeq, el weséëh
Gradual, little by little	shẃo-ya be shwó-ya
A grain	hab
Grand	ā-zeém
Gratis	bellésh
A grave	toórbeh, *pl.* toórob
Great	kebéer, *pl.* koobár
Greek	*Roómee*, borrowed from Romanus
Ancient Greek	*Yoonánee, i. e.* Ionian
Grieved	hazéën
Grind, *v.*	ís-han
A mortar	mús-han, hône
Grind (in a mill), *v.*	ít-han
Groom	sý-is
Grotto	ma-ghára
The ground	el ard
A guard	ghufféer, *pl.* ghúffara
By guess	be tekh-meén
A guide	khebeéree
He is not guilty	má loósh zemb
Gum	sumgh
Gun	*bendookéëh* (being originally brought from Venice)
Gunpowder	baroót
Gypsum	*gips*, or gibs

H.

Hair	shar
Half	noos, noosf
In halves	noosaýn
Hammer, axe	qadoóm
A hand	eed, yed
Handful	kéb-sheh
Handkerchief	mandéel, máh-rama
Happy	fer-hán, mabsoót
Harbour	mérseh, *scála*
Hare, rabbit	érneb
Harm	dúrrer, doróora, zúrrer
To do harm, *v.*	door, idóor
There is no harm, never mind	ma feesh durrer
In haste	qawám, belággel
A hat	*bornáyta* (from Ital.)
Hate, *v.*	ékrah, yékrah
Hawk	suqr
Hay	drees
He, it	hoóa; she, héea
Head	rās
Heap	kôm, or kóme
Hear, *v.*	és-ma
Heart	qulb
Heat, *v.*	sá-khen, ham'mee
Heat, *s.*	har, sokhnéëh, ham'moo
Heaven	semma
——, paradise	gen'neh
Heavy	teqéel
The heal	el kāb
Hebrew	*Hebránee, Yahóodee*
Height	él-oo, elloo, ertifáh
High ground	elwáieh
Hell	gohen'nem
Herbs	ha-shéesh, kho-dár
Here	hénnee, héni
Come here	taal hénnee
Hereafter	min de'lwáqt, min el-yóm
Hide, *v.*	khub'bee
Hidden	mista-khub'bee
High	aálee
Hill	kôm, gébel or gebbel
Hinder, *v.*	hôsh
Hire, *s.*	kérree; *v.* ékree
His	betá-oo; betáhtoo, *fem.*
Hold, *v.*	imsek
Hollow	fargh
Hole	kherq
Bored, pierced	makhróoq
His home	háytoo

At home	fil bayt
Honest man	rágel mazboót
Honey	ással ábiad, or assal e'nahl
I hope, or please God	Inshállah
Horn	*qorn ; pl.* qoróon
Horse	hossán; horses, khayl
Mare	fárras
Colt	môhr
Horseman	khý-ál, fá-res
Hot	há-mee, sokhn
—— weather	har
House	bayt, ménzel, méskun
Hour	sāā
How	kayf
How do you do?	káyfak, zaý-ak, kayf-el-kayf, týebéen
Human	insanéëh
Humidity	rotóobeh, taráweh, néddeh
Hundred	méea
Two hundred	meetáyn
Three hundred	toólte-meéa
Hungry	gayān
Hunt, *v.*	seed, istád, ét-rood e'sáyd
Hunter	syád, ghunnás, böárdee
Husbandman	fel-láh ; *pl.* fellahéen
Husband	gōz, zōge

I.

I.	ána
Jar	*jar'ra*, qíddreh
Javelin	*hárbeh*, khisht
Ice	telg
Identical	bizátoo
Idle	tum'bal
Idol	sóora, mas-khóota
Jerusalem	el *Qotts* (Cadytis)
Jew	*Yahóodee*
Ancient Jews	Béni *Izraéel*
If	in-kán, izakán, ízza, lo-kán, mut'tama
Ignorant, novice	gha-shéem
Ill, *a.*	me-shów-esh, aián
Illness	ta-showéesh
I imagine, *v.*	tekh-méenee, ana a-zóon
Impudence	kóotr el kalám
In, within	góoa ; at, fee
Income	erád
Indigo	néeleh
Infidel	káfer, *pl.* koofár and kaferéen
Inquire, *v.*	sāāl, eššāāl
For instance	mússalen
Instead	bedál
Instrument	dooláb, *i. e.* machine
—— tools	ed'deh
Intestines	mussaréen
Intoxicated	sakrán
Joke	layb, *mús-khera*, daýhek
Journey	sáffer
Joy	férrah
Joyful	fer-hán, mabsōot
Iron	hadéet
Irrigate, *v.*	ísqee
Is there? there is	fee
There is not	ma feésh
Island	gezéereh
Judge	qádee
Its juice	móietoo

K.

Keep, take care of	istáhrus, áhfod
Keep, hold, *v.*	im'sek, hōsh
Kettle	búk-rag
Key	muf-tá
Kidney	kaýlweh, kílweh
Kill, *v.*	mow-et
Killed	mat, mý-it
Kind, *s.*	*gens*
Kind, *a.*	sáhab maróef, hinéiin
King	mélek, or mellek, soltán
Kingdom	mém-lekeh
Kiss	*bōs'sa*
Kitchen	múd-bakh
Kite, miluus	hedý, or hedéi
Knee	roók-beh
Knave	ebn ha-rám
Knife	sekéen ; *pl.* sekakéen
Penknife	mátweh
Knot	ō'q-deh
Know, *v.*	áref
I do not know	ma aráfshee, ma má-ish kháhber
Knowledge	máy refeh

L.

Labor	taab
Ladder	sil'lem
Lady	sit, sit'teh
Lake	beérkeh
Lame	ārug
Lamp	qandéel

Lantern	fa-nóos
Land	ard, bur (opp. to sea)
Large	kebéer, aréed, wá-sa
The last	el á-kher, el akhránee
Last, *v.*	ó'qut ketéer, istáh-mel
It is late	el waqt ráh
Laugh, *v.*	ít-hak
Laughter	déhek
Law, justice	shúrrā
Lead, *s.*	rossáss
Leaf	wáraqeh, war'raq
Leap, *v.*	noot, nut
Learn, *v.*	itaálem, álem
Lease (of a house)	ó'gera, kérree
Leave, *s.*	ézn, egázeh
Without leave	min ghayr egázeh
Leave, *v.*	khal'lee, foot
Left, *a.*	shemál, yesár
Leg	rigl
Length	tool
Lengthen, *v. n.*	ít-wel
———, *v. a.*	tów-el
Leopard	nimr
Less	ás-gher, aqúll
Let go, or alone, *v.*	sý-eb, khállee
Letter	harf, *pl.* haróof
——, epistle	maktóob, gow-áb, wárraqeh
Liar	keddáb
Lie	kidb
Liberate, enfranchise, *v.*	á-tuq
Liberated	matóoq
Life	omr, hý-a
Lift, *v.*	sheel, érfa, ayn
Light, *a.*	khaféef
——— color	maftóoh
Light, *s.*	noor
Light the candle	wúlla e'shem'mā
Give light to, *v.*	now-er
As you like	ala kaýfak, ala mezágak, ala qúrradak
Like, *a.*	zay, míttel or mitl, kayf
In like manner	gazálik el omr, gathálik
Line or mark	khot, suttr (of a book)
Lime	geer
Linen-cloth	gōmásh ke'tán
Lion	ássed, sába
Listen, *v.*	sen'ned
Little, small	sogheer, or zwýer
Little, not much	shwôya
Live, *v.*	äésh, esh
Load	hem'leh
Load, *v.*	ham'mel
Lock	kaylóon
Padlock	qufl
Lock, *v.*	éq-fel
Long	tow-éel
Look, *v.*	shoof, bōss, *óndoor*
Loose, *v.*	sý-eb, hell (*v.* Undo)
Loose, *a.*	wása
At liberty	me-sý-eb, meséieb
Lose, *v.*	dý-ah
Love	hōb
Love, *v.*	heb
Low	wátee

M.

Machine	dooláb
Magic	saýher or sayhr
Male	dthúkker
Female	netý-eh, netý, oon'seh
Make, *v.*	aámel
Made	mamóol
Man	rágel; *pl.* regál
Mankind	insán, beni *ádam*
Marble	ro-khám
Mark, *v.*	álem
——, *s.*	a-lám, (*vide* Line)
Market	sooq, *bazár*
Marry, *v.*	gow-es, zow-eg
Mast	sá-ree
Master	seed
Mat, *s.*	hasséereh
Measure	meezán
——— of length	qeeás
Meat	lahm
Medicine	dow-a, dóweh
Memory	fikr, bāl
Merchant	tá-ger, hawágee, mesébbub
Messenger	sýee or sáï
Metals, mine.	má-dan
Middle	*woost*
Middle sized	woostánee
Mighty, able	qáder
Milk	lúbben, lúbbun
A Mill	ta-hóon
Press Mill	máasara
Minaret	madneh (never mind, *v.* Never and Harm)
Minute, *s.*	daqéeqeh; *pl.* daqý-iq
Mirror, *s.*	*miráëh, mōrái*
Mix, *v.*	ékh-let
Mixed	makhlóot
Moist	táree (*v.* Humidity)
Money	*floos* (from obolus?)
Month	shahr, *pl.* shohóor, ésh-hoor

Names of the Arabic Months.

1. Moharrem	7. Régeb
2. Saffer	8. Shábán
3. Rebéëh 'l-ówel	9. Ramadán
4. Rebéëh 'l-ákher	10. Showál
5. Goómad owel	11. El Qádeh
6. Góomad akher	12. El Hó'g-h

Morning	soobh, sabáh
Dawn	fégr or fegger
Sunrise	télāt e'shems
Forenoon	dá-hah
Midday	dōhr
Afternoon	ásser
Sunset	múgh-reb
1½ hour after sunset	ésha, or ásha
Good morning	sabál khayr, sabá-koom bel-khayr

Moon	qumr (*masc.*)
A Mortar	hōne, hōn, mús-han
Mosk	gámah, *músged* (from séged, to bow down)
Mother	om
——— of pearl	súdduf
My (his) mother	ommee (ommoo)
Mountain	gébel, *pl.* gebál
Mount, ascend, *v.*	étla fōke
———, ride, *v.*	érkub
Mouth	fom, hánnak, or hának
Much	keteér, (*v.* Quantity, and What)
Mud	teen, wah-l
Musk	misk
Musquito	namóos
——— net	namooséëh
Mustard	khárdel
You must	lázem
My	betáee ; betáhtee, *fem.* as, farras betáhtee, my mare.
My son	ebnee

N.

Nail	mesmár
Nail, *v.*	sum'mer
Naked	arián
Name	esm
Nature, the Creator	el kháluq
Near	qarý-ib
Neat, elegant	zeréef
Neck	rúq-abeh, or rúqqabeh
It is necessary	lázem, élzem
Neighbours	geerán, *sing.* gar
Net	shébbekeh
Never	ébeden or ebbeden
Never mind, *v.*	malésh, ma annóosh
New	gedéet, gedéed
News (to tell —)	khábber (khábbér)
Night	layl, *pl.* layále
No	la
Noble, prince	eméer, améer, *pl.* ómara
North	shemál, báhree
Nose	mono-khéer
Not	moosh
Not so	moosh kéddee, moosh kéza
Nothing, none	ma feesh há-geh
For nothing	belésh
Now	de'lwáqt, (*vide* Day)
A great number	ketéer qówee
Number, *v.*	áhseb, edd

The Numbers. El Êddud.

1, wáhed	12, ethnásher
2, ethnéen	13, thelatásher
3, theláta	14, erbātásher
4, érbā	15, khamstásher
5, khámsa	16, sittásher
6, sitteh, or sitt	17, sabātásher
7, sábā	18, themantásher
8, themánieh	19, tesātásher
9, tésā or tessā	20, āsheréen
10, ásherah	21, wáhed oo āsheréen, etc.
11, hedásher	

30, thelatéen	100, méea (*v.* Hundred)
40, erbāéen	
50, khamséen	101, meea oo wáhed
60, sittéen	120, meea oo asheréen
70, sabāéen	
80, themanéen	1000, elf
90, tesāéen	1100, elf oo meea

O.

Oar	muqdáf, *pl.* maqadéef
The ocean	el báhr el málh or máleh
The Mediterranean	el bahr el ábiad, *i. e. the white sea*
Often, many times	ketéer nóba, kam nóba (*i. e. how* many —— ?)

Oil of olives	zayt-zaytóon
Sweet oil	zayt-tý-eb,*—hélwa
Lamp oil	séerig†
Train oil	zayt-hár‡
Lettuce oil	zayt-khúss
Old, ancient	qadéem, min zemán
Old in age	agóos
Open, *v.*	éf-tāh
Open, *p. p.*	maftóoh
Opening	fát-hah, applied also to the 1st chapter of the Qorán
Or	wulla, ya, ow; as either this or none, ya dée ya belésh
Orange	*pōrtoqán*
The other	e'tánee, el á-kher
Another	wáhed ákher, wáhed ghayr, wáhed tánee, ghávroo
Over	fōk, or fōke
Overplus	zeeádeh
Over and above	zý-id
Overturn, *v.*	égh-leb
Overturned	maghlóob
Overtake, *v.*	él-haq
Out	bárra
Outside	min bárra
Owl	mussása; horned—bóoma
Owner	sá-hab
Oxen	teerán (*vide* Bull)

P.

Pain	wúggā
A pair	gōz, ethnéen
Palm, date-tree	nakhl, or nákh-el
Paper	wáraq; leaf of, wáraqeh, ferkh
A para (coin)	fodda, *i. e.* silver
Pass, *v. n.*	foot, *v. a.* fow'wet
Patch, *s.*	rōqa
Be patient	tow-el bálak, úsboor
He is patient	rōhoo towéel
Pay money, *v.*	édfa floos
Peace, pardon	amán
—— cessation of war	soolh
Pen	qálam, or qullum
Lead Pencil	qálam rōsáss
Perfect	temám
——— entire	saháh, kámel
Perhaps	yoómkin, ápsar
Persian	ágemee
Person, self	nefs
A piastre (coin)	qirsh, *plur.* qroosh
Pickles	toorshee
Picture	sóora, tassowéer
A piece	het'teh, qōttāh
Pig	khanzéer
Pigeon	hamám
Pilgrim	hag
Pill	hab
Pin	dabóos
Pinch, *v.*	éq-roos
What a pity!	ya khōsára
Pipe	shébook, ood
A pit	beer
A place	mátrah, mōda, makán
The plague	el kóobbeh, e'tāóon
Plank, pane (of glass)	lōh
Plate	sáhan, tub'buk, hāngar
Play, *s.*	leb, or layb
Play, *v.*	íllāb
Pluck a fowl, *v.*	éntif el fúr-kher
Pluck, pull out, *v.*	éntish
Plunder, *v.*	*ínhab* (*ná-hab*)
Pocket	gayb
Poison	sim
Point, end	turf
Pole, stick	míddree, nebóot
A poor man	mes-kéen, fe-qeér
Potatoes	*qōlqás frángee*
Pour out, *v.*	soob
——— throw away, *v.*	koob
Power	qōdr or qudr
Press, *v.*	dooss
——, squeeze, *v.*	aáser
Pretty	qúeiis, or qúiyis
Prevaricator	sheqlebán
Price, (*v.* What, and Worth)	témn, or témmen, sayr
Pride	kōbr e' néfs
Prison	habs, hásel
Prophet	nébbee
Prosper, *v.*	éf-lāh
Provisions	zowád, ákul oo sherb
Pull, *v.*	shid
Pull out, *v.*; pull off (clothes)	éq-lā
On purpose	bilánieh; in a bad sense, bilāmed
Push, *v.*	liz

* From the qortum or Carthamus tinctorius.

† From the simsim or Sesamum Orientale.

‡ From the flax.

Put, *v.*	hot
Putrify, *v.*	āffen

Q.

A quail	soomán
What quantity?	qud-dáy, *i. e.* how much
Quarrel, *v.*	hánuk, ámel kalám
Stone quarry	múqta-hag'gar
A quarter	roob
Quickly	qa-wám, belággel (*i. e.* on wheels), yálla
Quiet	sáket

R.

Rag	sharmóota, khállaqa
Rain	máttar, núttur
Rank	maqám
A rascal	ebn harám
Rat	far
Raw	ny, or nye
Reach, *v.*	tool, élhaq
Read, *v.*	éqrā
Real	saḥéh, sáduq
Really, truly	min háq, haqéeqeten, haq'qa
Rebellious	aásee, *pl.* aasíin
Receive money	éqbud floos
Reckon, *v.*	áhseb
Recollect, *v.*(ion)	iftékr (fikr)
A reed	boos
A relation	qaréeb
Relate, tell, *v.*	áhkee
I remember, *v.*	fee bálee
Return, *v.*	érga
—, give back, *v.*	reg'ga
Rich	shebán, ghúnnee
Ride, *v.*	érkub
Riding, *s.*	rōkoób
Right, *a.*	dōghree
Right, *s.*	haq, or hak
Right (hand)	yaméen
Ring, annulus	hállaqah, hállaq
Finger ring	díbleh, (*vide* Seal)
Rise, *v.*	qoom
River	náhar; bahr, *i. e.* ocean
Robber	harámee
Road	derb, síkkah, tareéq
A room	ōda
Root	gidr, or gídder
Rope	hábbel, or habl
Hemp rope	habl teel
Palm ——	habl leef
Rose	werd
Rouse, *v.*	qowem, or qowwem
Round, *a.*	medow-er, mekúbbub
Around	howaláyn, deir ma idóor
Royal	soltánee
Rudder	duf'feh
Ruins, remains	benái qadeém, kharý-ïb, kharábeh
Run, *v.*	íggeree
——, as a liquid	khor
Rust	súddeh

S.

A Sack	sekeébeh
Saddle (of horse)	serg
—— (donkey)	bérdā
—— (dromedary)	ghabéet
—— (camel)	wítter, howéëh, sháqer, basóor
Sail, *s.*	qíllā, qōmásh, *i. e.* cloth
Salt, *s.*	melh
Salt, *a.*	máleh
Sand	ruml
Sash, girdle	hezám
A saw	minshár
I saw, *v.*	ána shóoft; he saw, hooa sháf
Say, *v.*	qool
What do you say?	betqóol ay
Scales	meezán, qubbáneh
Sea	bahr, bahr el málh, el máleh
See, *v.*	shoof; I see, ana shýfe, sheif
A seal	khátōm, worn as a ring
—— impression	khítmeh

Four Seasons.

Winter	shíttah
Spring	khareéf
Summer	sayf
Autumn	deméereh

A second of time	zánee
The second, other	e'tánee
Seed	bizr, hab, teqówee, ghúlleh
Send, *v.*	ébaát, sháyā, érsel
Servant	khuddám
Serve, *v.*	íkh-dem
Shade, *s.*	dooll, or dool, dill
Shadow	kheeál

Shave, *v.*	áh-luq
Sheep, *pl.*	ghúnnum
— Ram	kharóof
Ewe	nágeh
— Shoe	merkóob, *pl.* marakéeb
Yellow slipper	must, mez, or muzh
Small shot	rush
Shoulder	kitf
Short	qōseír or qossý-er
Shut, *v.*	úq-fel
Sheet, *s.*	foota, malýa
— Shirt, *s.*	kamées: *pl.* komsán
Sight, *s.*	shoof, nudr
Silent, *a.*	sákut
Be silent, *v.*	ós-kut, or óskoot
Silver	fódda
Sing, *v.*	ghun'nee
— Sister	okht
— My sister	okhtee
His sister	okhtoo
Sit, *v.*	ōq-ut
Size	kōbr
Skin, *s.*	gild
Water skin	qeérbeh
Sky	sémma
Slave	abd, khádem
Female ———	gárreea, or járeea
Sleep, *s.*	nōm, *v.* naam
Slowly	be-shwō'-esh
Small, *v.* Little	
Smell, *v.*	shem
Smell, *s.*	shem, reëh
Sweet smell	reëh (or reht) helwa
Smoke, *s.*	dō-khán
Smoke, *v.*	íshrob dō-khán
Snail	hala-zō'n or hala-zôn
Snuff	neshō'k or neshóke
— So	keddee, kéza
— Soldier	ás-karee, *pl.* asáker, asker
Disciplined ——	nizám
Some of it	mínoo or minnoo
Something	hágeh, shay
Some few things	bād-shay
Sometimes	wáhed-wáhed-nóba, bād-ōqát
Son	ebn, wélled
Sorry	hazéën
I am sorry, *v.*	isaáb aláy
Sort, *s.*	*gens*, shikl
Sound, voice	hess
Sour, acid	há-duq, há-mood
South	genóob, qúblee or qíblee
—— wind	now
Sow (seed) *v.*	ez'ra
—— (cloth) *v.*	khý-et
Speak, (*v.* Talk)	
Spend (money) *v.*	dý-ā, és-ref
Spill, *v.*	koob
Spirit	rōh
Split, *p. p.*	mafloóq
Square	mōrubbāh, mōrubbā
Stable, *s.*	*stabl*
Stand, *v.* } Stop }	yoóquf
Star	nigm; *pl.* nigoóm
Stay, wait, *v.*	úsboor
Steal, *v.*	*ésrooq*, *ésruq*
Stealth, *s.*	seérqah
Stick	nebóot; assýa or assýeh, shamroókh
—— of palm	geréet
Stirrup	re-káb
Stone	hággar
Stop, (*vide* Stand and Wait)	
Straight	dōghree
String	doobára
Strong	shedeét, gowee
Straw	tibn
He struck	dérreb, (*vide* Beat)
Such a one	foolán
Sugar	sook'ker
Sun	shems (*fem.*)
The Sun has set	e'shems ghábet
Swell, *v.*	yóorem
Swollen	warm
Swear, testify *v.*	ísh-had, áhlif
—— abuse, *v.*	íshtem
Sweet	hélwa
Swim, *v.*	aōm
Sword	sayf
Syria	e'Sham

T.

Table	sōffra
Turkish ———	koórsee
Tail	dayl
Tailor	khyát
Talk, *v.*	itkel'lem, ithad'det
Take, *v.*	khod
Take away, *v.*	sheel
Tall	toweél, or towwéel
Tamarinds	*támr hindee*
Tax	férdeh, méeree
Teach, *v.*	álem
Telegraph	e-shára
Telescope	nadára
Tell, *v.*	gool, áh-kee
Temple	*béerbeh*
Tent	khaym
They, their	hoom, betā'-hoom
Than	min, an

Thick	te-kheên
Thief, (*v.* Robber and Steal)	
Thing	hágeh, shay
Thin	roofýā, or roofeiā, refēeā
Think, *v.*	iftékker, khum'ınen
I think, suppose	ana azóon
Third	thálet
This	dee, háza
That	deéka, dikkái, da
Those	dōle, or dōl
Thorn	shōke
Thirst	áttush
Thirsty	āt-shā'n
Throw, *v.*	ér-mee
Thread	khayt
Thrive, *v.*	éf-la
Tie, *v.*	érboot
Tight	mashdóot
——-, narrow	dý-iq, or déi-uq
Time, *tempo*	waqt; time / volta } nóba
Tin	safēëh
Tinder	soofán
Tired	bat-lā'n
To	illa, eéla
Tooth	sin, *pl.* sinnán, sinoón
Tobacco	dō-khán, *i. e.* smoke
Together	sowa sowa, weéa bād
Towel, napkin	foóta, máh-rama
Tower	*boorg*
—— fort	qálā
Town	bélled; *pl.* belád
Large town	bénder
Tree	séggereh or shéggereh
True	sáheh, dóghree, sáduq, sahēëh
Try, prove, *v.*	qur'reb
Turn, *v.*	dówer
Twice	marrataýn, nobataýn
Tyrant / Tyranical }	zá-lem
Tyranny	zoolm

U. V.

Valley	wádee
Value, price	temn, témmun
Vapor	bō-khár
Vegetables	khōdár
Very	gowee; very large, kebeér gowee
Ugly	wáhesh
Virgin	bikr
Umbrella	shemsēëh
Undo, untie, *v.*	fook, hell
Until	illa, le, íllama, lóma
Under	takht
Up, upon, over	fōke
It is useful	ínfā
—— of no use	ma infásh
Use, utility	néffa

W.

Wafer	bershám
Wait, stop, *v.*	úsboor
Wake, *v. a.* & *n.*	és-hur or és-her
Walk, *v.*	ím-shee
Walking	má-shee
Wall	*hayt*
I warned you	ana wusáytak
I want, *v.*	ana owes (or owz) ana aréed, ana táleb
What do you want?	owes-ay, owz-ay
What is the matter?	málak, el khabberáy
I want nothing	moosh owes hágeh
Warm	sōkhn
Lukewarm	dá-fee
I was	koont
He, it was	kan
She was	kan'net
We were	koon'na
You were	koóntum or koóntoo
They were	kánoo
Wash, *v.*	úgh-sel
Waste	kho-sá-ra
Water	móie, ma, móieh
Water, *v.*	ís-qee
Fresh water	móie hélwa
Water melon	ba-téekh
A watch	sāā
Wax candles	shemmā skanderánee
Way	síkkah, derb
We	áhna, náh-na
Weak	bat-lán, da-eéf
A week	goó-ma wá-hed
Weigh, *v.*	yoó-zen
Weight	tōql, wézzen
A well	beer
Well, good	tý-eb
Wet	mablóol
Wet, *v.*	bil
Wine	nebéet, *sharáb*
What	ay, esh
What do you say?	betqoóláy, teqoóláy
What's the matter?	khabbaráy, géra aý
What's the price of this?	Be-kám dee?
What are you doing?	betámel áy

A wheel	ággeleh
When	léma, or lemma, émte
At the time that	waqt ma
Where?	fayn
Where are you going?	enti rye fayn
Where did you come from?	enti gayt min ayn
Which?	án-hóo
That which	el-azée, élee
Who	min
Who is that?	da mín
Who said so?	mín qal kéddee
Whose	beta mín
The whole	el kool, kool'loo
Wild animal	wáhsh, or wáhesh
I will, *v.*	ana ówes, áws
I wish, *v.*	bid'dee, fee khátree
I had wished	eraýt, kán fee khátree
Wind, *s.*	rêêh, hówa
North wind	e'ty-áb
Window	shu-bák
Wing	ge-náh
Wipe, *v.*	émsah
Winter	shítta
Wire	silk
With	má, wée-a
Wolf	deeb, or deep
Woman	márra, níssa, hōrmeh
Women	nis-wán
Wife	marra, zōg, hōrmah
I wonder at	ana as-tá-geb
I wonder if, or wish to know	ya tárra, hál toora
Wood	khésh-ob
Firewood	háttob
Wool	soof
Word	kílmeh, kalám
Work, *v.*	ishtōqhl, faal
World	doōneea
What is this worth?	es'wa ay dee
What o'clock is it?	e' sā'ā fee kám
Write, *v.*	íktub; writer, ká-teb
Wrote	kétteb
Writing	ketá-beh
Written	maktoób

Y.

A yard, court	hōsh
Year	sénna or sénneh
Not yet	líssa
Young	soghéier; *vulgo* zwéir
You	ente; entee *fem.*
Your	betāk; betáhtak, *f.*

And in order to encourage beginners, and to do justice to the Arabs and Turks, I ought to observe that they never laugh at, or even notice, a mistake made by a foreigner in their language; and indeed they carry their indulgence so far, that, in conversing with Europeans, they frequently adopt the erroneous expressions accidentally made use of by them, with the same gravity that prompts their refusal to acknowledge a pun.

APPENDIX, C.

ON THE COMMUNICATION WITH INDIA THROUGH EGYPT.

THE steam communication with India, by Egypt and the Euphrates, has become a question of considerable interest, and is justly looked upon as an object of primary importance with reference to our possessions in the East. The number of months required for a passage round the Cape, and the great dangers to which ships are exposed during so long a journey,—the tediousness of the voyage,—the great inconvenience of so long a detention at sea,—and, above all, the loss of time, and consequently of profit, in all mercantile transactions with India, have always been serious objections to the present route; but circumstances have till lately prevented our adopting the more expeditious passage through Egypt and the Red Sea.

The Venetians, profiting by the indulgence of the Moslem Princes of Egypt, formerly enjoyed the advantages of Indian commerce through this channel, and greatly enriched themselves by that lucrative trade. The Red Sea afforded an easy intercourse with the continent and islands of India, and the goods no sooner arrived at the Egyptian coast than they were transported on camels to the Nile, and forwarded in boats, by that river and the canal, to the city of Alexandria. But the losses sustained by the sudden storms, so common in this narrow gulf, (whose rocky shores, reefs, and shoals, still alarm the pilgrims to the temple of Mekkeh, and frequently present the wrecks* of their ill-fated barks) were

* While making my survey of the coast from Sooez to Berenice, we made our fires principally from the wrecks of boats cast on the Egyptian shore.

severely felt by the merchants of those times, and greatly curtailed their profits upon the commodities they imported. And the avarice of the Egyptian Soltáns, who were aware of the immense advantages derived by the Venetians from this important traffic, and who knew how greatly the communication with India by Egypt was to be preferred to the overland passage through central Asia, added to the exclusive pretensions of the Venetians themselves, had attached so exorbitant a price to everything imported into Europe, that the discovery of the Cape of Good Hope was the signal for almost immediately abandoning this channel, and for the downfall of their trade. But the same objections do not apply to this communication at the present day, and the delays and dangers to which sailing ships were then exposed on the Red Sea will now be removed by the invention of steam.

Agatharcides, in speaking of this Gulf, justly observes that the middle of the channel was the only safe part for ships, and that it was the object of the ancient mariners to keep as much as possible at a distance from the shore, except at night, when it was necessary to make for some port or creek, where their vessel might lie secure from the effect of the winds and waves of an accidental storm. The mouths of these ports* I have generally found to be openings in the reefs that extend in a direction nearly parallel with, and at a short distance from the shore; and the bank, whose height varies from thirty to forty feet, and which in these places frequently curves into the form of a crescent, serves to defend them from the immediate effect of the wind. They have also this advantage, that the water is not agitated in the same manner behind the reefs as in the open sea; but while they conveniently present a natural breakwater, they

* The "Portus Multi" of Pliny.

expose a boat to the dangers of the rocks themselves.* However, from their size, they will only admit the smallest craft, and no vessel could with safety approach them, or hope to find safety in their shallow and confined basins.† The use of steam-boats effectually obviates the necessity of adopting the precautions resorted to by the ancients, or by the Arab mariners; and nothing more is required to ensure safety than the possession of an accurate survey of the Red Sea, and consequently the means of avoiding its reefs and shoals.

The passage from Bombay to Kossáyr and Sooez has already been tried by steam, and found to succeed, and the time employed in coming from India to Egypt is fixed to the short period of twenty-one days. But a question has arisen as to the most expeditious, and in general terms the most eligible method of effecting the steam communication through Egypt; some having proposed Berenice for the place of debarkation from Bombay, others Kossáyr, and others again Sooez, at the northern extremity of the Gulf. The first I consider highly objectionable, on account of its great distance from the Nile, and from the difficulty of procuring water on the road: the circumstance of there being no modern town at Berenice, and its having no port (though the roadstead might perhaps supply its place): the difficulty of obtaining water and provisions there: the great privations and fatigue to those who cross to the Nile: the great time they must lose, and in short numerous other objections, which, as I imagine no one acquainted with the road would seriously propose it, I consider it unnecessary to mention.

It now remains to decide between Sooez and Kossáyr;

* Boats that break from their moorings are inevitably lost; and this sometimes happens even in these ports.

† Rowing boats may enter them safely in search of water, if required, or if it is to be found in their vicinity, as at Wadee Saffágee.

and after stating their respective claims, I shall leave the reader to judge which of the two is to be preferred.

The distance from Sooez to the Nile, at Booláq, the port of Qáherah (Cairo), is a little more than eighty miles,* and passengers might embark, or goods might be put into boats, at Booláq, and be immediately forwarded to Alexandria or Rashéed (Rosetta) by native boats. The road is good from Sooez, and there is no great objection on the score of water; but the passage up the narrow Gulf of Sooez, I mean that part of the Arabian Gulf, or Red Sea, north of Ras Mohammed, is not at all times safe or feasible even for a steam-boat; and the delays occasioned there by the violence of the north-west wind render it highly desirable that some method should be adopted for avoiding this portion of the Gulf. The position of Kossáyr not only remedies this inconvenience, but is in other respects equally eligible with that of Sooez; and the additional dangers of the reefs in the northern parts of the Red Sea, and the expense and trouble of having another deposit of coal at Sooez, are also avoided.

The distance from Kossáyr to the Nile at Qeneh, by the road, is about 119 miles, or to Coptos only 108; from Coptos to Booláq 478; and thence to Rashéed 154,† or to Alexandria by the Nile and the canal 185 miles. The Kossáyr road to Qeneh is level and good, and indeed the

* In p. 320 I have reckoned 74 by the shortest possible way, but the actual distance traversed by camels on the usual road is 78¼ miles to the eastern walls of the city.

† Or to the mouth of the Nile about 160. The distances from the second cataract to the sea, given in p. 499, are taken from my own map, with the exception of those from Wadee Halfeh to E'Sooan, and from El Qáherah to Rashéed; and on referring to a larger map than the one I had an opportunity of consulting, I find that instead of 219 miles for the former I ought to have allowed 260, and 154 or 160 for the latter, making a total of 1041 or 1051, from Wadee Halfeh to the sea.

soil is more firm, and consequently better for heavy-laden camels, than that between Sooez and the metropolis, and water is also more abundant on that road.

The voyage from Kossáyr to Sooez by the Red Sea employs by steam about two days, and rowing boats from Coptos to Booláq by the Nile take eight days; so that the additional time occupied by this route (besides the small surplus on the road from Kossáyr to Coptos) would be an objection, generally speaking, as to time. But this might easily be obviated by the use of a steam-boat on the Nile, which would go direct from Coptos by the river to Rashéed, and the goods might be shipped on board the Mediterranean steamer without any further delay, or change of boats. The rapidity with which a steam-boat would descend the Nile from Coptos to Booláq would reduce the time of eight days, before mentioned, to less than half, and thus the journey from Coptos to that place would occupy only a day or two more than from Kossáyr to Sooez by sea.

But it may be objected that this method would entail the additional expense of a steam-boat on the river. I ask, then, how is the distance from Booláq to Rashéed to be performed? Are goods to be taken in native boats; and are they thus to descend at the rate of the stream to the mouth of the Nile? If so, the advantages of steam will be materially diminished by the great sacrifice of time consequent upon this mode of conveyance; and I venture to affirm that a steam-boat would perform the journey from Coptos to Rashéed in nearly the same time * that a native boat of burden would take from Booláq to the sea.† In either case,

* About 5½ days.

† On their return from Rashéed these boats frequently take ten days to arrive at Booláq, or about half the time employed by the steamer in coming from Bombay to Egypt.

for expedition, whether from Booláq or from Coptos to Rashéed, a steam-boat is required on the river; and when once this is built, it will cost but little more whether it runs from the latter or the former, and time is thereby gained, the dangers and delays of the Gulf of Sooez are avoided, and, though perhaps of minor importance, the advantages for passengers are greatly increased. Indeed, the steam-boat from India would generally be required to put into Kossáyr, and thus an additional delay would be caused, which I have not taken into account. Another objection to the river steam-boat may be the extra expense, and its inutility when not employed for the purposes for which it is intended. But this objection is not so material as may at first sight appear:—1st. If there are more than one steam-boat on the Red Sea and Mediterranean in communication with England and India, the employment of the river-boats will be advantageous in proportion to their number, and to the goods they carry; 2nd. There is no necessity that the crew of the river boat should remain with it in Egypt, as one or two Europeans will be sufficient to take care of it during the time it is not required, and the others may be put on board it from the sea steamers when they arrive either at Rashéed or the Red Sea; for, as it cannot pay to employ it in carrying goods, corn, or other commodities for the Pasha or the Egyptians, it will not be necessary either to exhaust the coal or to detain the crew in the country.

In either case, whether Sooez or Kossáyr be adopted as the port to which the steamer should come from India, there is every reason to condemn the project of a railway communication from the Red Sea to the Nile, as well as the re-opening of the Sooez canal. But as these must appear manifestly chimerical to every one who considers the subject, and is acquainted with the localities, it is not necessary to detain the reader by any arguments against them; but I

must observe, that so great an expense could never be repaid, and that camels would supply the place of either at a very trifling charge. Time is the only object which would be gained; but as a dromedary will perform the journey from Sooez to Qáherah in twelve or thirteen hours, and camels in thirty-two; or from Kossáyr to Coptos in fifteen hours,* and camels in about 43, the difference between this mode of communication and the former can never be considered an equivalent to the immense disproportion in the expense. And to give an idea of what this would be, it will suffice to state that a camel is hired from the Arabs at the trifling sum of fifty or sixty piastres a month, without any extra charge, except a small present to the driver, of about one-sixth of the above. The camels are engaged at this price by the Government, and carry only 310 rottles, or lbs. Troy; but an additional sum, making a total of about 100 piastres,† would satisfy the Arabs, and *enable* their camels to carry an increased load.

Besides this, the frequent injuries which would be purposely done to a railway by the Arabs, who must naturally look upon it as hostile to their interests, would entail great expense and trouble on this mode of communication; and the difficulty, I may say impossibility of preventing them, or of punishing the offenders, can well be understood by every one who is acquainted with the life and manners of this wandering people. And though I do not pretend to decide which of the two routes is the more eligible one, I

* For the rate of the camel's and dromedary's paces, vide p. 566, Note.

† They would expect more than from the Government; but this sum of 100 piastres would be ample pay for a month. Camels are hired by the journey, from the Nile to Sooez, at about 12 or 15 piastres each; to Kossáyr at one dollar. The value of a pound sterling is now varying from 70 to 85 piastres. The Maazy Arabs are to be preferred to the other tribes.

confess it is my opinion that Kossáyr to Coptos is to be preferred; and, in order to render my former statements more clear and intelligible, I shall give a comparative table of the time and distances of each, and a few extracts from Captain Head's observations on the same subject. According to him—

" The distance from Bombay to Aden is . .		1644	miles.
" Aden to Sooez (through the straits of Babelmandeb)		1323	„
" Bombay to Isle of Socotra . . .		1137	„
" Isle of Socotra to Isle of Camaran . .		835	„
" Isle of Camaran to Kossáyr . . .		795	„
" Kossáyr to Sooez (allowing for course) . .		270	„ *
" Alexandria to Malta . . .		837	„
" By the route { Sooez to Qáherah . 70 / Qáherah to Alexandria . 120 } .		190	„
Or rather from Sooez to the Nile at Booláq . 80 / And from Booláq to Alexandria by the Nile and canal 185		265	
From Falmouth to Malta, including 2 days' delay at Gibraltar		16	days
And a steam-vessel will reach Alexandria from Malta in 6 more; making a total from Falmouth to Alexandria (including 2 days' delay at Malta) of (16 + 2 + 6)		24	
From the Mediterranean to the Red Sea, 6 more days, completes, from England to Sooez, a total of		30	
Then from Sooez to Aden . . .	8½		
From Aden to Bombay . . .	10½		
Delay for coal at Aden . . .	2		
Making a total from Sooez to Bombay of 21 days		21 †	
Or from Falmouth to Bombay . .		51	

I now proceed to compare the two routes from Bombay to Egypt, by Sooez and Kossáyr.

BY SOOEZ.

From Bombay to Sooez, including 2 days at Aden, as above	21	days

* Rather too little; it is about 320 or 330 miles.

† Or, with delay at Kossáyr, 22 days, making the total 52; or (by steam also from Booláq to Alexandria) 50½. Vide infra.

From Sooez to Booláq by camels is 32 hours' march, say	3 days
Booláq to Alexandria, a light boat 3 days* (boats of burthen more)	3
Makes a total from Bombay to Alexandria of	27
But as the steam-vessel will have to touch at Kossayr, there will be a delay of 1 more day, and we must therefore reckon the total at . .	1
	28
Or by steam from Booláq to Alexandria 1½ day, reducing it to	26½
And making the total from Bombay to England	50½

BY KOSSAYR.

From Bombay to Aden . . .	10½
Delay at Aden	2
Aden to Kossayr	6¾
Makes a total from Bombay to Kossayr of	19¼
From Kossayr to Coptos by camels is 43 hours' march, which, including stoppages, will employ 4 days	4
From Coptos to Booláq, by the river, in a country boat	8
From Booláq to Alexandria . .	3
Making a total, from Bombay to Alexandria, of	34¼
Or by steam from Coptos to Booláq 4 days, and from Booláq to Alexandria 1½ day, reducing it to .	28¾
And making the total from Bombay to England	52¾

Or, as Captain Head recommends, from Bombay to Socotra, and thence to Camaran and Kossayr; which, with a delay of a day at each of those islands, will occupy about the same time as the above. But for the advantages of this last project, I refer the reader to his own observations† on

* In this part of the route travellers will soon profit by the convenience of a stage coach, which is to run from Qáherah to Alexandria. The coaches arrived long since in Egypt, when it was *discovered* there were no roads; a considerable objection certainly, but by this time I suppose it is in a fair way of being removed.

† Eastern and Egyptian Scenery, &c. pp. 59 and 67.

steam communication with India, where all the most minute and satisfactory details will be found that can be desired upon this important subject, and I am glad to find that his views coincide so nearly with my own.

With regard to the route by Kossayr, I must observe, 1st, That the time of 8 days, employed from Coptos to Booláq (a distance of 638 miles), would be reduced to less than half by employing a river steam-boat, and that consequently, reckoning even four days* from Coptos to Booláq, the total from Bombay to Alexandria would only be $30\frac{1}{4}$ days. 2nd, That the additional delay of $2\frac{1}{4}$ days in the route by Kossayr is by no means an objection equal to the risks and chances of far greater delay in the upper part of the Gulf of Sooez. 3rd, That it would be more worth while to employ a steam-boat on the river for the greater distance from Coptos, than merely from Booláq to the Mediterranean. 4th, That if that part of the route from the Mediterranean to Booláq was performed in the country boats, it would frequently occupy against the stream, and with bad wind, as much or more time than from the sea to Coptos by the river steam-boat; and 5th, That the number of days from Booláq to the Mediterranean being also reduced from 3 days to 1 or $1\frac{1}{2}$, the total from Bombay to the Mediterranean at Rashéed will only be $(19\frac{1}{4} + 4 + 4 + 1\frac{1}{2} =) 28\frac{3}{4}$, or 29 days; or from Bombay to England $(24 + 29 =) 52\frac{3}{4}$, or 53 *days, by way of Kossayr*.

But whichever route is taken, it will be necessary to arrange all matters in the most explicit manner, respecting duties, port dues, *purchase of corn*† and provisions, the right of hiring camels, the steamer on the river, magazines

* That is, from Booláq to Coptos, but from Coptos to Booláq less, in consequence of the stream.

† It is not to be supposed that Mohammed Ali respects any treaties or articles of convention in these matters.

of coal, and in short, every thing relating to the subject, as numerous intrigues will, in all probability, be set on foot by the Europeans settled in Egypt, many of whom are established in that country in consequence of being unworthy to live in their own: and it will be necessary to provide as well against the effect of their machinations as against the whims or policy of a more influential person.

With regard to the communication with India by the Euphrates, I shall make a few remarks, and, without wishing to find fault with what has been suggested on this head, I must confess that it appears to me unlikely to answer. And indeed it is sufficient to remember the character of the people throughout a great portion of that line, to be persuaded that they will constantly throw the most serious obstacles in the way, and ultimately render it both troublesome and dangerous. The Arabs are not to be quieted by force, nor can so many be gained over by money; and indeed, if this last measure be resorted to, their demands will never cease, and the example of one tribe will be followed by all. But if they evince any hostile feeling, which in all probability will happen, the injury they can do, and the impossibility of its prevention, will then be as much felt as the impolicy of the undertaking.

An oracle forewarned Neco,* when reopening the canal between the Nile and the Red Sea, that he was working for the Barbarian; and it may be fairly asked, if we establish a communication by the Euphrates, and *do* succeed in reconciling the people of the vicinity to such an innovation, whether we are not committing the same error as the Egyptian Pharaoh, and indirectly labouring for our disadvantage?

* Herodot. ii. 158.

THE END.

