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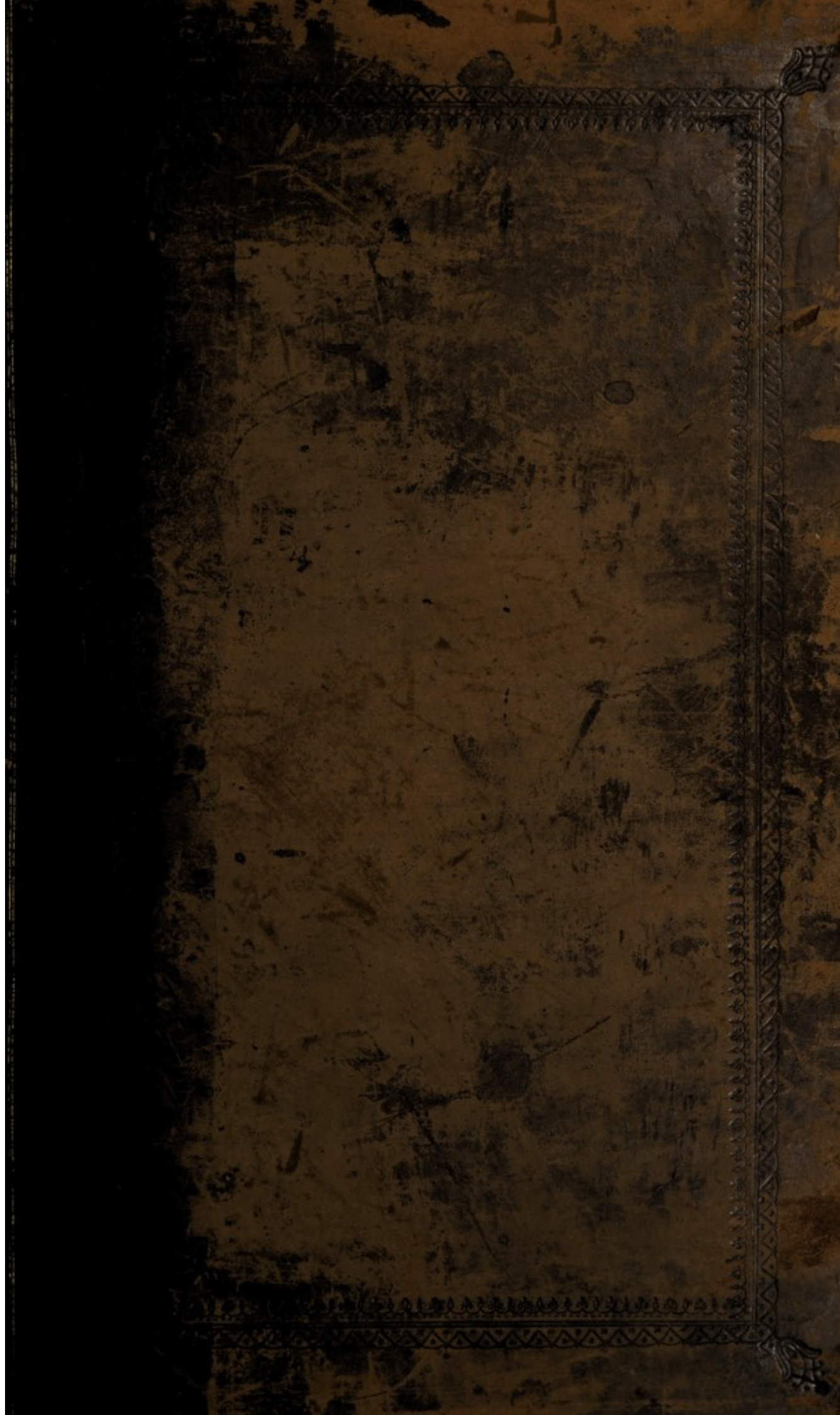
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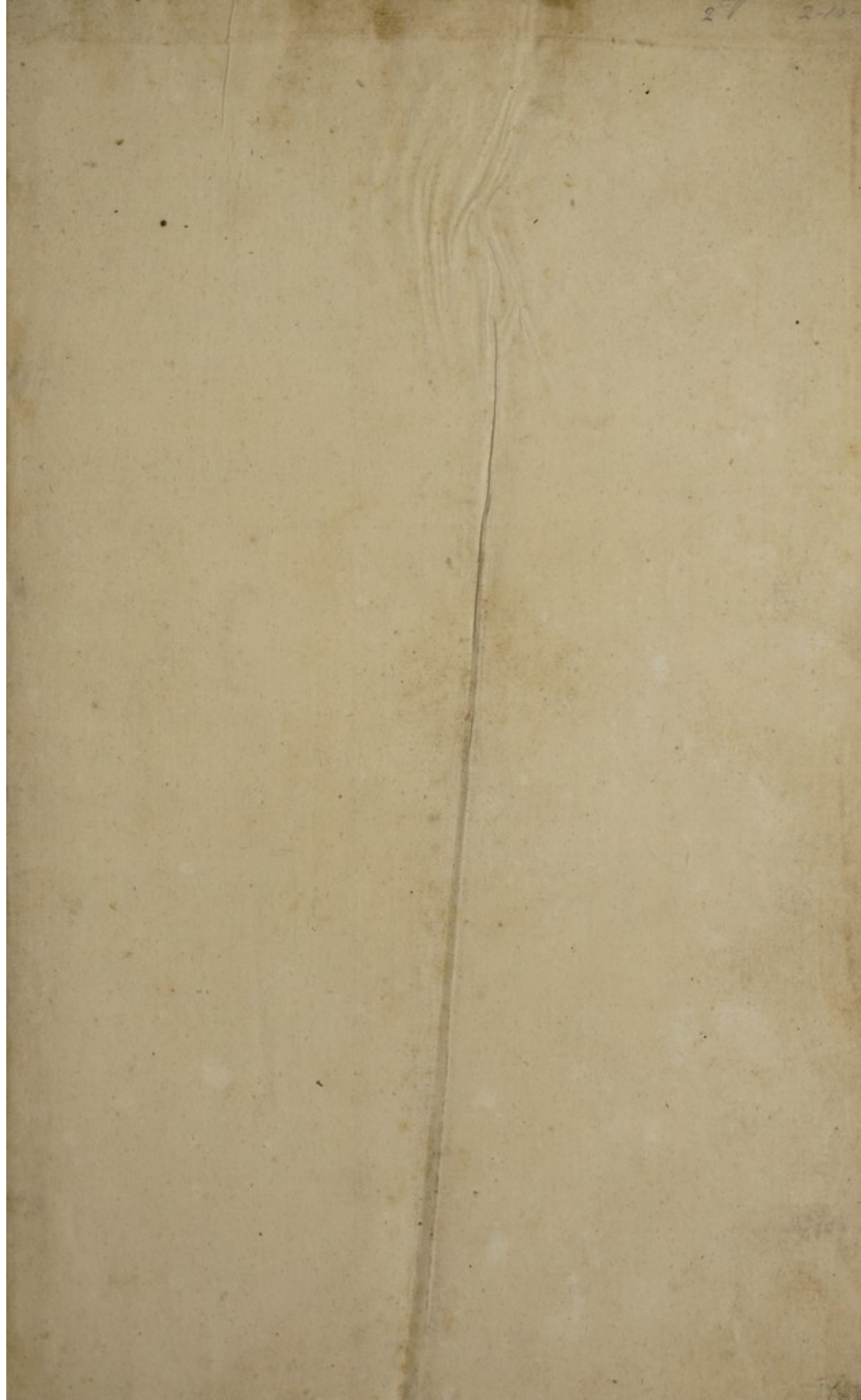
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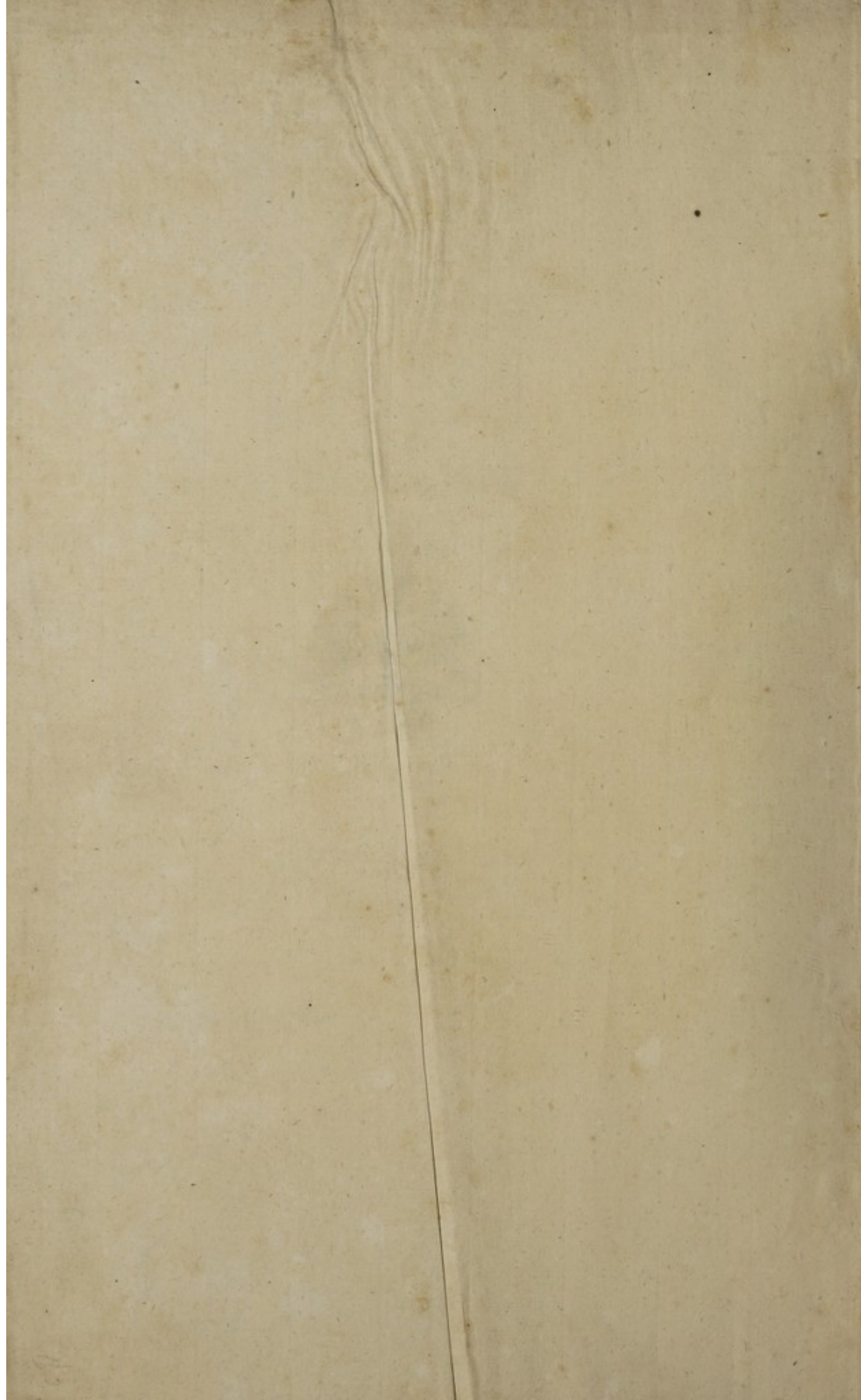


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A
DESCRIPTION

OF THE
EAST

AND
Some other COUNTRIES.

FROM
OBSERVATIONS IN EGYPT

By RICHARD POCOCKE, LL.D. &c.

LONDON
Printed by W. Bowyer, at the Crown and Black-Swan, in St. Dunstons Church-yard, near St. Dunstons Church, in the Strand.
1743.



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A
DESCRIPTION
OF THE
EAST,
AND
Some other COUNTRIES.

VOLUME the First.
OBSERVATIONS on *EGYPT*.

By *RICHARD POCOCKE*, LL.D. F.R.S.



LONDON:

Printed for the Author, by W. BOWYER; and sold by J. and P. KNAPTON,
W. INNYS, W. MEADOWS, G. HAWKINS, S. BIRT, T. LONGMAN,
C. HITCH, R. DODSLEY, J. NOURSE, and J. RIVINGTON.
MDCCXLIII.





TO THE
 RIGHT HONOURABLE
H E N R Y
 Earl of PEMBROKE and MONTGOMERY;
 Baron HERBERT of CAERDIFF; ROSS of KENDAL;
 PARR, FITZ-HUGH, MARMION, ST. QUINTIN,
 and HERBERT of SHURLAND:
 Groom of the Stole to HIS MAJESTY.

MY LORD,



S the magnificent buildings of Egypt, and ancient architecture are the chief subject of this book, it could not be more properly addressed than to Your Lordship.

ON this account, with all its imperfections, it may meet with a more favourable reception in the world than it really deserves.

BUT Your Lordship knows, it was a custom among the antients, which prevails at this time in the east, to present to great persons of the best they had; and how indifferent soever, the good intention supplied the want of greater abilities.

I HAVE also the satisfaction of acknowledging the great obligations I shall always be sensible I am under to Your Lordship, on many accounts; and at this time particularly, for the honour Your Lordship is pleased to do this work, and of giving me an opportunity of professing myself to be, with the utmost regard,

MY LORD,

Your Lordship's

most obedient and

most humble servant,

RICHARD POCOCKE.

T H E

P R E F A C E.

TH E publisher of these observations at first had it only in his thoughts, to give the world the plans he had taken of the Egyptian buildings, together with some drawings of them, and to add an account, and designs of all the different orders of Egyptian architecture. He imagined even plans alone, with proper descriptions, not so defective as they might be with regard to other buildings: For, where there are no windows, and a very plain and uniform manner of architecture of doors, views, for the most part, would only represent a dead wall, and the entrances; unless there had been skill and opportunity to have drawn the hieroglyphics, which would take up the time of a long life. He has, however, given views of most of the different sorts of fronts that are seen in the Egyptian buildings, where they are adorn'd with pillars, and indeed of so many, that he cannot recollect that he has omitted more than two or three, where there are any considerable ornaments of columns; one being near Esne, of the same nature as the other that is design'd in that plate; another is of the famous temple of Tentyra at Amara, where he apprehended the pillars in the front were capitals something approaching towards the Corinthian order, as some others are in Egypt, and not the head of Isis, as within; but he could not find drawings of them, nor any thing in his notes in relation to them.

What he has done will, he hopes, give a sufficient idea of the Egyptian manner of building; and if he had gone no further, it would have been very little more than publishing these plates; and it is but a little more at present, by the persuasion of some friends, to give an account of his travels, and of several accidents, that might give an insight into the customs and manners of people so different from our own, in order to render the work more acceptable to the generality of readers.

When he was engaged so far, he thought it best to give as short and perfect an account as he could of Egypt, and to add something of the government, customs, and natural history, as the latter would also give a general idea of the Turkish polity and manners. And he hopes those will excuse what they may think trifling, who are pleased only with antiquities, and to see an account of architecture in its very first beginning. And such as delight only in reading travels, and the history of the several little accidents that happen, may pass over, with a transient view, the dry description of plans, buildings, and statues, which others may esteem as the most valuable part of this book.

There are few things in the plates that have been seen before, if two or three drawings are excepted, that he either put in to fill up the plates, or because he found them better in others, than he could give them himself. Of the first kind, are the prospect of Joseph's well at the entrance, and the head of the sphinx, from Le Brun, (though this is with some alterations, as to the ornaments of the head;) and of the latter are the section of the great pyramid by Mallet, and the views of the convents of St. Paul and St. Anthony, from a manuscript map. And, though the drawings of Joseph's well, and the Mikias, have been publish'd before, yet he thought it proper to have them engraved, according to his own observations, to make this account more perfect; and he imagines, at least, that they may be some improvement on the others.

He thought it best to give an account of all the buildings he saw in Egypt, in a regular manner, as if he had seen them all when he went up the Nile, in order to prevent any confusion of things in the mind of the reader, and the better to settle the antient geography, by taking all the places, with their antiquities, in their natural order, although he saw many of them in his return. He hopes no very gross errors, much less inconsistencies, will be found in this work; but if any such should have slipped, especially with relation to some conjectures and calculations, that may or may not have the foundation of truth to build on, being only offer'd to the consideration of the readers; it is to be hoped that they will impute them only to a want of due recollection of the great variety of things that have occurred in such a course of rambling, or to his having apprehended things in a different manner,

manner, in different parts of his journal, to which he had recourse in making these remarks. It must also be consider'd that he has descended to several particulars, purely for the sake of those who hereafter may travel into Egypt, and has added many things on the same account, that might otherwise have been omitted; which are not all related as certain truths, but only as intimations, that may chance to give an opportunity of fixing several things, that are not yet sufficiently clear'd up; such particularly are all those conjectures that are made in relation to the rise of the Nile.

It must be observed with regard to the map of Egypt, that where canals are marked out in points, they are only where he supposes the antient canals of the Nile did formerly run.

Those persons will be much disappointed, who expect any ornaments of style in this work; for he will be well satisfied if they find nothing that deserves censure in that respect, as it was his intention to relate every thing in the plainest manner, according to the observations he could make, and the best of his judgment.

If those, who expected to be diverted, do not find sufficient entertainment, it is owing to his good fortune; and it would be straining politeness to too high a pitch, to say that he is sorry he did not meet with more unlucky accidents, in order to relate a greater variety of pleasant stories; but he has however given an account of almost all the incidents that happen'd, in their natural order, without pretending to any great art or judgment in selecting them.

He will doubtless be censured, if fault be found with conjectures, where things are dark, or with supplying buildings, where they are ruin'd; but as the buildings that are standing are engraved with double lines, those that are ruin'd with single lines, and those supposed, where there remain little or no signs of buildings, with points, every one may see what is really in being, and that he offers nothing to the world with design to deceive: Nor does he pretend to be intirely infallible, as to his plans; and though he took great pains in measuring all the antient buildings, yet he is sensible there may be omissions and mistakes, though he endeavour'd, as much as possible, to avoid them. He must also observe, that he only took an account of the Deities in the forty-third plate, omitting to make a particular drawing of them.

In

In a work of this nature, without doubt, there must be many errors and faults; but he hopes the readers will be candid, if they think he has endeavour'd to give an account of things as they really are; and if they consider withal the dangers, inconveniences, and many uneasy hours, any one must have suffer'd in near seven years travels in such countries, and in a manner alone, and reflect on many other circumstances that attend the collecting and publishing these materials; he is perswaded they will excuse his sending into the world this imperfect account.



CON-

CONTENTS.

BOOK the First.

Of the lower parts of EGYPT.

CHAP. I.	Of Egypt in general; Alexandria, and the places near it.	page 1
CHAP. II.	From Alexandria to Rosetta and Grand Cairo.	13
CHAP. III.	Between Damietta and Grand Cairo.	18
CHAP. IV.	Of Grand Cairo.	25
CHAP. V.	Of Memphis, and the pyramids near Cairo.	39
CHAP. VI.	Of the catacombs and pyramids of Saccara.	48
CHAP. VII.	Of Faium, the old Arsinoë, the Labyrinth, and the lake Mœris.	55

BOOK the Second.

From Grand Cairo to the antient Ethiopia, above the Cataract of the Nile, and back to Cairo and Damietta.

CHAP. I.	Of Archemounain, Gaua, and other places in the way to Akmim.	68
CHAP. II.	SECTION I. Of Akmim, and the places near it.	76
	SECTION II. From Akmim to Mencheh, Girge, Fushout, Tentyra, Kena, Keft, Cus, and Thebes.	81
CHAP. III.	Of Thebes.	90
CHAP. IV.	From Thebes to Erment, Esne, Edfou, Ombus, and Assuan, the old Syene near the cataracts.	110
CHAP. V.	Of Assuan, Syene under the tropic, Elephantine, the Quarries of granite, the cataracts, Philæ, and the borders of Ethiopia.	116
CHAP. VI.	From the cataracts down to Grand Cairo and Damietta.	123

BOOK the Third.

From Grand Cairo by the Red Sea, into Arabia Petræa, to Mount Sinai, and back to Cairo, Rosetta, and Alexandria.

CHAP. I.	From Grand Cairo to Suez, and the Red Sea.	130
CHAP. II.	Of Arabia Petræa. From Suez to Tor, and Mount Sinai.	136
CHAP. III.	Of Mount Sinai, and the places about it.	143
CHAP. IV.	Of the journey of the children of Israel.	154
	c	CHAP. V.

C O N T E N T S.

- CHAP. V. From Mount Sinai to Suez, Grand Cairo, Rosetto, and Alexandria. page 158

B O O K the Fourth.

Of the Government, Customs, and Natural History of Egypt.

CHAP. I.	Of the government of Egypt.	161
CHAP. II.	Of the military bodies in Egypt.	166
CHAP. III.	Of the administration of justice, public revenues, trade, and manufactures of Egypt.	170
CHAP. IV.	Of the state of religion in Egypt; its inhabitants, their policy.	176
CHAP. V.	Of the education, customs, dress, and modern architecture of Egypt; and of the caravan to Mecca.	180
CHAP. VI.	Of the climate, soil, and waters of Egypt.	195
CHAP. VII.	Of the Nile.	198
CHAP. VIII.	Of the vegetables of Egypt.	204
CHAP. IX.	Of the animals of Egypt.	207

B O O K V.

Miscellaneous Subjects, chiefly relating to the Antiquities and Natural History of Egypt.

CHAP. I.	Of some antiquities, and antient weights brought from Egypt.	211
CHAP. II.	Of the antient architecture of Egypt.	215
CHAP. III.	Of the mythology of the antient Egyptians.	221
CHAP. IV.	Of the antient hieroglyphics of the Egyptians.	227
CHAP. V.	Of the Egyptian manner of embalming human bodies and birds.	230
CHAP. VI.	An abstract from Mallet's account of the inside of the great pyramid.	234
CHAP. VII.	Of the religion of the Coptis in Egypt.	244
CHAP. VIII.	The history of the rise of the Nile.	249
CHAP. IX.	An attempt towards settling the real rise of the Nile.	253
CHAP. X.	Of the method of cultivating and preparing ice, about Rosetto: Of the manner of making Sal Armoniac; and of hatching chickens in ovens.	259
CHAP. XI.	Of the procession of the caravan to Mecca.	261
CHAP. XII.	The rout of the caravan from Cairo to Mecca, from the account of one who had been there fourteen times.	265
CHAP. XIII.	An account of the Bey of Tunis; his court and government.	266
CHAP. XIV.	The patent of Mahomet, which he granted to the monks of mount Sinai, and to Christians in general.	268
	CHAP. XV. Forms	

C O N T E N T S.

CHAP. XV.	Forms of some letters and passports, according to the Eastern style.	270
CHAP. XVI.	Greek inscriptions found in Egypt.	275
CHAP. XVII.	The Egyptian bishopricks, and others under the patriarch of Alexandria, from the patriarch's map.	
CHAP. XVIII.	Of Egyptian and Arabic plants.	281
CHAP. XIX.	Of a Statue lately brought from Egypt.	284
	Dissertatio de Geographia Ægypti.	285



CON-

CONTENTS

OF THE

PLATES contain'd in this Volume.

1	A MAP of Egypt, and of part of Arabia Petræa.	page 1
2	A plan of old Alexandria, in its present state.	2
3	Plans of some old towers at Alexandria, and a plan and section of one of the cisterns under ground.	3
4	The pillar at Alexandria, commonly call'd Pompey's pillar.	8
5	The plans of some catacombs about Alexandria; of a Castrum at Nicopolis, and the isle Latomia, at the mouth of the Rosetto branch of the Nile.	9
6	Plans of the ground, and ruins of Baalbait, the old Bufiris; of Benalhassar, the antient Bubastus, and of Matarea, the old Heliopolis.	21
7	A map of the country about Cairo.	24
8	A view of Jebel Jehusy, the supposed site of the antient Babylon, near old Cairo. A view of the pyramids of Saccara, Dashour, and Gize; of one side of Hajar Silcily, and of a wall of Elephantine, and several things represented relating to the navigation of the Nile, the watering of the country, etc.	25
9	The plan and elevation of Kasr Kieman, supposed to be a Roman Castrum; and a plan of one of the granaries at old Cairo.	26
10	A view of the reservoir of the aqueduct at Cairo, and a plan of the top of it.	27
11	A plan of the mosque Amrah, near old Cairo, and a plan and upright of a Sarcophagus at Cairo.	28
12	A plan and section of the Mikias at Cairo, or the place where they measure the height of the rise of the Nile.	29
13	A plan and view of the gate Nafr at Cairo, and a view of a door in an antient palace in the city.	32
14	A plan and views of the buildings commonly call'd Joseph's hall.	33
15	A view of what is call'd Joseph's well, in the castle of Cairo, with plans and sections of it.	34
16	Plans of the pyramids of Gize, near Cairo, and a plan and section of the gallery in the great pyramid. A view of a small pyramid, and the manner of filling up the step in the second pyramid.	41
17	A section of the great pyramid at Gize, and a view of the head of the Sphinx.	44
18	Plans of the pyramids of Saccara and Dashour.	49
19	A view of two pyramids; that call'd the pyramid with steps, and another call'd Mustabait-el-Pharaone; and plans of the catacombs for human bodies, and for birds.	54
20	Views	

CONTENTS of the PLATES.

20	Views of the pyramids of Dashour, and of what is call'd the false pyramid towards upper Egypt.	page 52
21	A mummy brought from Egypt, and a sort of vase frequently found in the catacombs.	53
22	Plans and views of the pyramid of Baïamut. Views of the obelisk Bifige, of the several sides of the temple of the Labyrinth, and of the lake Mœris.	57
23	Plans of the temple, and other buildings of the Labyrinth.	61
24	Plans and uprights of a gate of Antinoopolis, and of a portico of a temple at Archemounain.	73
25	A plan and upright of the temple of Gaua, and a view of some grottos near Hajar Silcily.	76
26	Plans of four temples at Amara, the old Tentyra.	86
27	A plan and upright of a temple at Cous. Plans of a temple and bridge at Kepht, and of a temple and gate of Thebes, east of Carnack, and an upright of the gate.	88
28	A plan and section of the great temple of Jupiter at Carnack, being the eastern part of Thebes, call'd Diospolis, and a view of some of the gates.	92
29	A view of Thebes, on the west side; of the statues of Memnon, and the Memnonium.	96
30	A view of the sepulchres of the Kings of Thebes.	97
31	Plans of the sepulchres of the Kings of Thebes.	98
32	Plans of the sepulchres of the Kings of Thebes.	99
34	Plans of two subterraneous grottos at Thebes, probably belonging to the palaces of the Kings of Thebes.	100
35	Plans of two temples, and of some ruins at Thebes, on the west.	101
36	The statue of Memnon at Thebes.	102
37	The back part of the statue of Memmon.	103
38	Inscriptions on the right leg of Memnon.	104
39	Inscriptions on the left leg of Memnon.	105
40	A plan of the temple and sepulchre of Osymanduas at Luxerein, or Lacfor of old Thebes.	106
41	The upper part of a statue of Osymanduas at Thebes.	107
42	Hieroglyphical representations in the Mausoleum of Osymanduas.	108
43	The front of the sepulchre of Osymanduas at Thebes.	109
44	Plans of two temples at Erment.	110
45	Plans of temples near Esne, and an elevation of them.	111
46	A plan of the temple at Etfou, and an elevation of the great gateway to it.	112
47	A view and plan of Hajar Silcily.	114
48	A plan, view, and section of the observatory at Syene. A view of a rock near, and a plan of a temple at Elephantine.	116
49	A plan of the isle and temple of Philæ.	120
50	Views of temples at Ombus, and Philæ, and of rocks of granite, opposite to Philæ.	121
51	A view of the convents of St. Anthony and St. Paul, in the desert.	128
52	Views of Mount Sinai and Horeb.	144

CONTENTS of the PLATES.

53	Places about Mount Sinai; a plan of the top of it, and views of the stone of Rephidim.	148
54	Inscriptions on the rocks about mount Sinai.	148
55	Inscriptions on the rocks about mount Sinai; and the epigram on the base of Memnon.	149
56	A plan of the convent and church of mount Sinai.	150
57	Egyptian utensils.	186
58	Egyptian garments, litter, &c.	187
59	Dresses particular to Egypt.	192
60	A statue of Isis, brought from Egypt.	210
61	Another view of the statue of Isis.	211
62	A statue of Osiris, brought from Egypt.	212
63	Another view of the same statue.	213
64	Antient statues and heads brought from Egypt.	214
65	A statue of Harpocrates and Egyptian seals.	215
66	Egyptian pillars.	216
67	Egyptian columns.	217
68	Egyptian capitals.	218
69	Egyptian cornices, and entablatures.	219
70	Views of the embalmed birds of Egypt, and of some fish of the Nile.	233
71	A plan of a Coptic church and convent, of the ovens to hatch chickens, and of the furnaces for making Sal Armoniac.	246
72	The palm of the Thebais.	280
73	The palm of the Thebais.	281
74	Egyptian plants.	282
75	Plants of Egypt.	283



REFERENCES to the Plan of ALEXANDRIA.

PLATE II.

ALEXANDRIA. Old Alexandria.

ALEXANDRIA. New Alexandria.

- | | |
|---|--|
| A. T HE isle Pharos. | g. Cistern on three arches. |
| B. The promontory Lochias. | h. Porters hill. |
| C. Port Eunostus, now call'd The old Port. | i. The theatre. |
| D. The great Port, now call'd The the new Port. | k. Sheiks burial places. |
| E. The Pharos, now a castle. | l. Gardens. |
| F. The cape of figs. | m. The old burial-place of the Kings. |
| G. The entrance for small boats. | μ. The Jews burial-place. |
| H. The entrance for ships. | n. The inner palaces. |
| I. Heptastadium. | ο. Museum. |
| η. Necropolis. | ξ. Christian burial-place. |
| K. K. Lines supposed to be the old bounds of the sea. | Ι. Road to Nicopolis. |
| L. The old causeway. | p. The French house. |
| M. Supposed antient gate, in the way to Canopus. | q. The English house. |
| N. Great tower to the east, mark'd A. in the third plate. | r. The quay and custom-house. |
| O. Great tower to the west, mark'd B. in the same plate. | s. The old gate. |
| P. The palace of the Kings. | t. The bagnio gate. |
| Q. The round tower. | u. The bagnio. |
| R. Supposed side of the isle Antir-rhodes. | v. The Latin convent. |
| S. Neptunium. | x. Serapium. |
| T. Cæsarium. | y. Pompey's pillars. |
| V. The antient docks. | z. Catacombs. |
| W. Port Cibotus. | Π. Mosque of a Sheik. |
| X. Hill Panium. | Γ. West gate. |
| Y. Gymnasium. | Φ. The castle. |
| Z. Forum. | Ψ. Gate of the pillar. |
| a. Gate of Necropolis. | Δ. Gate of Rosetto. |
| b. Mosque of 1001 pillars. | Θ. Wells down to canals. |
| c. Mosque of St. Athanasius. | Λ. Lake Mareotis. |
| d. Copti convent. | Σ. Canal of Canopus. |
| e. Greek convent. | Ω. The enclosed port of the Kings. |
| f. Jews synagogue. | 6. The place where the canal enters under the walls. |
| | 8. Obelisks. |
| | 9. Cistern. |
| | θ. The old French house. |
| | 7. The supposed walls to the east of the palace. |

Editions of AUTHORS quoted in this Book.

Herodotus,
Strabo, Caufabon,
Diodorus Siculus,
Paufanias, Kuhnii,
Ptolemaeus,

London, 1679.
Paris 1620.
Hanoviae 1604.
Lipsiae 1696.
Amftelodami 1618.

ERRATA.

Page	Line for	read	Page	Line for	read
4	5. north,	east.	102.	2. fifth,	fixth.
5.	32. Canopus,	canal Canopus.	104.	αιερογεν,	αιερογεν.
6.	note 2.	at note † p. 9.	106.	19. temple,	Maufoleum.
8.	in note d. 1.	1.	26. this,	the.	
10.	13. after time,	a femicolon.	108.	41. kawks,	hawks.
11.	14. piles,	wellis.	111.	23. Serifs,	Sherifs.
	24. vi.	v.	115.	Ombos,	Ombus.
12.	11. Venus, Arfinoc,	Venus Arfinoc.	124.	28. pefent,	prefent.
17.	12. Sherk,	Sheik.	125.	43. ones appear,	one appears.
18.	11. Mattalla,	Mahalla.	132.	3. beafis,	animals.
20.	24. Themafe,	Themaie.	28. their,	there.	
22.	in notes 2 ^d col. 5 th line,	dele	136.	10. Hamromyos,	Hamroue.
27.	17. by,	thro'.	41. Sarracenæ,	Sarracene.	
29.	1. which is on a level with the bed of the Nile,	which probably is on a level with the furface of the Nile, when at loweft.	140.	23. north,	fouth.
			141.	8. dele only.	
			142.	22. four,	four Medinea.
			148.	11. chapter,	book.
In note g.	Esbiken,	Esbikiere.	151.	50. η δ' εγε,	η δ' εγε.
30.	17. having taken,	I took.	183.	22. Bifmillah,	Bifmillah.
31.	6. every one,	many.	187.	in plate 58. Kouprick,	Kouphick.
36.	34. Keyck,	Keyd.	192.	37. Decency. Women,	Dancing women.
41.	12. wood,	trees.	197.	9. of the,	among the.
47.	33. them O. In the,	them in the.	201.	17. high,	high as they faid.
49.	24. the,	theſe.	202.	17. Bulti,	Bulti.
56.	47. continuing,	confining.	204.	21. about July,	about March.
59.	44. theſe,	there.	205.	19. inſtead,	inſtead of.
68.	Archemounain.	Archemounain.	28. fruit,	fig.	
74.	39. who,	that.	218.	49. the freeze, and cornice, and the ſtone laid.	freeze and cornice, and the ſtone laid.
81.	Chap. III.	Chap. II. Sect. II.			
82.	16. city, this,	city. This.	222.	20. was of the firſt,	was the firſt.
86.	23. Carrack,	Carnack.	232.	49. printing,	painting.
89.	10. rock, chryſtal,	rock cryſtal.	233.	1. mark,	maſk.
87.	Coptos,	Coptus	240.	34. dele, fide.	
94.	note x.	at obeliſks c.	244.	3. dele, and is very near the perpendicular.	
95.	38.		248.	47. Friday, in their faſting ſeaſons,	Friday, and every day during ſome faſting ſeaſons, and
96.	30. offers,	offering			
97.	35. N. in the thirty-ſirſt,	x. in the thirty-ſecond.			
99.	28. a hole,	holes.			
101.	24. plinth,	baſe.	294.	4. Hamroſſe,	Hamroue.

A D E.

ANTHONY'S

ALMA

ANTHONY'S

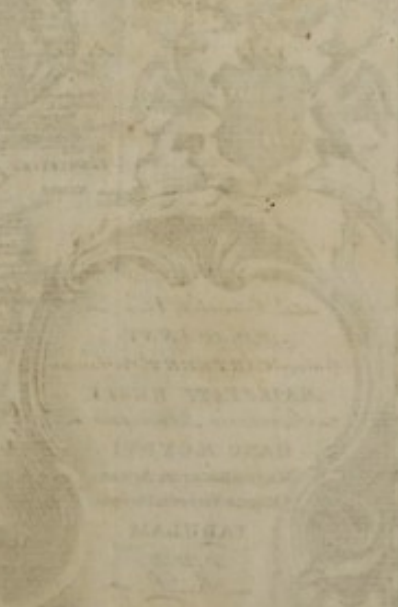
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Magnæ Donarum Artium
Magnæ Virorum Parentiæ
TABULAM
D. D. D.
R. P.

Mullieria

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A

DESCRIPTION

O F

The *E A S T*, &c.

BOOK the First.

Of the Lower Parts of EGYPT.

CHAP. I.

Of EGYPT in general; ALEXANDRIA, and the Places near it.

EGYPT was for many ages govern'd by its own Kings, until it ^{Egypt, its government.} was conquer'd by the Persians, under Cambyfes. It remain'd in their hands until the time of Alexander, when it became subject to the Greeks. His General Ptolemy, the son of Lagus, was made King of Egypt, and it remain'd under his descendants, till it became a Roman Province. After the division of the Empire, Egypt fell to the lot of the Eastern Emperors; from whom it was taken, soon after the establishment of the Mahometan religion, by the Saracens or Arabians; and was govern'd by different families, till, in 1270, the Mamaluke government, or the government of slaves, took place; for that is the meaning of this word: Under which constitution, a slave was always to be advanced to the throne, and no son could succeed to his father. This government was suppress'd by the Ottoman family, under Sultan Selim, in which it remains to this day.

Egypt was formerly divided into three parts: The Delta, and the ^{Its divisions.} countries to the east and west of it; Middle Egypt, called Heptanomis; and Upper Egypt, named the Thebais, now called Said; being all that country which is under the government of the Bey of Girge, as far as the antient Egypt extended: What is now called Lower Egypt, comprehending the other two.

OBSERVATIONS

Egypt was antiently divided into Provinces called Nomi^a, being certain districts, with their capital cities; something like the present division of the country under the government of Beys.

Its length.

According to Herodotus, 'twas one hundred eighty-seven miles and a half from the sea to Heliopolis, six hundred and five from thence to Thebes, and one hundred and two miles and a half from Thebes to Elephantine; so that the whole length of Egypt was eight hundred and ninety-five miles, according to this computation; which must have been made by the windings of the river, for Egypt being eight degrees in length, computing seventy miles to a degree, 'tis only five hundred and sixty miles long.

Alexandria.

When Alexander the Great return'd from consulting the Oracle of Jupiter Ammon, being pleas'd with the situation of Rhacotis, he order'd a city to be built there, which from him was call'd Alexandria. As the honour of being capital of the kingdom was translated from Memphis to this place, so it was not afterwards a part of any province, but, with a territory about it, was a distinct government by itself. When this city was taken by the Saracens, according to the Arabian historians, there were in it four thousand palaces, as many baths, four hundred squares, or places, and forty thousand Jews that paid tribute.

As the sea has gain'd in some parts, and lost in others, so there is great difficulty in fixing the situation of many antient places described by Strabo.

Isle Pharos.

Ports of Alexandria.

There being a bay about three leagues wide, the isle Pharos^b extending from east to west, near to the Eastern promontory Lochias, made the ports of Alexandria; the port Eunostus being to the West, and what they call'd the great Port, to the East: The latter is now call'd the new Port, and the other the old Port.

The island was join'd towards the west end^c to the continent, by a causeway and two bridges nine hundred paces long, which must have been about the quay of the old port. The sea has gain'd on the west end of the island, where are seen under water the remains of cisterns cut in the rock.

The Pharos.

The famous Pharos^d, or light-house, was on a rock at the east end of the island, that was on every side encompass'd with water, and so in a manner a small separate island^e; which seems to be the spot on which the castle is built, at the entrance of the new Port; and the pillars seen in a calm sea within the entrance, may be the remains of that superb

^a Ἡ δὲ, χώρα τὴν μὲν πρώτην διαίρεσιν εἰς νομούς ἔχει . . . πάλιν δ' αὖ νομοὶ τομαὶ ἄλλας ἔχον· εἰς γὰρ τοπαρχίας αἱ πλείους διήγοντο, καὶ αὗται δ' εἰς ἄλλας τομαὶ. ἰσχύοντα δ' αὖ ἀφ' ἑνὸς μερίδος. Strab. xvii. p. 787.

^b Ἡ δὲ Φάρος νησίον ἐστὶ παρὰ μὲν πρὸς ἰσχυρὸν τῇ ἡπείρῃ, λιμένα πρὸς αὐτῇ πάλιν ἀμφέσμενον. Ἡ γὰρ ἐστὶ κοίτη, ἄκρα εἰς τὸ πύλαγον· προβιβλημένη δὲ τῷ ποταμῷ δὲ μεταξὺ ἡ νῆσος ἴδενται κλίνοσα τὸν κόλπον, παραβίβληται γὰρ αὐτὴν κατὰ μῆκος· τῶν δ' ἄκρων τῆς Φάρου τὸ μὲν ἄνω ἰσχυρὸν ἐστὶ πρὸς τῇ ἡπείρῃ, καὶ τῇ κατ' αὐτὴν ἄκρῃ. Καλεῖται δ' Ἀκροπολις, καὶ πάλιν τὸν λιμένα ἀετίζουσαν· πρὸς δὲ τῇ εὐνοστῇ τὸ μεταξὺ πόρου καὶ πύλαος ἐστὶν, αἱ μὲν ὄφθαλοι, αἱ δὲ καὶ ἐξίχονται, τραχύνονται πάσαι ἄραι τὸ προσπίπτον ἐκ τοῦ πύλαος κλυδάνον· Ἐστὶ δὲ καὶ αὐτὸ τὸ τῆς νησίδος ἄκρον

πίτρα πολύκλυστος, ἔχουσα πύργον θαυμαστῶς κατασκευασμένον λιανῇ λίθῃ πολυέροφον, ὁμώνυμον τῇ νήσῳ. Strab. xvii. p. 791.

^c Τὸ δὲ χῆμα ἐστὶν ἀπὸ τῆς ἰσχυρῆς γέφυρας ἐπὶ τὴν νῆσον κατὰ τὸ ἰσχυρὸν αὐτῆς μῆκος· ἐκτεταμένη, δὲ διαπλοῦς διαλείψουσα μόνον εἰς τὸν ἑνὸς λιμένα, καὶ αὐτὴν γεγυφωμένην. Strab. xvii. p. 792.

^d Pharos est in insula turris, magna altitudine, mirificis operibus extructa, quæ nomen ab insula accepit. Hæc insula objecta Alexandriæ portum efficit: Sed a superioribus regionibus in longitudinem passuum vcece in mare jactis molibus angusto itinere, et ponte, cum oppido conjungitur. *Cæsar de Bello Civili, Lib. iii.*

^e See b.

building.



 To the Right Honourable,

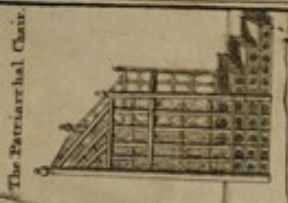
 WILLIAM Earl of Harrington

 Lord President of the Council.

A PLAN OF ALEXANDRIA

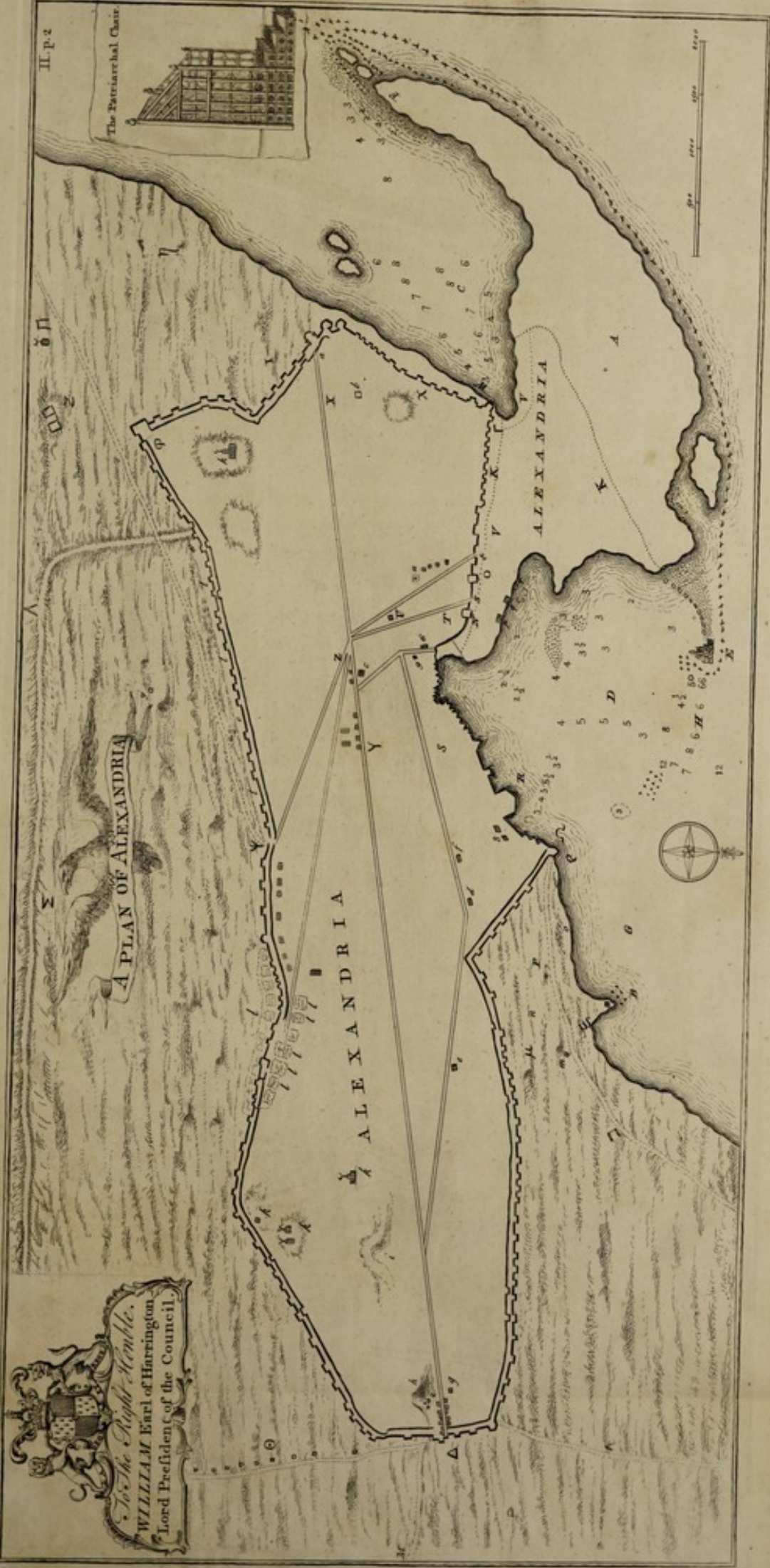
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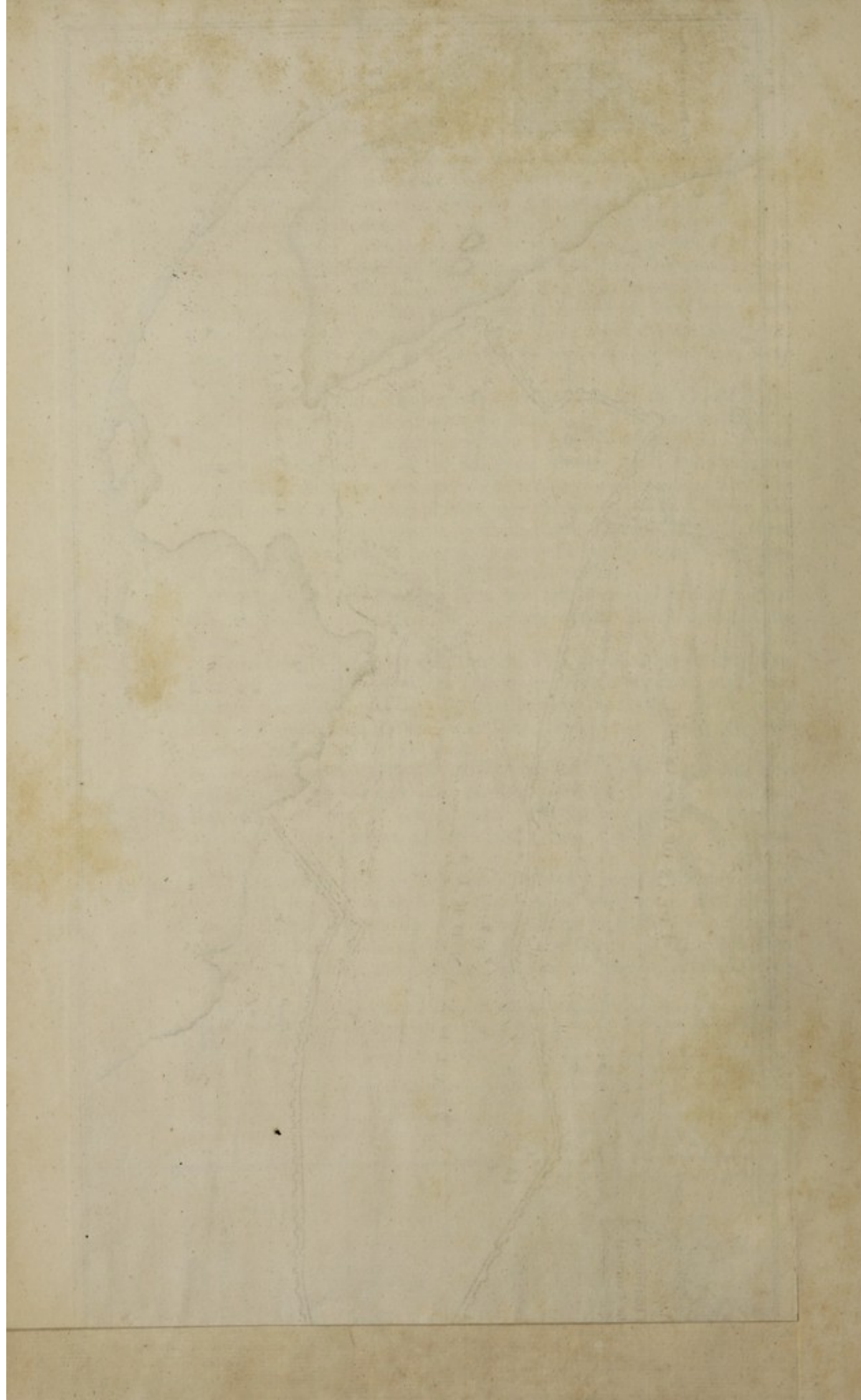
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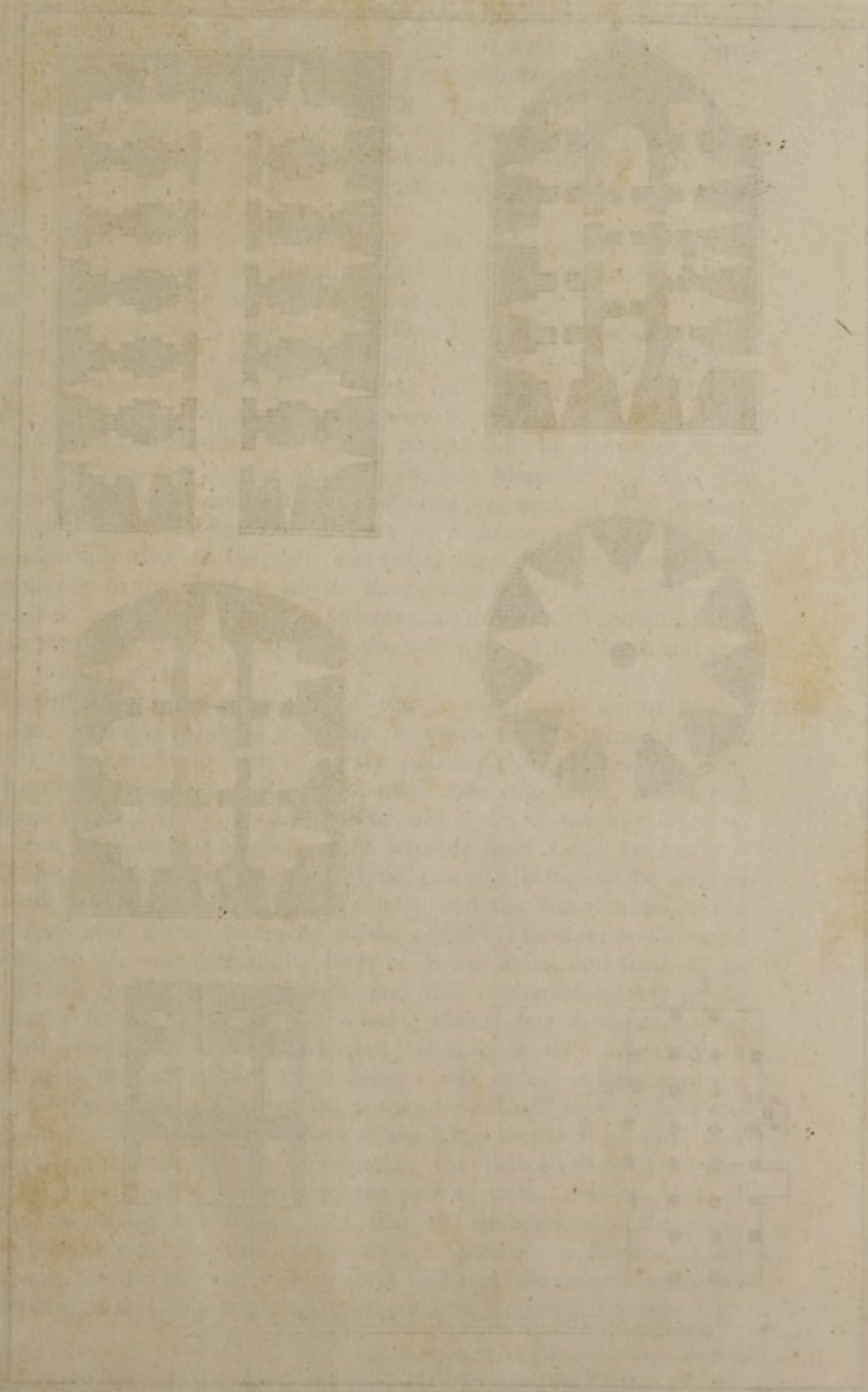


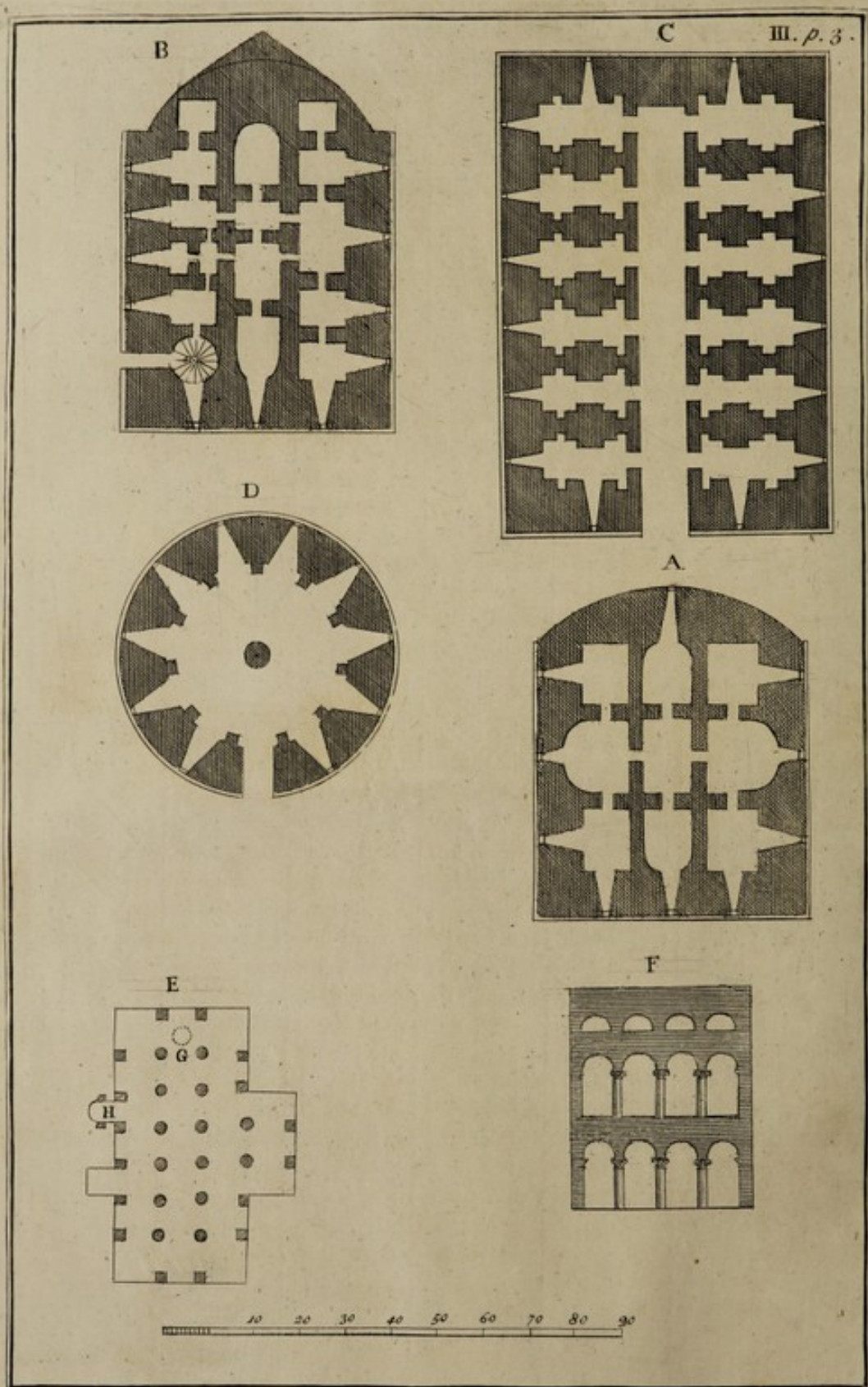
ALEXANDRIA

ALEXANDRIA









Plans of Towers at Alexandria, and a Plan and Section of a Cistern.

building: These pillars I saw when I went out in a boat on a calm day, and could see to the bottom. My observing so nicely, and so near the castle, was much taken notice of; and, as I was inform'd, several soldiers, who were that day on guard in the castle, were punish'd for permitting me to examine the port so exactly.

The sea has gain'd much on the isle of Pharos every way, except to the south; the western part of the old island is now called the Cape of the Figs; because it is famous for producing very early and excellent Figs.

The sea having lost to the north, and also to the west, on the side of the antient causeway to the island, is the reason why the eastern port at present is the less. There are two entrances to both ports, one near each cape of the continent; that to the eastern Port is only for small boats, whereas in the western port, it is the safer entrance for the largest ships; and in the other port, the entrance by the castle is very narrow and dangerous, by reason of the rocks, as described by the Antients^c.

It is said that Alexandria was washed on two sides by the water, to the north by the sea, and to the south by the lake Mareotis; and that the other two sides were each a kind of Isthmus^d, or neck of land between the water, about seven stadia in length; on which account each of these sides, especially that to the west, was called Heptastadium, from which the causeway to the island is said to have gone; which is a confirmation of what I suppose in the plan of Alexandria, that the Heptastadium began at the angle that is made near the west gate, at the south east corner of the old port.

The first thing I did at Alexandria was to pace round the walls, and take the bearings; which I did with so much caution, that I thought I could only have been observed by the Janizary that attended me; notwithstanding it was soon publicly reported about the town, that I had measured the city walls by palms. The old walls of the city seem to have been built on the height, which extends from Cape Lochias towards the east, the remains of a grand gateway being to be seen in the road to Rosetto at this high ground; and the foundations of the walls may from thence be traced to the canal. The outer walls round the old city are very beautifully built of hewn stone, and seem to be antient; all the arches being true, and the workmanship very good: They are defended by semicircular towers, twenty feet diameter, and about one hundred and thirty feet apart; at each of them are stairs to ascend up to the battlements, there being a walk round on the top of the walls built on arches. These walls, as they now stand, seem to have enclosed all the city, except the palace of the Kings to the north east; and 'tis not improbable that the enclosure of the palace extended to the west, from the south east corner to the present walls, near the gate of Rosetto, as mark'd in the plan, and that the foundations of the walls, seen all the way to the canal, were only a defence to the suburbs. The inner walls of the old city, which seem to be of the middle ages, are much stronger and higher than the others, and defended by large high

^c See b.

^d Ἐστὶ δὲ χαλμυροειδὲς τὸ ἄκρον τῆς ἰθάφους τῆς πόλεως ὅτι τὰ μὲν ἐπὶ μέγας πλινθὰ ἐστὶ τὰ ἀμφικύβητα, ὅσα

τριάκοντα σταδίων ἔχοντα διαμέτρουν τὰ δὲ ἐπὶ πλατὺς οἰκισμοί, ἐπὶ αὐτῇ δὲ ὑπὸ τῶν σταδίων ὑψώματα, σφύγγον τῇ μὲν ὑπὸ θαλάσσης, τῇ δ' ὑπὸ τῆς λίμνης. Strabo xvii. p. 793.

towers^e.

towers^e. There are particularly two very large well-built towers to the north-west, towards the new city on the strand: I have given plans of them in the third plate, as I roughly sketch'd them out, in order to give a better idea of them than can be convey'd by words. That which is to the north, mark'd A. was the old custom-house, and now belongs to the Aga; the plan is of the middle floor.

The other is put to no use, has three floors, and cisterns under; the upper floor consists of a room in the middle about three and twenty feet square, with a gallery round, and three rooms at the west end; the ground story is much the same, except that it has two rooms and a stair-case to the east. The plan B. is of the middle story. These towers seem to have been built at the time the inner walls were made, and might be design'd to hinder any descent on this part, where probably the quay was in the middle ages; and the grand entrance from it might be between these towers. What was without these walls, and the site of the palace, was probably the suburbs of the city, which I suppose in process of time to have been wall'd in, extending down to the canal; and this suburbs, so wall'd in, began to be look'd on as a part of the city itself, and seems to have been esteem'd so by those authors who give an account of the city as three miles and three quarters long, and a mile broad, and speak of it as bounded by the lake Mareotis, taking in the suburbs on both sides of the canal of Canopus, if there were any to the east, or in case there were none, as the canal run close along by the side of the lake, they might not improperly say that the city extended to the lake Mareotis.

Palace of the
Kings.

Alexander's
tomb.

The palace, with the suburbs belonging to it, was a fourth part of the city; within its district was the Museum^h, or Academy, and the burial placeⁱ of the Kings, where the body of Alexander was deposited in a coffin of gold^k, which being taken away, it was put into one of glass; in which condition, it is probable, Augustus took a view of the corpse of that great hero, and with the utmost veneration scatter'd flowers over it, and adorn'd it with a golden crown^l. As the Mahometans have a great regard for the memory of Alexander, so there have been travellers, who relate, that they pretended to have his body in some mosque; but at present they have no account of it.

When Alexandria was no longer the residence of Kings, it is very natural to think that their palace in time fell to ruin, and that the materials of it were removed to the part of the city that was inhabited, and probably also to build the inner walls; tho' along by the sea there are still great remains, and on the shoar are seen several pieces of porphyry, and other fine marbles, where the antient palace stood; but as to the buildings on the sea, near the obelisks, and the fine round tower D. at the north west corner, which has two stories, and a fine arch in the middle, supported by a pillar, they seem to be all buildings of the time when the inner walls were made, at least not to be so old as the time of the

^e A plan of one of them is marked C. in the third Plate.

^h Τῶν δὲ βασιλείων μίση ἐστὶ καὶ τὸ Μουσεῖον, ἔχον περιπάτου καὶ ἐξίδεναι καὶ εἶκον μέγαν. Strabo, l. xvii. p. 793.

ⁱ Μίση δὲ τῶν βασιλείων ἐστὶ καὶ τὸ καλούμενον Σῶμα,

ὃ περιέκειντο, ἐν ᾧ αἱ τῶν βασιλέων ταφῆαι, καὶ ἡ Αλεξάνδρου. Strabo, l. xvii. p. 724.

^k Strabo, ibid.
^l Conditorium et corpus magni Alexandri, cum prolatum e penetrali subiecisset oculis, corona aurea imposita, ac floribus aspersis, veneratus est. Sueton. Octavianus, c. 18.

Ptolemies or Cleopatra. In the round tower is a well, now spoiled; and they say there are wells also in some of the other towers. A plan of the round tower is to be seen in plate III.

Under these palaces was the private enclosed port of the Kings^a, which might be opposite to the great round tower at the sea, where ships now sometimes come to anchor, and where the Turks, till within this fifty years, obliged all foreign ships to ride, not suffering them to anchor under the castle, as they do at present. In this part also was the ^{Port of the Kings.} isle Antirrhodes, in which was a palace, and a small harbour or bay. This island seems to have been entirely destroy'd by the sea, and probably was opposite to the obelisks; where there are still seen great ruins in the sea, and where they often raise up very fine ^{Antirrhodes.} pillars. Over these places a theatre is mention'd; and afterwards the part of the city which had its name from Neptune, where there was a temple to him: This seems to have been about the corner of the bay^b. In this district also Antony built his Timonium; to which he retired in disgust after his misfortunes. Next to it the Cæsarium is mention'd, where the temple of Cæsar is supposed to have been; in which, according to Pliny, some obelisks were erected. Further on was the Emporium, or market-place. Then follow'd the docks for their shipping; over which was the ancient city Rhacotis, with a sort of suburbs round it call'd Bucolis, because it was chiefly inhabited by herdsmen. ^{Neptunium.} ^{Timonium.} ^{Cæsarium.} ^{Market-place.} ^{Rhacotis.} ^{Bucolis.}

There was a communication between the ports by two bridges at the causeway to the ^{Causeway, and bridges to the island.} island, that began at the north west corner of the town; at the Heptastadium to the west^c, which was one of the necks of land made by the sea and the lake. Here it is probable the sea has gain'd to the east of the old port, as I have mark'd in the plan, where it now washes the walls from the great corner tower; at which the walls make an elbow to the north west; for 'tis evident it has gain'd on the shoar, farther on, where many grottos appear half wash'd away by the sea.

Within this western port, antiently call'd Eunostos, and now the old port, was the port Cibotus, from which there was a navigable canal to the lake^d; and there is now a canal or fosse along by the walls from the canal of Canopus to the sea, by which the water runs into the sea from the great canal, at the overflow of the Nile. When any ships that do not belong to the Turks, by stress of weather are obliged to go into the old port, they must remove into the other, as soon as they have an opportunity; which is the harbour allotted for the ships of Christendom. ^{Western port.} ^{Canopus.}

^a Τέττοις ὁνομάσονται ο, τε κρυπτός λιμὴν, καὶ κλειστός Ἰδιὸν τῶν βασιλέων, καὶ ἡ Αντιρρόδος ἡσίον προκείμενον τῷ ἐρυκτῷ λιμένι, βασιλεῖον αἶμα καὶ λιμῆνισι ἔχον. — Τίτλιοντα δὲ τῆς τοῦ Διατρεῖν ὅτι τὸ Ποσειδῶν, ἀγκῶν τις ἀπὸ τοῦ Ἐμπορίου καλυμμένη προσιπλωκός, ἔχων ἱερὸν Ποσειδῶνος ὃ περιβόει χῶμα Αντιρρῶδὸς ἵτι μᾶλλον περιούσιον εἰς μισὸν τὸν λιμένα ἐπὶ τῷ ἀκρῷ κατασκευάσει διαταγὴν βασιλικήν, ἢ Τιμονίον προσηγορεύουσι. Strabo l. xvii. p. 794.

^b See note n. with regard to this isle, and the Timonium, &c.

^c When Strabo mentions that Antirrhodes lies before τῷ ἐρυκτῷ λιμένι, he seems to need emendation, and it ought to be τῷ κρυπτῷ; the latter port being in this part, the other in the port Eunostos.

^d This account is very different from what is given by some travellers, who suppose the Neptunium was where I place Cape Lochias, and that what is now without the port, was formerly within it; but any one, who considers the situation of the several parts with Strabo's account, may judge which is most probable.

^e See note c. for this and the following places.

^f See note f. It appears also by what follows in Strabo, that there was an aqueduct to the island over this causeway and the bridges.

^g Ἐξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ ἐπὶ Λαδάδιον καὶ ὑπὲρ τῆς ἐρυκτός, ἐν καὶ Κιβωτὸν καλεῖται, ἔχων καὶ αὐτὸς νεῖρια. Ενδοτέρῳ δὲ τῆς διώρυγῃς πλωτὴ μέχρι τῆς λιμένος τεταμένη τῆς Μαριώτιδος. Strabo l. xvii. p. 795.

Panium.

In the city a hill is mention'd call'd Panium, which, from the description of it, seems to be the high hill within the walls near the west gate and the old " port.

The great street.

The street which extended the whole length of the city, from the gate of Necropolis to the gate of Canopus, is said to have been one hundred feet wide², and, doubtless, had in it many magnificent buildings, as appears from the granite pillars still remaining in two or three parts. Among

Gymnasium.

them was the Gymnasium³, or publick schools, to which there were Porticos in extent above half a quarter of a mile; it might be where there are great ruins to the west of that street, and several large red granite pillars standing. The Forum, or court of judicature, was also probably

Forum.

another building in this magnificent street, and might be where some pillars remain nearer the sea. The gate of Necropolis I suppose to be the gate to the south west, which is now built up: This gate has some ornaments about it of Lions rampant. It is said that the two chief streets of Alexandria cross'd one another at right angles; so that if the street, that extended the whole breadth of the city, began at the old gate, it is probable the gate on the other side was opposite to it, in such manner as that the street might answer this description.

Gate of Necropolis.

Cisterns.

Among the remains of Alexandria, the most extraordinary are those cisterns⁴ which were built under their houses, supported by two or three stories of arches on columns, in order to receive the Nile water by the canal, as they do at this day. In the same manner the rain water is preserved in cisterns, under the houses at Jerusalem⁵. This canal of Canopus comes to the walls near Pompey's pillar, having run to the west of it: It has a passage under the walls, and from that part a fossée has been cut along the outside of the walls to the sea; but the water is not only convey'd to the cisterns from the canal, as it there enters the city, but also before, from several parts of the canal, by passages under ground to the higher parts of the city. There are entrances down to these passages in several parts, in order to clean them: The cisterns also must be cleansed; and the descent down to them is by round wells, in which there are holes on each side, at about two feet distance, to put the feet in to descend by: They draw up the water by a windlass, and carry it in leather bags on camels to the houses. Before the Nile fills them again, the water in many of them is not good; owing, it may be, to their not keeping them clean; for in some, and particularly that which belongs to the Latin convent, the water is observed to be always good.

The old city.

The old city is entirely ruin'd, and the materials carried away to build the new. Excepting a very few houses at the Rosetto, and bagnio gates,

² "Εστὶ δὲ ἡ Πάνιον, ὅθεν τὴν χειροποίητον, στροβιλοειδὴ, ἱμφοτὴν ὄχθην περὶ τοὺς, διὰ κοχλίου τὴν ἀνάβασιν ἔχον' ἀπὸ δὲ τῆς κορυφῆς ἰσὺν ἀπιδὼν ἔλκει τὴν πόλιν ὑπεκκρίνεται αὐτῇ πανταχόθεν. Strabo l. xvii. p. 795.

³ "Ἀπασα μὲν ἰδοὺς κατατέμνεται, ἱππελάταις ἡ ἀρματοφύλαξ, οὐκ δὲ πλατυτάταις ἐπὶ πλὴν ἢ πλὴθρον ἀναπηλαμέναις· αἱ δὲ ἄλλα ἡ πρὸς ἐξοδὸς τίμωσιν ἀλλήλας. Strabo l. xvii. p. 793. According to Suidas τὸ πλῆθρον was the sixth part of a Stadium or furlong, that is one hundred feet.

⁴ Καλλίστεν δὲ τὸ γυμνάσιον, μάλιστα ἡ σαδιαίαις ἔχον τὰς τοὺς ἐν μίσην. . . . Ἀπὸ δὲ τῆς Νεκροπόλεως ἡ ἐπὶ τὸ

μέγα πλάτῃα διατείνου παρὰ τὸ γυμνάσιον μέχρι τῆς πόλεως τῆς καινοβικῆς. Strabo l. xvii. p. 795.

⁵ Those who may examine these Catacombs more exactly, may be able to correct the plan I have given, which I took with all the accuracy the time and number of people that accompanied would admit of; and notwithstanding I am sensible there may be some mistakes.

⁶ In the third plate E. is the plan of one of these cisterns. At H. is the well by which they descend, and over G. is the hole by which they draw up the water. F. is the section of one of the cisterns.

there

there are only some few mosques, and three convents within the old walls.

One of the mosques is call'd the Mosque of a thousand and one pillars; it is to the west, near the gate of Necropolis. I observed in it four rows of pillars to the south and west, and one row on the other sides. Here, they say, was a church dedicated to St. Mark; and the Patriarch resided at it; being near the gate without which, 'tis said, the Evangelist was martyr'd. The other great mosque is that of St. Athanasius; where there was, without doubt, a church of that name. Mosques.

At the church of the Copti convent they shew the patriarchal chair^b, and pretend also to have the head of St. Mark, and some even say that his body is there; as at the Greek convent they shew some things which they say relate to the martyrdom of St. Catherine in this city. The Latins also have their convent in the old city, belonging to that of Jerusalem; and there are always some poor Arabs encamp'd about within the walls, so that 'tis dangerous being abroad after sun-set, when all the company begin to retire. Convents.

At the south west corner is a large castle, with a few soldiers in it, no Europeans are admitted there. In the gates, especially that of Rossetto, are many fine pieces of granite, and all over the city are seen fragments of columns of beautiful marble; all so many remains of the grandeur and magnificence of the antient city.

The new city is built on the strand to the north, without the walls, on the ground that seems to have been left by the sea, and makes a very mean appearance; taking up all that space in the plan without the walls, except the strand to the east, and a great part not built on towards the old port, as well as the spot of the old isle of Pharos. In several houses built round courts on porticos, they have placed a great variety of pillars, mostly granite, which were the ornaments of the antient city. The old city was, without doubt, in a flourishing condition, when the trade of the East Indies was carried on that way by the Venetians; and the decay of it may be dated from the time the passage was found out by the Cape of Good Hope, when the commerce took another channel; but when the trade of coffee and other commodities began in some measure to flourish, about fifty years ago, the present city then began to rise out of the ruins of the old. New city.

Of the two obelisks, one is broke, and part of it lies on the ground. It has been found, by digging under ground, that the bottom of the obelisks were rounded, and set into a plinth, as the Egyptians used to place their pillars; as may be seen in the Observations on architecture. These obelisks might be before the temple of Neptune. If I made no mistake in taking the height of that which is standing, by the quadrant, it is sixty-three feet high; the piece of the obelisk that is broke, is eighteen feet long, and at the bottom measured seven feet square. Obelisks.

Higher up in the city, over the isle Antirrhodes, that is probably in a line from it, the theatre is mention'd, which seems to have been at the hill towards the gate of Rossetto, call'd Coum Dimas; which I conjecture from the shape of that hill, where they were digging when I was in Alexandria, in order to carry away the stones. Theatre.

^b Of this chair there is a drawing in the second plate.

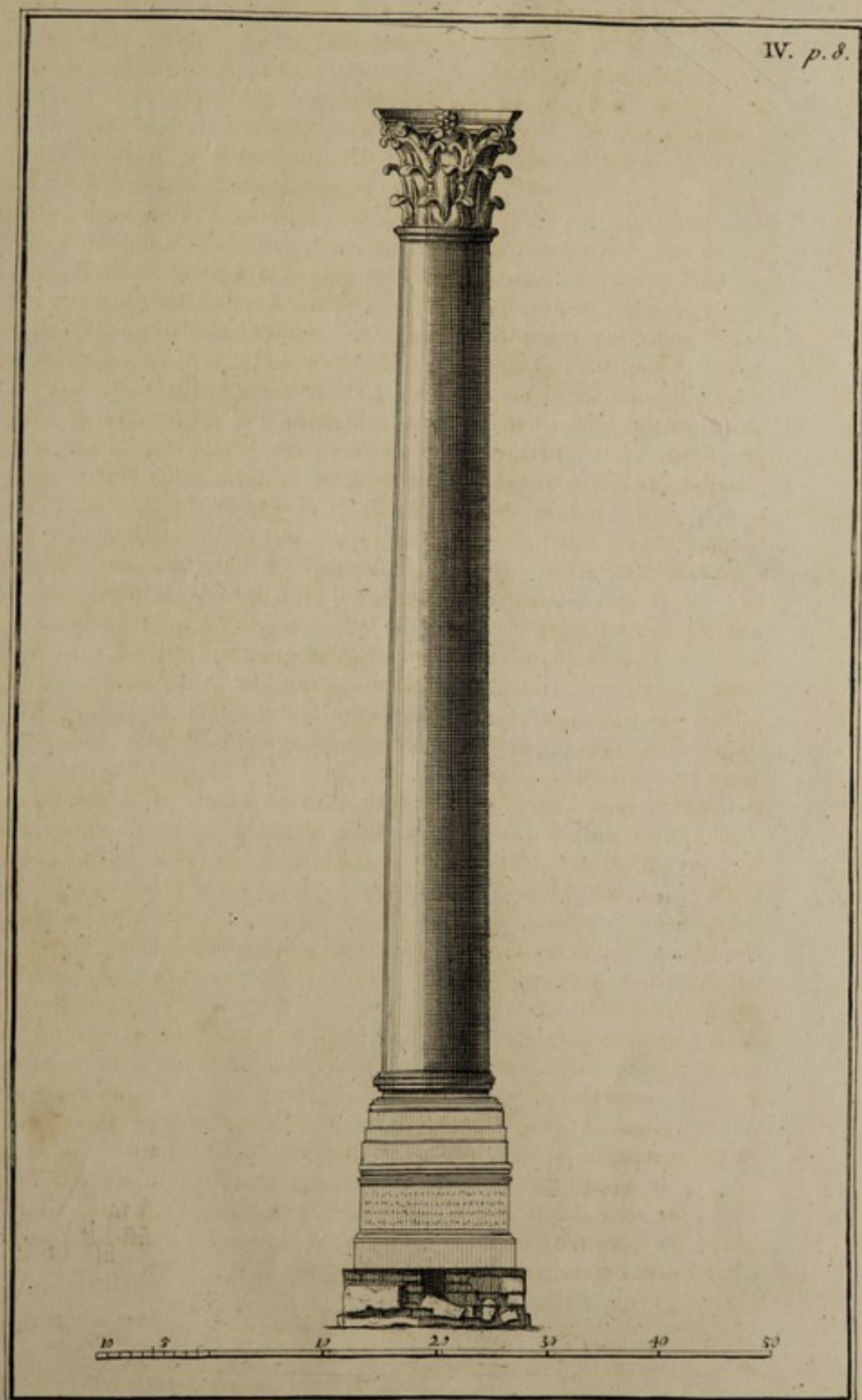
Pompey's
pillar.

The pillar commonly call'd Pompey's pillar is situated on a small height, about a quarter of a mile to the south of the walls, and may be supposed to have been erected after Strabo's time, as he makes no mention of such an extraordinary monument: It might be set up either in honour of Titus, or Adrian, who were in Egypt. Near it are some fragments of granite pillars, four feet diameter, and it appears plainly from many old foundations, that there has been some magnificent building there, in the area of which, 'tis probable, this pillar was erected; and some Arabian historians (on what authority I know not) call it the Palace of Julius Cæsar^c. This famous pillar is of red granite: Besides the foundation, it consists of three stones; the capital, which is judged to be about eight or nine feet deep, is of the Corinthian order, the leaves being perfectly plain, and not the least indented, and seem to be the plain laurel or bay leaf. Some sailors have found means to get to the top, which has a hole in it, from which it is judged that there was a statue fixed on the top of the pillar; the shaft of the pillar, taking in the upper Torus of the base, is of one stone, the remainder of the base and pedestal of another, and all is raised on a foundation built of several stones, in the nature of two plinths, of two tier of stone, the lower setting out four inches beyond the upper, as that sets out a foot beyond the plinth that is over it. This foundation is four feet nine inches high, and the pedestal, and part of the base, which is of one stone, are twelve feet and a half high. I found the whole height by the shadow to be one hundred and fourteen feet, which agrees pretty nearly with the account some others have given; so that taking out the above measures, and half a foot for the upper Torus, the height of the shaft is eighty-eight feet nine inches, that is, about ten diameters of the column; for I found the diameter of it to be about nine feet; the die of the pedestal is twelve feet two inches square, and the plinth is two feet wider. I observed the swell in the pillar, and that it leans a little to the south west. The pillar is well preserved, except that it has scaled away a very little to the south, and more to the north east; the face of the foundation is represented in the draught of the pillar, as it is to the west south west, where some of the stones have been taken away, so as to shew the middle stone, which has been so much talk'd of, as if the pillar rested on that alone, whereas the work remains all round, on which the pillar is raised; and yet it is indeed probable that the main weight of the pillar does rest on this stone, which on that side is about four feet wide, and appear'd to me to be a mixture of alabaster and flints of a great variety of colours, and has hieroglyphics on it. When I return'd a second time to Alexandria, this part was repair'd in such a manner, that the lower plinth is made a seat for people to sit on; and so 'tis no more to be seen in its antient state. There are some signs of a Greek inscription on the west side, which can hardly be discern'd, unless the sun shines on it: It consists of four lines; what letters I could make any conjecture of, I have given below^d.

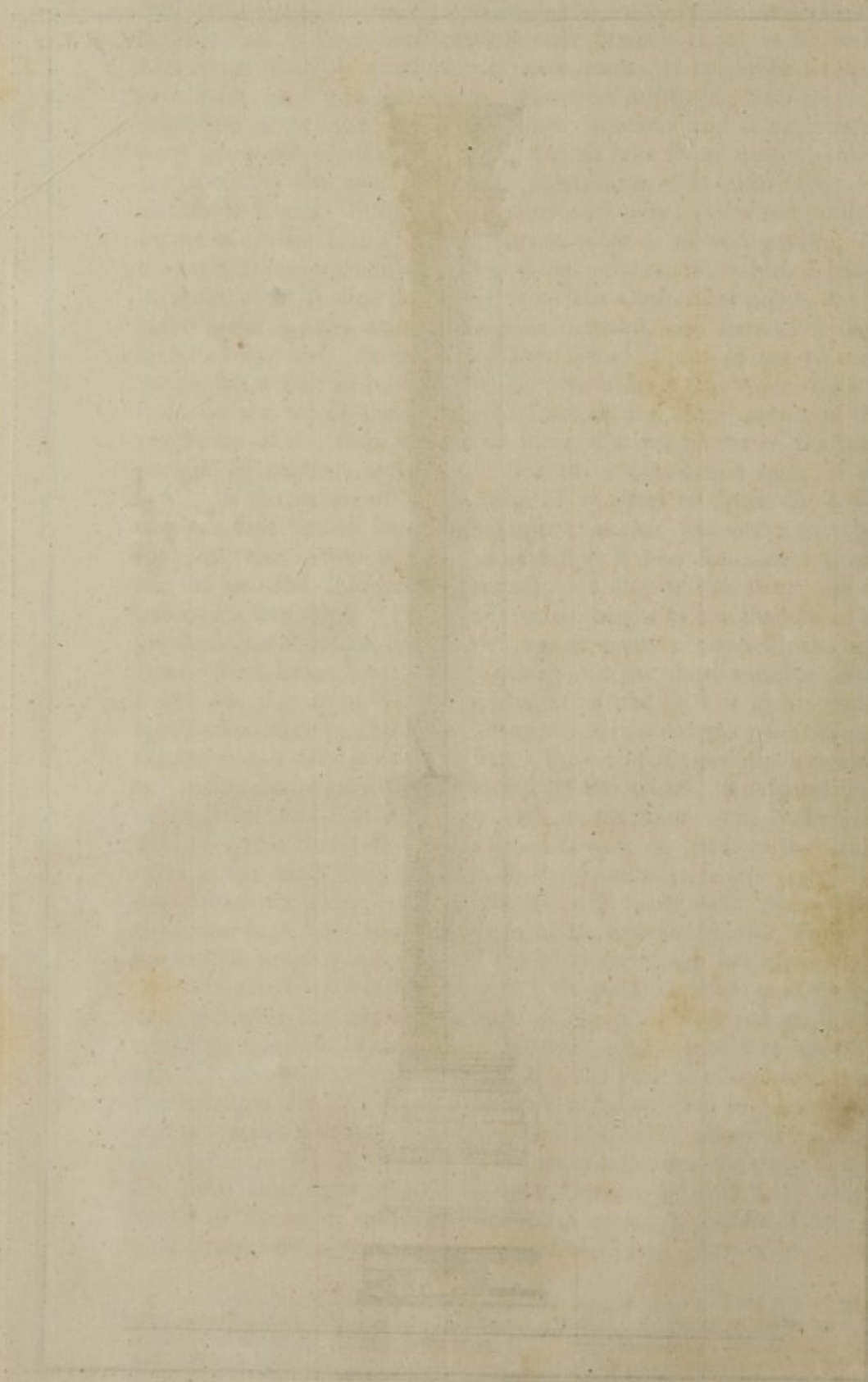
^c The fourth plate contains a draught of the pillar, according to the most exact measures I took of the lower parts, and the best observations I could make on the whole.

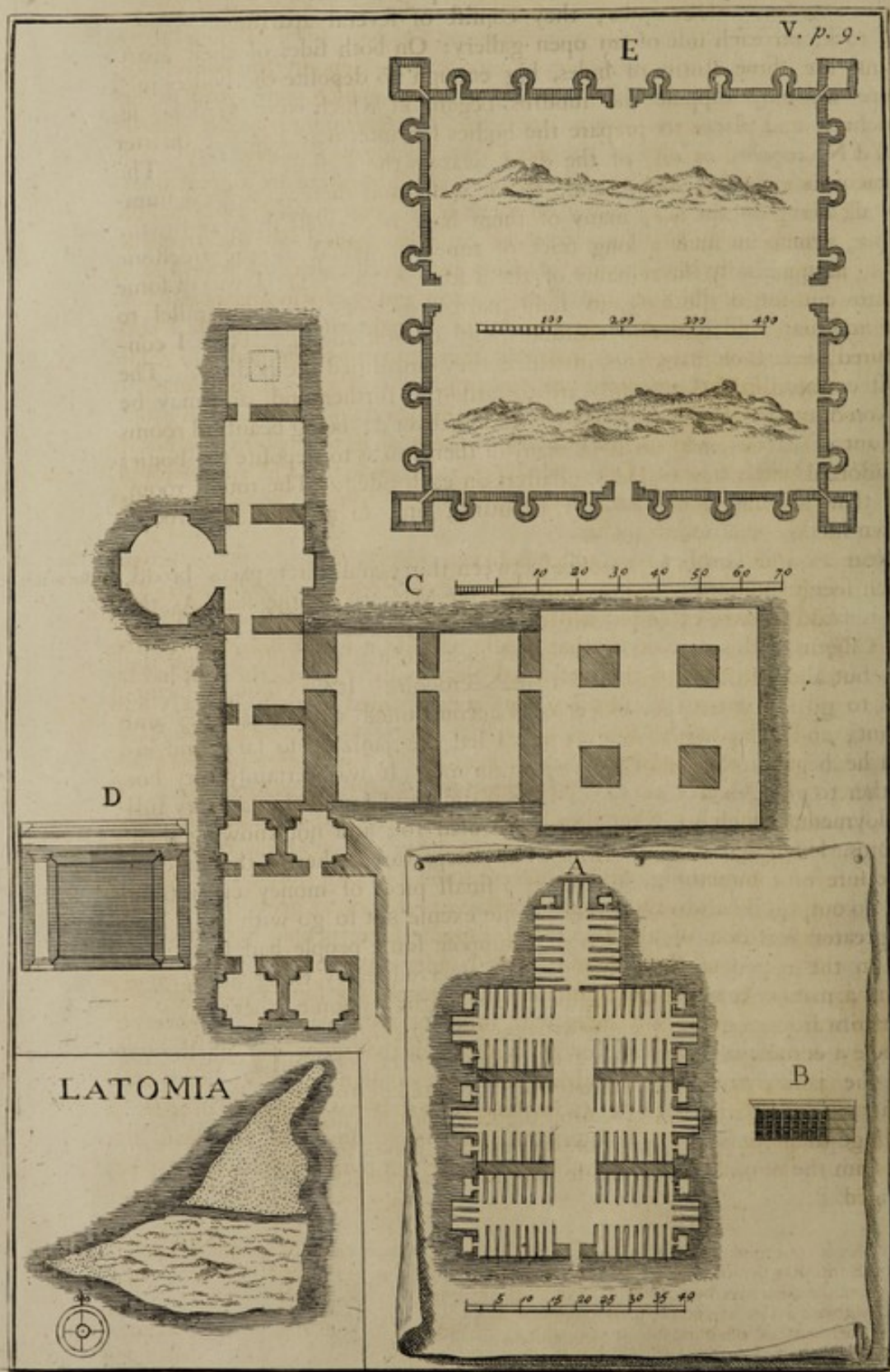
^d 1 5..7....OCOTATOI P. O. P. TA
TCC...O CONIOT. TONAAEAAA
ΔIC MAPPOAIION TON AAI..
ΠΟCE.....ΑΡΑCC.....

IV. p. 8.



The Pillar at Alexandria.





Plans of Catacombs at Alexandria, A Castrum at Nicopolis, & the Latomia

To the west, beyond the canal of Canopus, and near a Sheik's burial place, are some Catacombs; they consist of several apartments cut in the rock, on each side of an open gallery: On both sides of these apartments are three stories of holes, big enough to deposit the bodies in*. Here we may suppose the suburbs began, in which were gardens, sepulchres, and places to prepare the bodies for interment; as the quarter call'd Necropolis, or city of the dead, was to the west of the city. The Catacombs extended above a mile to the west, and there are a great number all along by the sea; many of them have been wash'd away by the water, which in such a long tract of time has gain'd on the freestone rock, as appears by the remains of them seen in the sea. I was in some grottos cut out of the rock, in long narrow galleries running parallel to one another, and some also crossing them at right angles. These I conjectured were those magazines in which they embalmed the bodies†. The most extraordinary Catacombs are towards the further end, and may be reckon'd among the finest that have been discover'd; being beautiful rooms cut out of a rock, and niches in many of them, so as to deposit the bodies in, adorn'd with a sort of Doric pilasters on each side‡. The round room, and that leading to it are very beautiful, and so are the four rooms drawn in the plan with niches.

Near a mile farther is a fosse between thirty and forty paces broad, which seems to have been cut from the lake Mareotis to the sea. As the city is said to have extended a little beyond the canal that came into the port Cibotus, this cannot be that canal, because it is not only beyond the city, but also further to the west than Necropolis. It was thought hazardous to go so far as the fosse, only accompanied with a janizary and servant; and it was with some art that I led the janizary so far: And indeed he began to be weary of waiting on me. It was certainly very hot weather to go abroad all day, as I often did, and found the janizary full employment, which is what they are not used to; and not knowing their customs, I design'd to gratify him at my departure, whereas they like to make sure of something, and to have a small piece of money every time they go out, so he always pretended some excuse not to go with me: But the greatest reason of all was, that I suppose some people had talked to him on the part of the governor, that I observed every thing about the city in a manner not usually practis'd, and might say some other things to deter him from going any more with me; for 'tis usual for the governor to have a certain sum paid for every stranger that goes out of the gate with the janizaries of Alexandria, whom they oblige to pay it, but if they go out with the janizaries of Cairo, the Governor has no power over them to oblige them to pay; so I took one of the janizaries of the place, and paid him the usual Tribute, and found myself at perfect liberty to do what I pleas'd.

* A plan of these Catacombs A. and a section of them B. may be seen in Plate V. It appears that some of them have been plaister'd over, and adorn'd with a sort of cornish in stucco work. Some of them had also other smaller cells within them at the end or on one side, which might be for children.

† Εἰς τὴν Νεκρόπολιν, ἣν τὸ πρότερον, ἐν ᾗ καὶ τοὶ πολλοὶ αἱ ταφᾶς αἱ καταγωγαί, πρὸς τὰς ταρχείας τῶν νεκρῶν ἐπιτελοῦνται. Strabo xvii. p. 795.

‡ The plan of them in plate V. is marked C. the niches, with pilasters on each side, are represented at D.

Ruins to the
west.

I had an account from a gentleman who had been about thirty miles west of Alexandria, and about two hours south of the tower of Arabia, in a vale to the west of the lake Mareotis, that he saw under ground a building supported by thirty-six marble pillars: This probably was Tapofiris*, said to be at a distance from the sea, and this building might be for the great solemn meeting that was held there; and if so, 'tis probable the tower of Arabia is the old Cynosema, and the vale above-mention'd might be what they call Baher-Bellomah, or the sea without water, which I shall have occasion to mention.

Lake Mare-
otis.

The great lake Mareotis, which was formerly navigable, is now generally dry, and has only water in it for some time after great rains: It is probable the canals which convey'd the water to it from the Nile, have been obstructed, and fill'd in such a long course of time before those canals were made, or if at any time after they were choak'd up, it might have been a plain, as it is at present; and Pomponius Mela, speaking of the lake Mœris, by which he seems to mean this great lake, as I observe elsewhere, says that what is now a lake, was formerly fields*.

Canal of
Canopus.

The canal of Canopus, which brings the water to Alexandria, would likewise be stopped up, if they were not sometimes at great expence in cleaning it, which was done when I was in Egypt, and the water continued in it two months longer than it did before it was cleansed. There is an opinion that this whole canal was lined with brick; and 'tis certain about Alexandria, in some parts the sides are cas'd with stone, tho' it might be only so there, as a quay for the conveniency of unloading the boats. This canal runs about half a mile south of the walls of the old city, and then turning to the north, near Pompey's pillar, in that course it runs in under the walls of the city, the basin of the old lake coming almost up to the canal; and about three miles from the town, it turns to the west from a northern direction.

Hippodro-
mus.

The racing place, call'd the Hippodromus, without the gate of Canopus, was probably in the plain towards the canal, beyond the high ground, where I suppose that gate was.

I made some excursions to the east, to see what remains there were of antiquity. In these expeditions I often met some Arabs on horseback, who would voluntarily offer to guard me to the gate of the city, in order to get a small gratuity; but when I found out their design, and was satisfied there was no danger, I signified to them that they need not give themselves that trouble, on which they always went quietly away. These Arabs, when they have any difference with the city, as often happens, will not permit any body to go out, and in a manner blockade the city.

Character of
the Alexan-
drians.

The people of Alexandria have a very bad character, especially the military men, and among them particularly the janizaries: They very well answer the character Cæsar* gives of the soldiery of Alexandria in his time; they raise tumults, plunder, and are often guilty of assassinations, and 'tis very difficult to get any justice of them.

* Εἶτα κινεῖ σῆμα, εἶτα Ταπόσιρις ἐκ ἐπὶ θαλάττῃ
πανόρου διχομίνε μεγάλην. Strabo l. xvii. p. 799.

* See note c. and the following notes in the
geographical dissertation.

* Εἰδὲ Ἰππιδρόμου καλέμενός ἐστι, καὶ αἱ παρα-

κάμεναι αἱ ἄλλαι μέχρι τῆς διέφυγος τῆς κανωσικῆς.
Strabo l. 17. p. 795.

* At the latter end of the third book, *De Bello
Civili*.

Going about two miles to the east by the canal, I came to a height to the north of it, on which are several ruins that probably are the remains of Eleufis, mention'd by Strabo as a village of Alexandria in this Eleufis. situation, near Nicopolis.

Nicopolis^a was three miles and three quarters from Alexandria, and Nicopolis. received its name from the victory Augustus gain'd there over Antony, and on that account the place was much improved by him. At the first entrance on the height from the plain, I observed they had been digging out stones, which, as they said, were foundations of a wall; but I saw plainly there had been a small channel lined with stone, carried along under ground, which probably convey'd the water from the canal to the reservoir of Nicopolis; which, tho' it may seem a very great and extraordinary work, on account of the height of the ground, yet there are such passages made under ground in Syria to convey the water for many miles, with piles down at certain distances, both to bring up the earth as they made the aqueduct, and also to clear it in case of any obstructions, as before described, from the canal of Canopus to Alexandria. Towards the sea, it is an uneven high ground all the way to Nicopolis, on which there are many ruins; but about the site of Nicopolis, there are remains of a very extraordinary building, which is commonly call'd the Theatre, and I imagine to have been something in the nature of a Roman castrum; 'twas built with an entrance in on every side, and six semicircular towers, and a square one at each corner, according to the plan I have given of it in Plate VI. By the manner in which the ground lies, there seems to have been some buildings within: It is built of small hewn stone, there being three tiers of brick at the distance of every four feet and a half; the mortar is very thick, which made me conjecture that it was built towards the time of the lower Empire; the walls are not any where entire, but could not be less than twenty feet high.

About four leagues from Alexandria, is Aboukir, called by Europeans Bikiere; it is on the west side of a wide bay, which has to the east that head of land that makes out to the north from Rosetto: On this little cape, to the west of the bay, there is a garrison'd castle, and ships ride here in tolerable safety. We were lodged with a Jew, who is vice- Bikiere. consul to all the trading nations of Europe, to assist the shipping that come to anchor there. We sent a letter we had to the governor, who order'd his lieutenant to come to us to offer us his service; and this officer came afterwards, and served to us the coffee the governor sent us.

We had seen in the way about two leagues from Alexandria, such channels made of stone near the surface of the ground, as I supposed were made to Nicopolis; by which probably the water of the canal was convey'd to these parts. In the way also is a salt lake, the water of which, they say, comes by under-ground passages from the sea, and is much saltier than the salt lakes, that have no communication with the sea.

A chain of rocks extend above a league from Bikiere to an island, which is about half a mile long, and a furlong wide; there are remains in it of

^a Διὰ δὲ τῶ Ἰπποδρόμου διαλθόντι ἡ Νικόπολις ἔστιν, ὃν ἱκέσεν ὁ Σεβαστὸς Καῖσαρ τὸν τόπον. Strabo l. xvii. ἔχοντα κατοικίαν ἐπὶ θαλάττῃ πόλει καὶ ἐκ ἐλαττω. Τριάντα δὲ εἰσὶν ἀπὸ τῆς Ἀλεξανδρείας στάδιον. Τότεν p. 795.

some under-ground passages, and of a piece of a statue we conjectured was a Sphynx. I observed also that a chain of rocks extended from it towards Alexandria, so that probably the sea has gain'd much on the land; which may be conjectured not only from this appearance, but is also evident from a view of the shoar itself, where not only many works cut in the rocks are seen in the sea, but also ruins of antient buildings; and possibly this island might formerly be the cape of Taposiris^b, where there was also a city of that name: This was thought to be the antient Thonis, said to be so called from the King who entertain'd Menelaus and Helen.

Taposiris.

About two miles nearer Alexandria, are ruins of an antient temple in the water: Whether it were the temple of Venus, Arsinoe of Taposiris, or some other temple that might be at Zephyrium, mentioned in the way to Nicopolis, I leave the reader to judge; there are pieces of columns in the water three feet diameter. I saw also three broken statues of Sphynxes, about seven feet long, and three others about four feet long, most of them

Zephyrium.

of a yellow marble. I took particular notice of the statue of a woman of red granite, twelve feet long, and a block of marble four feet diameter, which seem'd to have been the head of a colossal statue, and many pieces about it appear'd to be fragments of the same statue; particularly the hands, which from the wrist to the knuckles measured eighteen inches.

Near this building also are other ruins, part of which seem to have been a grand portico, there being about it many pieces of pillars of grey and red granite. To the south of these are many red granite pillars, which from the order they lie in, and the shape of the ground, seem to have belong'd to a round temple; most of them are fluted, and three feet three inches diameter. Several pieces of plain pillars lie together two feet diameter; I conjectured that they might belong to the portico, and that the fluted pillars were within the temple. All along the shoar are many ruins, and the rocks at the bottom of the sea seem cut out in such a manner, as shews that there have been great buildings there. They dig wells all about this shoar, and find water that is very little brackish, according to the account that Hirtius^c gives of the Alexandrian war; from which one may conjecture that the water may come not only from the canals, which sometimes have very little water in them, but also from the Nile, which, it has been found by experience, fills all the sandy soil of Egypt as high as the level of the waters of that river. Tho' experiments have been made to prove that fresh water may be found by digging wells on shoars above high water mark: And Cæsar seems to have thought that the water came from the sea. So that it may be doubted whether, so near the shoar, the water comes from the sea or the Nile.

^b Στενὴ γὰρ τις ταῖα μεταξὺ δέκει τὸ τε πλάγος καὶ τὴν διόρυγον, ἐν ᾗ ἴσιν καὶ μικρὰ Ταπίσεις, μετὰ τὴν Νικόπολιν καὶ τὸ Ζεφύριον, ἄλλα ναῖσκαν ἰχθυα Λεπιδόες Αφροδίτης. Τὸ δὲ παλαιὸν καὶ Θῶνιν τινὰ πόλιν ἵστασθαι φαίνεται ἐκ τῶν βασιλείας τῶν Διχαμῶν Μενελάου τε καὶ Ἑλένης ἱστορίας. Strabo l. 17. p. 800.

^c Puteis fossis aquam dulcem posse reperiri affirmabat: omnia enim litora naturaliter aque dulcis venas habere: quod si alia esset litoris Ægyptii natura, atque omnium reliquorum, &c. Hirtius, de Bello Alex.

CHAP. II.

From ALEXANDRIA to ROSETTO and GRAND CAIRO.

HAVING embark'd at Leghorn on the seventh of September, one thousand seven hundred thirty-seven, old style, we arrived at Alexandria on the twenty-ninth of the same month, being only a week in the voyage, from the time we lost sight of Sicily. On the twenty-fourth of October, we set out from Alexandria to Rosetto; and leaving Bikiere on the left hand about a league, we came to the Madea or ferry, about two leagues from Bikiere. The passage is over the outlet of a lake that is supposed to have been the lower part of the Canopic branch of the Nile, as this ferry close by the sea must have been the mouth of it. Canopic branch. Heraclium. Heraclium^a was probably somewhere near, from which it was also call'd the Heracleotic branch. Canopus^c I suppose to have been higher up this river, probably about the place where the canal went out of it. Canopus. This place was famous for the dissolute manner in which the Alexandrians diverted themselves there, as well as in many other places along the canal that led to it: It is said to have its name from Canopus, Menelaus's pilot, who died there. On the other side of this ferry is a cane, where passengers repose, and think themselves safe from the Arabs, who rarely go to that side. All the country here is a sandy desert; it might be otherwise when this branch of the Nile annually overflowed, but there being a ridge of low sandy hills running from north to south near the Nile, it is possible that the fruitful soil may have been cover'd with the sand blown from those hills. It might however be a curious experiment to dig and see if any such soil is to be found as is usually brought by the Nile. The sand changes so often, that it would be difficult to find the way, if they had not built eleven pillars across the plain, which I conjectured might be about half a mile apart, in order to direct the way, which otherwise it would be difficult to find at such times as the wind raises great clouds of sand, as it often does in Egypt. At one of those pillars an arch is turned, and an earthen vase is placed under it; which, by some charity, is kept full of Nile water, for the benefit of travellers.

In this journey I had the honour to accompany the English consul, who was met by his vice-consul of Rosetto, as also by many of the French, above a league from that town. When we were come within the sandy hills, we were surprized at the sight of a magnificent tent, where a handsome collation was prepared. After this refreshment, we were all mounted on fine horses, sent out by the governor of the city, each attended by a groom on foot, and so arrived at Rosetto. The next morning the governor sent a present of sheep and fowl to the consul, which I suppose was return'd by something of much greater value.

Rosetto is on the west side of the branch of the Nile, antiently called Rosetto. Bolbitinum, which Herodotus says was made by art. This Town is called by the Egyptians Raschid, and is esteem'd one of the most pleasant places

^a Μετὰ δὲ τὸν Κανώβιν ἐστὶ τὸ Ἡρακλίον τὸ Ἡρακλῆος Ἀλεξανδρείας περὶ ἧς ἴδου, ἐπώνυμὸν Κανώβιν τὸ Μενέλαον ἔχον ἱερὸν. Strabo, l. xvii. p. 801.

^c Κανώβιν δ' ἐστὶ πόλις ἐν ἑκαστῇ τῇ ἑκατέρῃ ἀπὸ τοῦ ἱεροῦ, &c. Strabo l. xvii. p. 801.

in Egypt; it is near two miles in length, consisting of about two or three streets. It would be carrying conjectures too far to suppose that the Milesians settled here when first they arrived in Egypt, as they came into the branch of Bolbitinum, went out afterwards east of it, and built the wall of the Milesians, and at length settled at Naucratis¹. Any one that sees the hills about Rosetto, would judge that they had been the antient barriers of the sea, and conclude that the sea had not lost more ground than the space between the hills and the water. The fine country of Delta, on the other side of the Nile, and two beautiful islands a little below the town, make the prospect very delightful; the country to the north is improved with most pleasant gardens of oranges, lemons, and citrons, and almost all sorts of fruits, with the agreeable variety of groves of palm-trees, and small lakes in different parts; and when the fields are green with rice, which is much cultivated here, it adds a great beauty to the country. Great part of the land of Rosetto belongs to Mecca, and they have a tradition that a relation of Mahomet was there, and lived at a place where they have built a mosque towards the north end of the town. They have also a notion that if Mecca were taken from them, the devotion of it would be removed to this place.

They have here a great manufactory of striped and other coarse linens; but the chief business of the place is the carriage of goods between this town and Cairo; all European merchandizes being brought to this place from Alexandria by sea, and loaded on other boats to be carried to Cairo, as those brought from Cairo on the Nile, are here put into large boats to be sent to Alexandria. For this purpose the Europeans have their vice-consuls and factors here to transact their business, and letters are brought regularly from Alexandria by land, to be sent by boats to Cairo, on the days they set forwards; but letters of greater consequence, that require dispatch, are sent by foot messengers across the deserts directly to Cairo. Tho' Rosetto is so near the sea, yet the water is very good, unless when the north wind blows very strong, or the Nile is at lowest, when the water is a little brackish. It is remarkable that the Nile does not rise here above three or four feet, because its banks are low, and the water spreads itself all over the country.

Naked saints.

I saw in Rosetto two of those naked saints, who are commonly natural fools, and are had in great veneration in Egypt; one was a lusty, elderly man, the other a youth about eighteen years old. As the latter went along the street, I observed the people kissed his hand. I was also told that on Fridays, when the women go to the burial places, they frequently sit at the entrance of them; and that they not only kiss their hands, but shew them the same respect that was paid to a certain heathen idol, and seem to expect the same kind of advantage from it. I myself saw one of these saints sitting at a mosque door in the high road without the gates of Cairo, with a woman on each side of him, at the time the caravan was going to Mecca, and a multitude of people were passing by, who are so accusom'd to such sights, that they took no notice of it.

¹ Πάσαντες γὰρ ἐπὶ Παμμήτρῳ τριάντα ναυσι
Μιλήσιοι κατὰ Κναβίαν (ἐντὸς δ' ἦν τῶν Μήδων) κα-
τίσταν εἰς τὸ γόμα το Βολβίτινον· ἐντὶ ἐκείνῃσι ἱστάμενοι
τὸ λαχθὲν κλέμα· ἡρῶν δ' ἀναπλύναντες εἰς τὸν Σαῖτι-

κὸν νομὸν καταναυμαρχέμενοι Ἰταροῖν, πάλιν ἔκτισαν
Ναύκρατιν ἢ πολὺ τῆς Σχιδίας ὑπερθεν. Strabo l. xvii.
p. 801.

I went about two miles north to the castle of Rosetto, on the west side of the river; it is a square building, with round towers at the corners; there are port holes near the bottom of it: I observed about them several pieces of yellow marble, many of which had hieroglyphics on them, and might be the pieces of some broken obelisk. I saw here several iron cannon made in the old way, with bars and rings, being in two or three pieces, which fit into one another; and three large brass cannons. On one were ornaments of Flower de Lucis, on the other was a tree with two letters for the arms. This castle is built of brick, cased with stone, and is said to be the work of Keyck Bey, who lived, as I was inform'd, about three hundred years ago; but I should rather think it was built about the time of the holy wars, and that this Bey might repair it, and make the port holes. A little lower down, on the other side of the river, is a platform of guns, and to the east of it are salt lakes, where they collect a great quantity of salt. At the mouth of the river is an island of a triangular form, called Latomia, where a channel is mark'd in the draught of it in the fifth plate, it is overflow'd when the wind blows from the north west, and then becomes two islands; it is about a mile in circumference, and there are sandy hillocks from east to west along the middle of it. To the south, the island is a sort of morass, and to the north it is sandy. It is probable this island had its name from the Greeks, on account of the division of the water here, by which two entrances are made at the mouth of the river. Without the mouth of the eastern channel, are ruins of a castle at some distance, which, if I mistake not, is on an island, as represented in the map; it is called Bur-gimageselzareh-Achmed, from the person that built it.

Castle of
Rosetto.

Isle Latomia.

At Rosetto I paid a visit to Cosmas, the Greek patriarch of Alexandria, whose usual residence is at Cairo. As I was introduced by the dragoman, or interpreter from the consul, I had all the honours done me that are usual at an eastern visit. First a lighted pipe is offer'd, brought by the servant to you, then a saucer of sweetmeats is carried about, and a little in a small spoon given to every person. After the coffee is served, the servants bring to every one a basin of sherbet, with a handkerchief on the arm for them to wipe after they have drank; and when it is time to go away, they sprinkle rose water on the hands, with which the guest rubs his face; then the incense is brought, which he receives leaning the head forward, and holding out his garment on each side to take the smoak. This compliment is paid only where they would shew a particular regard, and the master makes a sign for it, when he thinks it is time the visit should end, or the guest offers to go away; which is never done when the visiter is much superior, till he makes a motion to go. In these visits, every thing is done with the greatest decency, and most profound silence; their slaves or servants standing at the bottom of the room, with their hands join'd before them, and with the utmost attention watch every motion of their master, who commands them by signs.

A Turkish
visit.

There is great difficulty in settling the antient branches of the Nile, after its division into seven parts, when it runs through that part of Egypt which was called Delta, by reason that many of them have been fill'd up for want of being clean'd; and the maps that have been made of those parts

parts are not intirely to be depended upon. About four leagues north east of Rosetto, is the large lake Brulos, which I suppose is the extent of the Sebennytic lake, as well as of the lake Butice*, of the antients. About the east end of this lake, the Sebennytic branch might empty itself into the sea. In two manuscript maps of Egypt, procured at Venice, and probably made when the Venetians had so great an intercourse with Egypt, I find a place called Boltin, on this lake, which may be the old Butus, where there was an oracle of Diana, and on an island near it was Her-mopolis, which might be Brulos placed by Sicard in an island before this lake. It may be supposed that this lake, which is now of so great an extent, takes in all the other lakes mention'd by the antients to the east, and that the sea breaking in has made this alteration; for tho' the sea may have lost just about the great mouths of the rivers, yet it appears plainly to have gain'd in other parts.

Departure
for Cairo.

On the fourth of November I embark'd with the consul for Cairo, on board a fine galley. They are flat-bottom'd vessels with three masts; near half of them being cover'd, they have in them one large handsome room, and near the stern a smaller for the women, if there are any on board. They are made with lattise windows all round, and have swivel cannon fasten'd towards the prow. With a good brisk wind, they sail well against the current, but when there is little wind, or it is contrary, the men draw them up with a cord fasten'd to the mast; tho' if the wind is high and contrary, they are obliged to lie by, as they commonly do at night, especially if the Nile is low, when they are in greater danger of running aground. At such times the people divert themselves in telling long Arabian stories; and if they are obliged to stop by day, the boat-men frequently pass away the time in acting some low farces. The sailing on the Nile is very pleasant; the country on each side is rich and fruitful, the villages having palm-trees planted round them, appear like so many fine groves, as, when the country is overflown, they look like islands, as they really are: But Egypt appears in greatest beauty in the month of December, when it is the middle of the spring, and the whole country is cover'd with green corn and clover, and many plants appear in full blossom.

Foua.

We came to Foua, above twenty miles from Rosetto, and almost opposite to a canal, which, I suppose, was the antient continuation of the Canopic branch. This canal, they told me, communicated with the canal of Alexandria, and is probably that which was navigated when the trade was carried on this way to Alexandria, at which time the European factors lived at Foua; but the boats having been often robbed by the Arabs, they were obliged to make use of this conveyance by sea, and removed to Rosetto about fifty or sixty years ago. It is probable that Naucratis¹ was about this place, which was built by the Milesians, and was afterwards made the great mart for all foreign goods, the ships being obliged to bring them to this place; or, if they were put into any other port, and could not conveniently come to this city, they were obliged to send them round by boats, so that it must have been a very confide-

Naucratis.

* Μετὰ δὲ τὸ τῶν Μιλησίων τῶν ἑπὶ τὸ Σίδων-
τικὸν προσέειπε γόμα, λίμναι αἰεὶ ὅν ἡ ἑτέρα Βυττὴ
καλεῖται ἀπὸ Βούτῃ πόλεως. Strabo l. xvii. p. 802.

¹ Ἐν ἀριστέῳ δὲ ἐν τῷ Δέλτα ἐπὶ μὲν τῷ ποταμῷ
Ναύκρατις. Strabo l. xvii. p. 803.

nable city^k. Ten miles to the east of this branch of the Nile was Sais^l, Sais. supposed by some to be the Sin of the scriptures. Herodotus^m gives an extraordinary account of a room cut out of one stone, that was placed before the temple of Minerva in this city; it was on the outside twenty-one cubits long, fourteen broad, and eight high, and within above eighteen long, twelve broad, and five high; two thousand men were employ'd three years in bringing it down by water from Elephantine at the cataract, being probably cut out of one of the islands there. Near Sais was the asylum of Osiris, where it was the common opinion Osiris was buried; Isis having deposited several coffins in different places, that Typhon might not find out his body, according to the Egyptian mythology.

About a quarter of the way to Cairo, is the sepulchre of Sherk Ahmed Bedoui, who was the son of one of Mahomet's uncles; and here some of the common people say the pilgrimage of devotion would be made, in case Mecca were taken from them. Stopping at a village for want of wind, we went to see the governor of the place, who offer'd us Coffee; and when we came away, he sent after us a small present of fifty eggs as a compliment, and a mark of his respect. In this country I saw the way of making Indigo blue, with an herb called Nil. We arrived at Ouarden and went to see the governor, who would have entertain'd us, and sent a present of a hundred eggs and a lamb, and afterwards came on horseback to the boat, and return'd the visit; and having the usual honours done him on that occasion, it was signified by the consul's people that wine would be an acceptable present to him, which accordingly was sent after it was dark, not to give umbrage to conscientious mussulmen.

The desert of saint Macarius is about a small day's journey west of this town, where there are four Copti convents, to which there is a great resort by the Copti Christians; and in order to go, they commonly land here. Beyond these convents are the lakes of Natronⁿ, and the sea Deferts of St. Macarius. Lakes of Natron. without water, as they call it, in Arabic, Baher-Bellomah, where they find eagle stones; and the rocks are in such shapes, that they may give the common people occasion to say there are petrified ships in this place. It seems to have been an antient communication from the lake Marcotis to the lake Mœris: I was inform'd that about these convents there are a great number of wild boars. The night before we finish'd our voyage, was spent in mirth and firing of cannon, on our friends coming out to meet us. The next evening we came to the village of Hele, near Cairo, which seems to be some remains of the name of the antient Heliopolis, that was about five miles distant. On the morning of the eleventh of November, a great number of people came out to meet the consul, who, mounted on a fine horse, was preceded by six janizaries; and, according to an eastern custom of state, a man went before and sprinkled water on Arrival at Cairo.

^k See Herodotus, l. ii. c. 179.

^l Από δε τῆς ποταμῆς ἀρχαῖον δόγμα ἡ Σαῖς, ἡ μὲν ταύτης ὑπερθετὸν τὸ τῷ Ὀσίριδος Ἀσυλόν, ἐν ᾧ κηδεσθαι τὸν Ὀσίριν Φασίν. Strabo l. xvii. p. 803.

^m Τὸ δὲ ἔργον αὐτίαν, ἀλλὰ μάλιστα θαυμάζω, ἔστι τὸδε δόγμα μνησθέντος ἱερέως ἐξ Ἐλεφαντίνης πόλεως, ὅτι τὸτο ἱερόν ἐστιν ἐν ὅττω τρία, διαγίλιναι δὲ οἱ προσετιτάχατο ἀνδρες ἀγωνίης, ἡ ὅτι πάντες ἦσαν κυβεῖνται τῆς δὲ σίγης ταύτης τὸ μὲν μέγαν ἔχον

ἐστὶν ὅς τε ἡ εἰκοσι πῆχυν εὖρος δὲ, πεσσεκαίδεκα ὕψος δὲ ἐκτὶς· ταῦτα μὲν τὰ μέτρα ἔχοντες τῆς σίγης τῆς μονολίδου ἐστὶν ὅττω ἔσαν τὸ μέγαν ἔκτακα δὲ πῆχυν, ἡ πυγνός· τὸ δὲ εὖρος δώδεκα πῆχυν· τὸ δὲ ὕψος πέντε πῆχυν ἐστὶν. Herod. ii. p. 175.

ⁿ See note l.

^o Τὰς δὲ Μαρίμφους εἰς δύο νητρίαι πλεῖστοι νύτταν ἔχουσαι ἡ νομὸς Νιτρώτης. Strabo l. xvii. p. 803.

the ground to lay the dust. In this manner he enter'd the city, follow'd by his friends and dependants on humble asses; no Christian, except the consul, being allow'd to ride on a horse in the city.

CHAP. III.

Between DAMIATA and GRAND CAIRO.

TH O' I did not make a voyage on the eastern branch of the Nile, till I left Grand Cairo to go out of Egypt, taking the same way again on my return into Egypt, yet I choose, in this place, to finish my account of Delta, and the country about it.

Eastern
branch of
the Nile.

The Bubastic and the Pelusiatic branches are the same; Ptolemy calls it the Bubastic branch below Busiris, which is supposed to have been at Baalbait, to the north east of Mattalla; so that the Tanitic branch must have gone out of the Bubastic still lower, and I suppose it was at the river that runs north of Mansoura, and that this river was the continuation of the Pelusiatic branch, going on as I have mark'd it in the map; but being obstructed, the waters seem to have made their course chiefly by the Tanitic branch, which runs now by Damietta, and partly by a smaller channel to the east of it^r.

Lake Sir-
bonis.

Mount Cas-
sius.

The country from Damietta to Gaza is inhabited chiefly by Arabs, who are under no regular government. The river, or torrent of Egypt seems, without any dispute, to be the rivulet near Rhinocorura^s. I suppose that the sea has gain'd on the lake Sirbonis, there being no account to be had of it; 'tis not improbable that the rocks about this place were the ancient barriers between the sea and the lake; the poets feign that Typhon lay under it. Either this lake had the same properties as the dead sea, or Strabo, by mistake, has applied them to it^t. Near it was Mount Cassius^u, described as a sandy hill running out into the sea, which seems to be the place now called Tenere by mariners. At the foot of it, in the town, was a temple to Jupiter Cassius; and Pompey being murder'd near, was buried on this hill.

Lake Men-
zale.

The great lake called Menzale, between the ancient Pelusium and Damietta, seems to be made by the sea on these low and marshy grounds, which were formerly overflow'd by the Nile^v. This lake abounds in sea fish, and great quantities are brought to Damietta, especially a sort of mullets, the roes of which, when cured, they call Botargo; and when they would preserve them in the best manner, they dip them in wax, and carry them not only all over Turkey, but also to many parts of Christendom. Pelusium is thought by some to be Sin; but it is doubted whether it was this city or Sais. Twelve miles from Pelusium was Migdol, mention'd by Jeremiah, and famous for the defeat of the Syrians, by Neco King of Egypt.

^r See geographical dissertation.

^s See geographical dissertation on this subject.

^t See Strabo xvi. p. 763.

^u Ἐπὶ δὲ τὸ Κάσιον, θινάδες τὴν λόφος ἀπερωτηιάζον

αὐτόθι, ὅπου τὸ Πομπηίου τὸ Μάγνη σῶμα κείται ἐν Διὶς ἰσιν ἱερὸν Κάσιον. Strabo l. xvi. p. 760.

^v Τὰ πρὸς τῇ Πηλουσίᾳ βόλαθρα, ἃ ποιεῖ ὁ πάρε-
κχρησμένος Νεῖλος φύσει κίλινον ἢ ἱλαλῶν ἔσται τῶν
τόπων. Strabo l. xvi. p. 760.

The road for shipping to ride in at this mouth of the Nile, is about two leagues from the land, and very dangerous; insomuch that when the wind is high, they are often obliged to slip their cables and go to sea. For seven or eight leagues from the land, they know by the sounding plummet if they are near Egypt; as within that distance it brings up the black, slimy mud of the Nile, that settles at the bottom of the sea, which is often of great use in navigation, the low land of this country not being seen afar off.

There are two bars of sand at the mouth of the river, which make the entrance very difficult, even for small boats; notwithstanding vessels of thirty or forty tun watch their fit opportunities to come in unloaded, and are laid up at the town during the winter season, or when they have no business. As the people here are very absolute, so in order to encourage the navigation of their own boats, they will not permit any ship-boats to come to the town; and all the goods are carried out in small boats, two leagues to sea to the shipping. On the sandy point, to the west of the entrance, above a quarter of a mile from the end of it, is a small round castle, and a mile higher on the other side, at Ishbely Borge, where the custom-house is kept, is a ruin'd castle of brick, said to be built by Lewis the ninth of France, and higher still on the other side, is a small octagon castle and platform, which are likewise of brick.

Damiata is situated on the east side of the Nile, four or five miles from the mouth of the river; the lake Menzale, as well as I could be inform'd, comes within two or three miles of it: And on the west side, between the river and the sea, is a narrow tract of land that is not a mile broad, it will hardly be thought that Damiata could be said to be but a mile from the sea in this respect, as some authors of the middle ages seem to describe it, who say also that it was a sea-port town, as it may indeed be call'd at present, being the harbour for boats and small ships; tho' it is possible this mistake may have risen from the castle I have mention'd (where there is a custom-house) being consider'd as the port of Damiata, where there are great ruins of houses, and might be near a mile from the sea several hundred years past. At the north end of Damiata, there is a very fine large round tower, built of hewn stone, which might be the work of the Mamalukes, after they recover'd Damiata from the Christians. The town is large, but most of it ill built, being chiefly inhabited by fishermen and janizaries. I saw some water about two miles east of the town, with land to the north of it, which, as well as I could be inform'd, is the great lake Menzale, for travellers can take no journies into this country to make observations; for, besides the rogues that are without, the people of Damiata themselves are the very worst people in all Turkey, and a stranger cannot so much as go into the streets of the town that are not usually frequented by them, without being insulted. They have a particular aversion to Europeans, which seems to be handed down to them from their forefathers, and to be occasion'd by the holy war; the chief scene of which, in Egypt, was about Damiata, which was taken by the Christians: And when Lewis the ninth was made prisoner, it was surrender'd to the Egyptians as a part of his ransom. No persons must appear here in the European dress; and as a Christian is known by his mein, no strangers dare go out of the streets they are used

Road of
Damiata.Mouth of
the branch
of Damiata.

Damiata.

to

to frequent. I myself was two or three times insulted, and having the black sash round my turban, which janizaries often wear, one of them who passed by pull'd it from my head, which put a stop to my walks into the town. They have also traditions, that persons employ'd as European consuls have been massacred, and others obliged to leave the place. There is a remarkable instance of their villany and cunning. They have a strict law against taking away cables and anchors, which are left by the ships that are drove away by stress of weather, and yet there are not wanting some even of top reputation among them, who employ their own people to rob, and then negotiate with the captains for money to have them restored out of the hands of those, they pretend they dare not discover: And as no ship-boats can come to the town, if any person of influence has any demand on the captains of ships, which they cannot come at any other way, it has been known that they have stopped them in the town, by contriving that none of the boats should be permitted to carry them off.

The great trade here is an export of rice and coffee to all parts of Turkey, and of the former a counterband trade to Europe, which has been the cause of tumults against the Christians: They have also an import of tobacco from Latichea, and of soap from the coasts of Syria.

Mansoura.
Tanis.

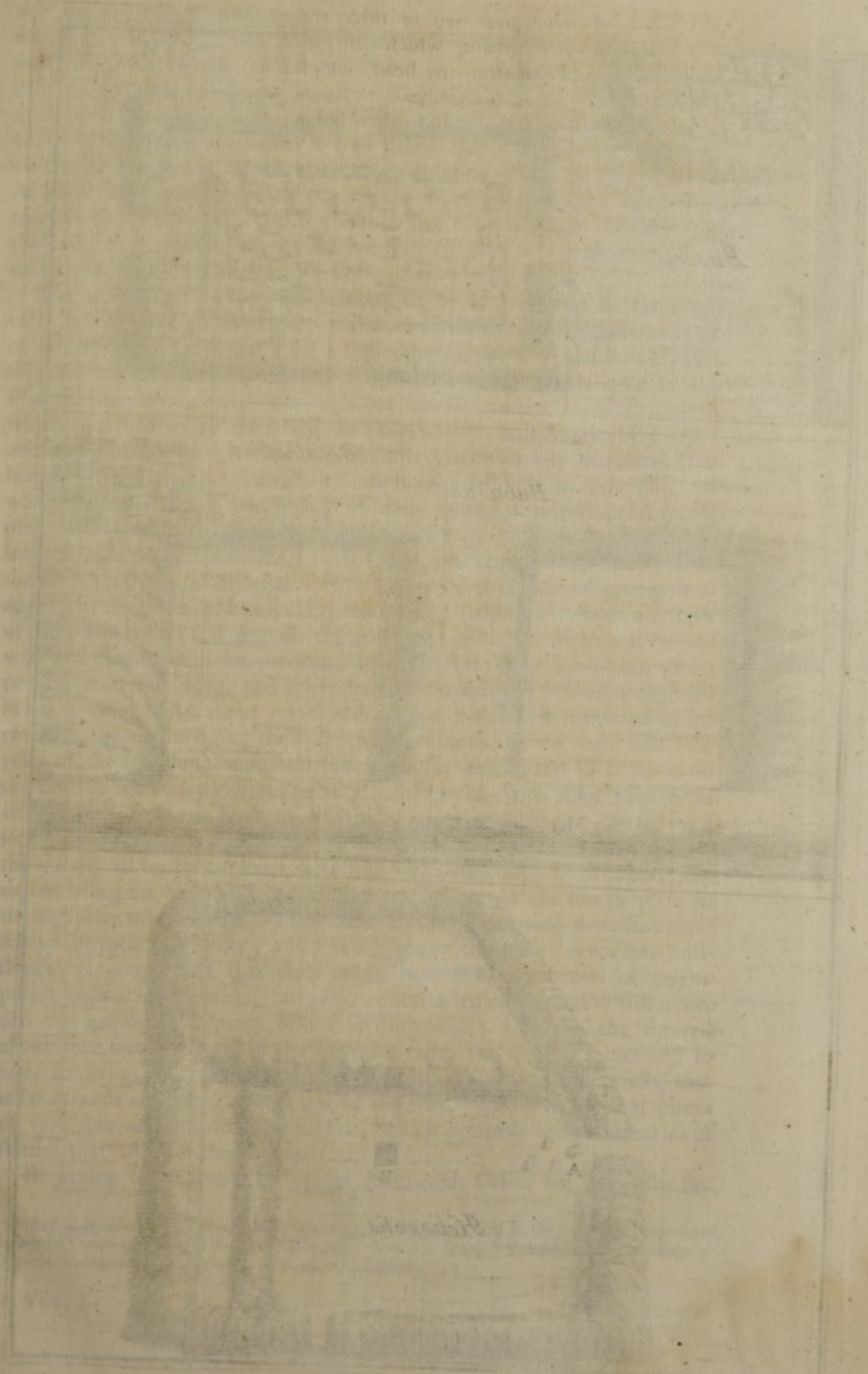
Going from Damiata to Cairo, we passed by the large city of Mansoura, on the east side of the Nile: This I conjecture might be Tanis†, the Zoan of scripture. Some travellers mention ruins six or seven leagues off, called Themase, which may be the same that Sicard calls Balbeis, and probably is the antient little Heracleopolis, which was capital of a province. Near Mansoura, the Christian forces of the holy war were twice defeated; in the first action the earl of Artois was drowned, and the brave earl of Salisbury died fighting on his knees; all the forces being cut to pieces. The French engaging afterwards with Lewis the ninth at their head, the King was taken prisoner, and Damiata, among other things, was given for his ransom. The canal that runs north of the town, falls into the lake Menzale, and the south end of it seems to be part of the Pelusiac branch, as it is, without doubt, the river Tafnes, mention'd by the historians of the holy war; which seems to have its name from Daphne near Pelusium, by which, I suppose it formerly ran; that town being supposed to be Tahpanhes of the scriptures.

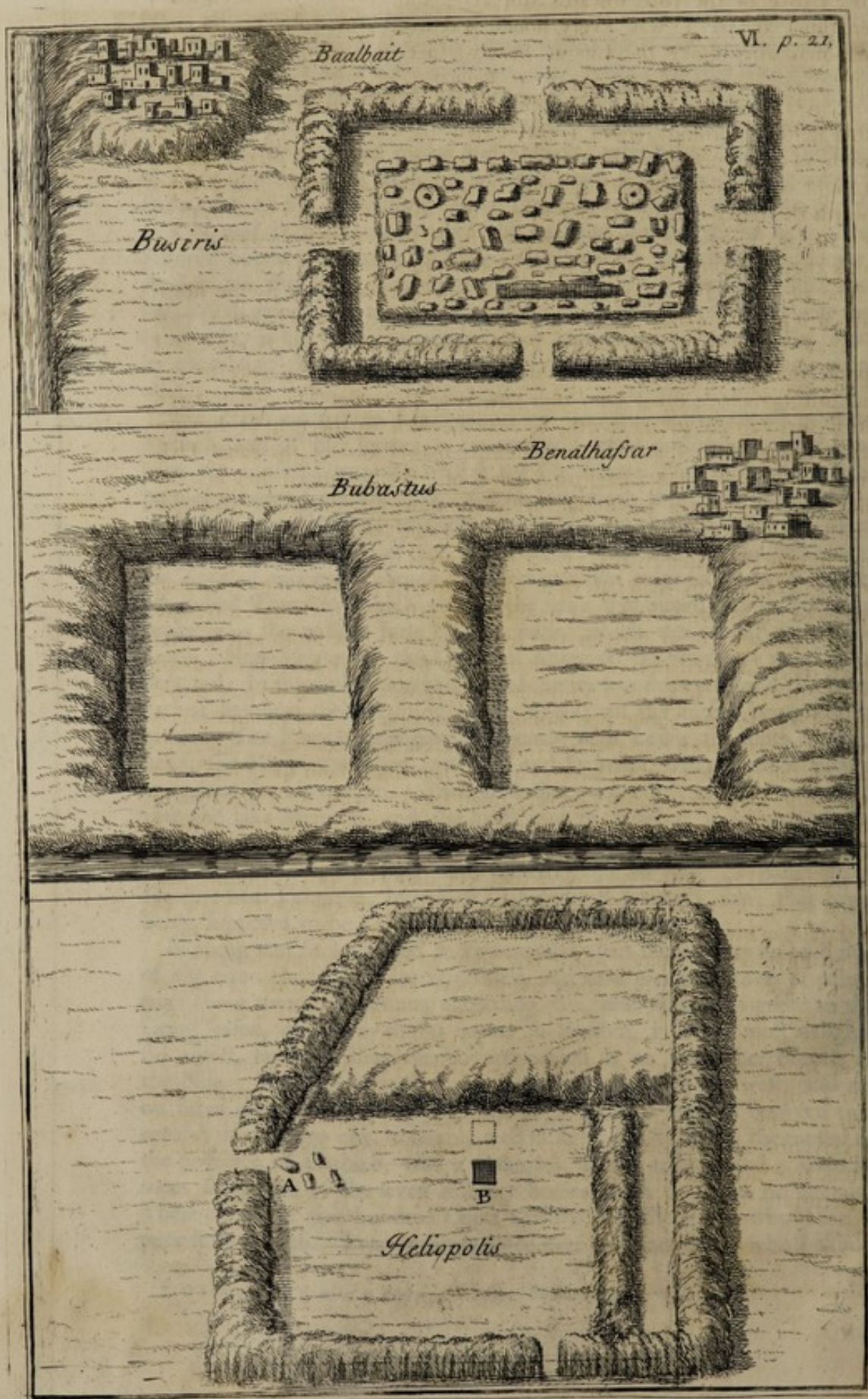
Tafnes.

Nothing can be imagined more beautiful than the country on each side of the river, the villages are very thick, and have pleasant groves of palm-trees about them, the country exceeding rich, and when it is green in the spring season, and many things appear in blossom, it has a most delightful aspect, far exceeding the country which is on the other branch of the Nile. We stopped at the port of great Mahalla on the west, and rid on hired asses about four miles to the city, which is situated between two canals; it is a large city, tolerably well built of brick, and is the capital of the province of Garbieh, where a sanjack or bey resides, and a detachment from each of the seven military bodies, with its sardar or captain. There are about five hundred Copti Christians in the town, who have a poor little church. I was recommended here to a merchant, who I think,

Mahalla.

† 'Ο Τανίτης νομός, ἢ πόλις ἐν αὐτῇ μεγάλη Τάνις. Strabo l. xvii. p. 802.





was a native of the parts towards Morocco; and, tho' he had been fourteen times at Mecca, was a very honest and worthy mussulman; he gave me a man that spoke the *Lingua Franca*, (a corrupt Italian used in the east) to go along with me wherever I pleased, and a very good apartment in a cane that belong'd to him; he sent us a very handsome collation in the morning, when I first tasted the butter of Egypt in the month of December, in its greatest perfection, which is very delicate. At night we were served with a very plentiful supper, and he came to us towards the latter end of it, but would not eat; which is the custom in the east, if they come to you at all whilst at table, which they rarely do, unless they attend on persons of very superior rank.

The next day I set out for Baalbait, four or five miles to the north east; it is situated about a furlong to the east of the canal Thabanea, part of which I take to be the antient Mendesian branch of the Nile; but I suppose that the Busrific canal passing by Baalbait, in the way to the Phatnitic branch, a canal was after cut from it to the Mendesian river, which was further to the north, as may be seen in the map of Egypt; and this probably is that canal which now makes part of the canal Thabanea. The village of Baalbait is one of these artificial heights, on which probably Busris was built; which is thought to have been in this place, being described as in the middle of Delta, and was famous for a large temple dedicated to Isis*, there being great remains of a temple here, the most costly in its materials of any in Egypt; it is built of granite, and appears by the hieroglyphics and capitals of the pillars, to have been a temple of Isis; the ruins of it are on the low ground to the south east*. As well as I could trace out the foundation, it seem'd to have been about two hundred feet long, and a hundred feet broad, for it is all a confused heap of ruins. At about one hundred feet distance is a mound raised round it, as to keep out the Nile, with an entrance on each side; the walls of the temple seem to have been ten feet thick, and to be built on the outside with grey granite, in very small specks, with some mixture of red. The inside was built of fine red granite. Measuring the stones, I found most of them were ten feet long, and five feet deep and broad; the pillars, all broke to pieces, were four feet diameter, of red granite, the capital being the head of Isis, as number thirteen, in the fourth plate of the Egyptian architecture. They are every day destroying these fine morsels of Egyptian antiquity; and I saw some of the pillars hewn into mill-stones. I conjectured that there might have been four rows of twelve pillars each in the temple; but what commanded our attention still more, was the exquisite sculpture of the hieroglyphics; and tho' the figures, about four feet high, are in the Egyptian taste, yet there is something so fine, so divine, in a manner, in the mein of the deities and priests, that it far exceeds any thing I ever saw in this way. I observed several pieces of very fine and uncommon marbles, which probably are the remains of statues that adorn'd the temple.

Returning to the boat, and going on towards Cairo, we passed by Se-

* *Ἐς Βύσιον πάλιν . . . ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἱσιδος ἱερόν, ἰδρυμένον δὴ ἡ πόλις αὐτὴ τῆς Ἀργυρίου ἐν μέσῳ τῷ Δέλτα. Herod. l. 2. c. 59.*

* As may be seen in the sixth plate, represented as it is situated with regard to the village of Baalbait.

menud, on the west, and soon after Aboufir, two considerable towns; the former does not seem to be Sebennytyus, capital of the upper province of this name, which ought to be look'd for on the Sebennytyc branch.

Canal of the
Kings.

The canal between Eshbou and Motrody, might be the canal of the Kings to the Red sea; and if so, Phacusa must have been here, at which place this canal began from the Pelusiatic branch. This great work was undertaken by Sesostris King of Egypt, probably carried on by Neco^o, one of his successors, and afterwards by Darius, and finish'd by Ptolemy the second of that name, King of Egypt, in such manner as that they could let in the water at pleasure; the work having before been left unfinished, out of an opinion that the Red sea was higher than the land of Egypt, and consequently, if this canal was open'd, might drown the country, or at least spoil the waters of the Nile.

Benalhaffar.

Further on the east side, we came to Benalhaffar, where there are great marks of an antient city to the north of the village; two basins, as of small lakes, divided by a broad mound, are encompassed with high ground, that seems to have been raised by art, probably out of those hollows to build the city on, so as to be defended against the overflowing of the Nile; the whole seems to be about two miles in compass. This might be the antient Bubastus, thought to be Phibefeth of the scripture.

Bubastus.

It very well answers to the description Herodotus^u gives of it, and the temple he mentions might be on the high ground between the two basins which, from Herodotus's account, seem formerly to have been open to the river, and the ground of the city being raised by art, the temple remain'd in the middle, as it was at first, on a ground not so high, tho' it might have been raised above the other ground: The whole is about a mile long, and half a mile broad, and the mounds about a furlong wide; on each of which they probably had three streets. This temple was dedicated to Diana, who in the Egyptian language was called Bubastis, and from the worship of her this city had its name. For a view of what remains, and the village Benalhaffar, see plate VI.

Onias.

Higher on the river was Onias, a town which had its name from a Hebrew priest, who had obtain'd it of a King of Egypt, and built a temple there in opposition to that of Jerusalem, of which Josephus gives a very full account; by which it appears from the words of Ptolemy's grant, that it was before called Leontopolis, in this province of Heliopolis, and that there was a ruin'd temple there dedicated to rural Bubastis, or Diana.

^u Νεκώς — δε τῇ διώρυγῃ ἐπεχίρηνσε πρῶτος τῇ ἐς τὴν Ἐρυθραίαν θάλασσαν φέρουσαν τὴν Δαρκῆος ὁ Πέρσης δυνάστης διώρυξιν. Herod. l. 2. c. 158.

Ἐπιμύθη δὲ ἡ διώρυξ καταρχαί μιν ὑπὸ Σωσίγερτος πρὸ τῶν Τριχῶν· εἰ δὲ ὑπὸ τῷ Ὑαμμυτίχῳ παιδὶ, ἀρξάμενον μόνον, οὗτ' ἐκλιπόντος τὸν βίον ὕστερον δὲ ὑπὸ Δαρκῆος τῇ πρώτῃ διαδεξαμένη τὸ ἐξῆς ἔργον — εἰ μὴ τοὶ Πτολεμαῖοι βασιλεῖς διακόψαντες, κληρὸν ἐποίησαν τὸν Ἐρυθρον, ὥστε ὅτε βάλοιντο ἱκκλῆν ἀκαλύτως ἐς τὴν ἔξω θάλασσαν, καὶ ἀσπλῆν πάλιν. Strabo l. xvii. p. 804.

Ἀπὸ δὲ τῆ Πελουσιτικῆς γέφυρας διώρυξ ἐστὶ χερσοπέλαγος εἰς τὸν Ἀργεῖον κόλπον καὶ τὴν Ἐρυθρὰν θάλασσαν. Ταύτην δ' ἐπιβάλετο πρῶτος κατασκευάζων Νεκώς ὁ Ὑαμ-

μιτῆς, μετὰ δὲ τούτων Δαρκῆος ὁ Πέρσης καὶ περὶ τῆς τοῦ ἔργου ἰσως τοῦδε, τὸ τελευταῖον, ἔασιν αὐτὴν ἀνοσπίλασαν· ἰδιόχρηστος γὰρ ὑπὸ τινος ἐστὶ διαρρύχας τὸν ἰσθμὸν αὐτὸς ἔχει τὴν κατασκευάσαν τὴν Ἀργεῖον, μετὰ τὴν ἔξω θάλασσαν γὰρ ἀπὸ τῆς ὑπάρχουσας — τῆς Λιγυρίας τὴν Ἐρυθρὰν θάλασσαν ὕστερον δὲ ὁ δυνάστης Πτολεμαῖος συνήλυσεν αὐτὴν, &c. Diodorus, l. 1. p. 29.

Ultra deterruit inundationis metus, excelsiore tribus cubitis Rubro mari comperto. Aliqui non eam asserunt causam, sed ne immisso mari, corrumperentur aquæ Nili, quæ sola potus præbet. Plin. Nat. Hist. l. 6. c. 29.

^u Μάλιστ' ἡ ἐν Βαβάσι πόλις ἐξηχρώθη, ἐν τῇ καὶ ἰσθμὸς ἐστὶ Βαβάσιος, &c. Herod. l. ii. p. 137.



We passed the Delta, and sailed up the Nile towards Cairo, where it runs in one stream. To the east of the river about a league, was the antient city of Heliopolis, which is On of the scriptures, and is now call'd Heliopolis. Matarea; it was a city of great antiquity, and famous for the worship of the sun^s. They worshipped also a bull they kept here under the name of Mnevis; as they adored that animal at Memphis, by the name of Apis. The account of the first foundation of it by Actis¹, the son of Rhoda and the sun, and that he taught them astronomy, must be look'd on as a fabulous account. The small remains of this city are to the north north east of Cairo, which are represented in the sixth plate. A large mound encompasses the whole; the antient site being about half a mile broad, and a mile long. At the south end are two entrances, and at the west a large one, which might have been the antient way to the temple, for near it are ruins of a sphynx of a bright spangling yellow marble; it is about two and twenty feet in length, the ear is two feet long, and the head four feet broad; it has such a tutulus or ornament on each side of the head, channelled as the great sphynx at the pyramids has, with which the sphynx is commonly represented; this is mark'd A. Near it is a piece of the same stone, with hieroglyphics cut on it. Sixteen paces to the north, are several stones that seem to be the ruins of another sphynx; to the east are some others that might be part of two other sphynxes, and a large stone six feet long and three feet broad, adorn'd with hieroglyphics on one side. There is an obelisk remaining, mark'd B. almost opposite to the gate, but a little more to the south, as there doubtless was another to the north. I found by the quadrant that it was sixty-seven feet and a half high, so that supposing it to be one of the four erected by Sothis, which were seventy feet high, and allowing three feet for the depth of the plinth it was let into, the ground has risen seven feet and a half. This obelisk is six feet wide to the north and south, and six feet four inches to the east and west, and it is discolour'd by the water to the height of near seven feet. It is well preserved, except that on the west side it is scaled away for about fifteen feet high. To the north of this obelisk, and of the place where the other may be supposed to have stood, the ground is very much raised; on which the antient city might be built. To the south of the west entrance, the earth has been dug away, and I saw a rusticated wall three feet eight inches thick, built with two rows of stone in breadth, clamped together with irons.

Sultan Selim encamped his army in this place when he came to besiege Cairo, and there are great mounds raised all round, of very large unburnt brick, and also a rampart to the east of the obelisk, as represented in the drawing. There is a tradition that Sultan Selim caused the sphynx I have mention'd to be blown up. * The priests of Heliopolis were the most famous of all Egypt for the study of philosophy and astronomy,

* Η τῇ Ἡλίῳ πόλις ἐπὶ χερμαῖῳ ἀξιολόγῃ καμίνε, τὸ ἱερὸν ἔχουσα τῇ ἡλίῳ, καὶ τὸν βῆν τὸν Μιθῶν ἐν σκατῇ τοῖς τετραφύμοις, ὅς παρ' αὐτοῦ νεύμεται θεός. Strabo l. xvii. p. 805.

† Ἀκτὶς δ' εἰς Αἰγύπτου ἀπώρρετο ἵδμεν τὴν Ἡλιόπολιν ἐκμαζομένην, ἀπὸ τῶ παλαιοῦ θεοῦ τὴν προσεγομένην εἰ δ' Αἰγύπτου ἱμαθον παρ' αὐτῶ τὰ περὶ τὴν ἀστρολογίαν διακείμενα. Diodorus l. 5. p. 328.

* Οἱ γὰρ Ἡλιεποῖται λίγονται Αἰγυπτίαν εἶναι λογιμώτατοι. Herod. l. 2. c. 3.

† Ἐν δὲ τῇ Ἡλιόπολιν καὶ οἶκος ἔδομεν μεγάλους, ἐν οἷς διατρεφόντο οἱ ἱερεῖς· μάστιγα γὰρ δὴ ταύτην καλεσθῆναι ἱερῶν γεγονέναι φασὶ τὸ παλαιόν, φιλοσώφειαν αὐδγαῶν καὶ ἀστρονομικῶν. Strabo, l. xvii. p. 806.

and

and were the first that computed time by years, each of three hundred and sixty-five days. They had here a sort of college, consisting of a great number of rooms. Herodotus came to this place to be instructed in the learning of the Egyptians, and Strabo, when he came to the city, was shewn the apartments of Plato and Eudoxus; the latter was a great astronomer, and they studied here together for thirteen years; a famous observatory near Heliopolis had its name from Eudoxus^a, opposite to which, on the other side of the Nile, where it divides, was the city of Cercesura; but all this learning, the same author gives an account, was no more at Heliopolis in his time.

Matarea.

The village of Matarea is a little to the south of the described enclosure. What it is very remarkable for, as well as the country two miles farther south, is the excellent water that is always found here on digging about four feet deep; it is said to be lighter than the Nile water, and that digging nearer the river, they must go deeper to find the springs, where the ground may be higher. It is certain that all over the land of Egypt, if they dig down lower than the surface of the Nile, they find water, tho' the soil being mostly salt, it makes the water brackish; but it is probable that there happens to be here a vein of earth that is free from salt, and serves as a strainer, that makes the waters of the Nile purer than they are in its own bed.

The Christians of the country have a tradition that the holy family lay hid here for some time when they came into Egypt, and add that a tree open'd and became hollow to receive and shelter them from some bad people. The Coptis pretend to shew the very tree which is hollow, and of the sort they call Pharaoh's fig, or the sycamore, and take away pieces of it as relicks; but the Romans say that the old tree fell down and was carried away by the monks of the convent belonging to Jerusalem.

Balsam garden.

They shew here a field they call the Balsam Garden, where they say the trees grew of which they made the balm of Gilead; and there is some account that Cleopatra, relying on the favour of Antony, removed those trees from the holy land^b, contrary to the inclination of Herod; and that from this place they were transplanted to the country beyond Mecca.

Land of Goshen.

There is great reason to think that the country about Heliopolis is the land of Goshen, which is called also Rameses in scripture, especially as the children of Israel went by Rameses the first station on their departure from Egypt; this country being near Memphis, where it is probable Pharaoh resided at that time.

^a 'Εν δὲ τῇ Λιβύῃ Κερκύρα πόλις κατὰ τὰς ἑνδύξας κρημνὴ σκοπᾶς δεικνύται γὰρ σκοπὴ τις πρὸ τῆς Ἡλίου πόλεως, καθάπερ καὶ πρὸ τῆς Κόιδου, καὶ ἢν ἰσχυμῆτο ἱκανὸς τῶν ὑψηλῶν τιπᾶς κινήσεις. Strabo l. xvii. p. 806.

^b 'Ιερουσόλμοις — ἐστὶ δ' αὐτῶν καὶ βασιλεῖον, καὶ ὁ τῷ βασιλεῖ Παράδεισος ἐστὶ δὲ τὸ Φύλον θαυμαστὸν, κνίσση

ἱκανὸς καὶ τερμινθῶν, ἀρωματίζον ὅν τὸν Φλοῖον ἐπιτοξοῦσιν ὑπολαμβάνουσιν αἰγύβους τὸν ὅπιν, γλίχρον γάλακτι παρὰ ἀπλήρειον ἀνακινῶντες δ' αἰς κογχάρεα λαμβάνουσι πῶξιν· λυοὶ δὲ κεφαλῆς θανάτου καὶ ὑποχύσεις ἀρχομίνας, καὶ ἀμβλυωπίας τίμωσι ἐν ἱερῇ, καὶ διότι ἐπὶ αὐτῶν μένον γεννᾶται. Strabo l. xvi. p. 763.

OBSERVATIONS

1811

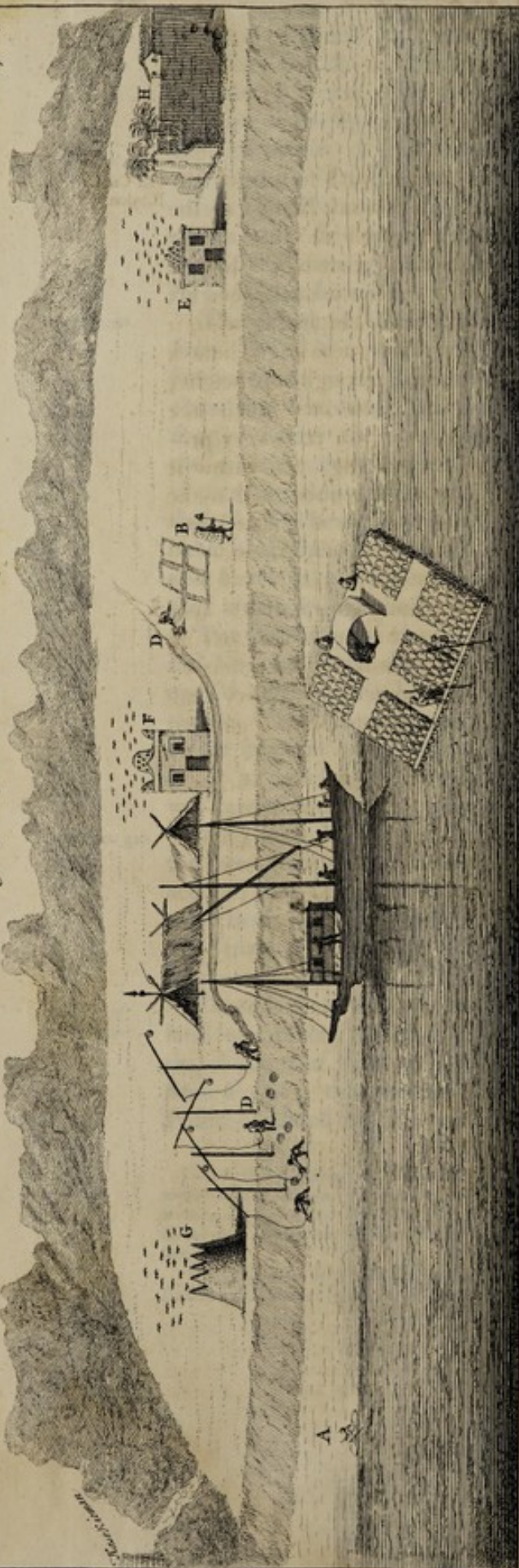
At the N. West Point of the N. Channel

At the N. West Point of the N. Channel



VIEW of Jebel Jehufi The Old Babylon

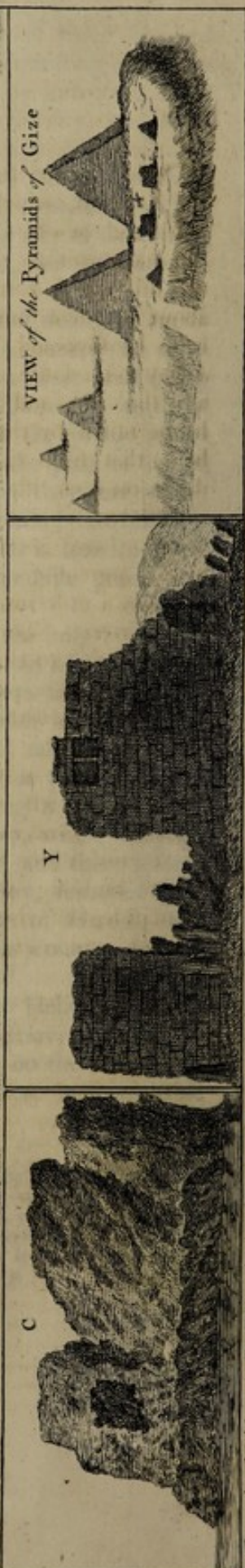
VIII. p. 25



VIEW of the Pyramids of Dashour And Saccara



VIEW of the Pyramids of Gize



Two walls of raising water D. Polygon houses of Benesuf E. of Abmin F. of Delta G. An Egyptian house H. The Rock of Elephantine Y.

CHAP. IV.
OF GRAND CAIRO.

OLD Cairo seems to have succeeded to the town and fortrefs of Ba-
bylon, which I imagine to have been on Mount Jehusi, at the south end of old Cairo; from the north end of which the foot of the hill makes out to the river, answering the description, that by the foot of the hill which came to the river, they raised the water up to the height; about which a hundred and fifty men were constantly employ'd, who, it is to be supposed, work'd at the machines for that purpose. There is a way to the south, which seems to have been open'd through this height; and tho' this and some other high grounds near, look very much like heaps raised by throwing out the rubbish of the city, yet it is very probable that from the height they might carry their dung, and throw it down on each side of this foot of the hill to raise it higher, and make this fortrefs the more inaccessible*. It is more probable also that Babylon was here, because it is directly opposite to the pyramids, as described by the antient geographers, and very near the Nile; whereas the castle of Cairo is a mile from the Nile, and it is a plain ground almost all the way to the river. Some captives from Babylon, on the Euphrates, having escaped, fled to this hill, made excursions, and plunder'd the country; but obtaining a pardon, and submitting to the government, they had this place given them to inhabit, and call'd it Babylon from their own city.

On the top of the hill is the uninhabited convent of St. Michael; to which a priest goes every funday to officiate. The town of Babylon, probably in time, extended down to the plain; for to the north of that part of the hill which sets out towards the river, are remains of a very extensive building, which I conjecture might be a fort of castrum for the Roman legion which was at Babylon^d. It is call'd Cafr Kieman^e, castle Kieman, and is exactly of the same manner of architecture, as the build-

* Beyond this height are three or four old Copti convents uninhabited, to which the priests go to officiate. The hill Jehusi runs so as to make a small semicircle, about the middle of which there is a way up by an easy ascent, by which also the water might be raised, that might enter to the very foot of the hill, as it does at present by a small canal: And there being a passage between the hills to the south towards Al-Bafetin, a larger canal runs there from the south of Saroneby, and waters all that country.

^c Λίγεται δὲ τῶν αἰγυπιαίων τῶν ἐν τῇ Βαβυλῶνι ἐκείνῃ ἀποστῆναι τὸ βασιλεῖα, καὶ ἀναστῆναι τὸν ἐν τῇ ἰερῇ ταλασιπλοῖαν ὅς καὶ ἀναστῆναι παρὰ τὴν πόλιν ἡμεῖς καλεῖται διαπολεμένη τοῖς Αἰγυπτιοῖς καὶ τὸν συνέχοντος χρόνον καὶ ἀφ' ὧν τὸν διδόντες ἀδελφὰς ἀνέστη καὶ ἀνέστη τὸν ἐν τῇ πόλει Βαβυλῶνι ἀποστῆναι. Diocl. l. i. p. 52.

^d Ἀναπλῆσται δ' ἐν τῇ Βαβυλῶνι φέρωντες ἐνυμνῶν, ἀποστῆναι ἐκείνῃ Βαβυλῶνι τῶν, ὅσα διαπραξαμένον ἐκείνῃ καὶ ἀνέστη παρὰ τῶν βασιλέων ἰνὶ δ' ἐν τῇ ἐκείνῃ

πίον ἰνὸς τῶν τῶν ταχυμάτων τῶν φερμένων τῇ Αἰγυπτιῶν βασιλεῖ δ' ἐν τῇ πόλει καὶ μέγας Νάλας καὶ ἀνέστη, δὲ ἡ ἀπὸ τῆς πόλεως τῶν καὶ καὶ τὸ ὅσον ἀνάγειν, ἀνέστη ἐκείνῃ πεντήκοντα ἐργαζομένων, ἀνέστη δ' ἐν τῇ πόλει τελευτῶντες αἱ Περσίδες ἐν τῇ πόλει ἐν Μίμῳ, καὶ ἐν τῇ πόλει. Strabo l. xvii. p. 807.

It appears from Diodorus Siculus, that the founders of Babylon were the captives taken by Sesostris, or their descendants; tho' there was another account which he does not seem to credit, that it was built by some Babylonians, who came with Semiramis into Egypt. Josephus seems to say that this city was not built till the time of Cambyfes.

^e See the quotation out of Strabo in note c.

^f It is possible the soldiers quarter'd here might be call'd the archers, and that from thence it might have its name; Kieman, in the Arabic language, signifying the sign Sagittarius. I found some called this place Calikeshmeh.

ing described at Nicopolis, the walls being built of small hewn stone, and at the distance of every four foot, are three layers of brick; the plan of it, A, and an upright of the front, B, are in plate IX. The two large round towers, c, c, are a very particular sort of building; of one of these I have given a plan, C, as it is in two stories. This tower is now forty feet high, the other much higher; but as it is converted into a Greek nunnery, the inside is very much alter'd; on the third story is a room, the cieling of which is supported by eight Corinthian pillars; and at present there is a well down from the middle of the room: All the doors and windows of the whole building are arched at top. This castle is inhabited by Christians, so that there are several churches in it; and as it is in a very ruinous condition, it has been often the refuge for fugitives in the time of public insurrections. The building in many parts, is intirely destroy'd, and they carry away the stones to build.

Mesr
Fosthath.

Cairo Caher.

Kebaseh.

Old Cairo.

Granaries.

The city of Grand Cairo has been much magnified as to its extent, and the number of its inhabitants; it consists now of three towns or cities a mile apart, that is old Cairo, Cairo properly so call'd, and the port call'd Bulac. The antient city which seems to have succeeded to Babylon, and was built near it, was call'd Mesr, the old name of Egypt; it had also the name of Fosthath¹, because Amrou-Ben-As pitch'd his tent there when he besieged Babylon. From this, that part which was afterwards built on had its name, which it might after communicate to the whole town. The present great city of Cairo, which was called by the Arabs Caher², according to their historians, was built by a general of the first Calif of the Fathmites, in the year nine hundred and seventy-three of Christ. It is said Saladin built walls round both these cities.

A third city was built between the old and new cities call'd Kebaseh, which has been since destroy'd, and the ruins of it are now seen †. Gize has been mention'd as a city adjoyning, and also Roida in the island I shall speak of.

Old Cairo is reduced to a very small compass, and is not above two miles round; it is the port for the boats that come from upper Egypt: Some of the Beys have a sort of country houses here, to which they retire at the time of the high Nile.

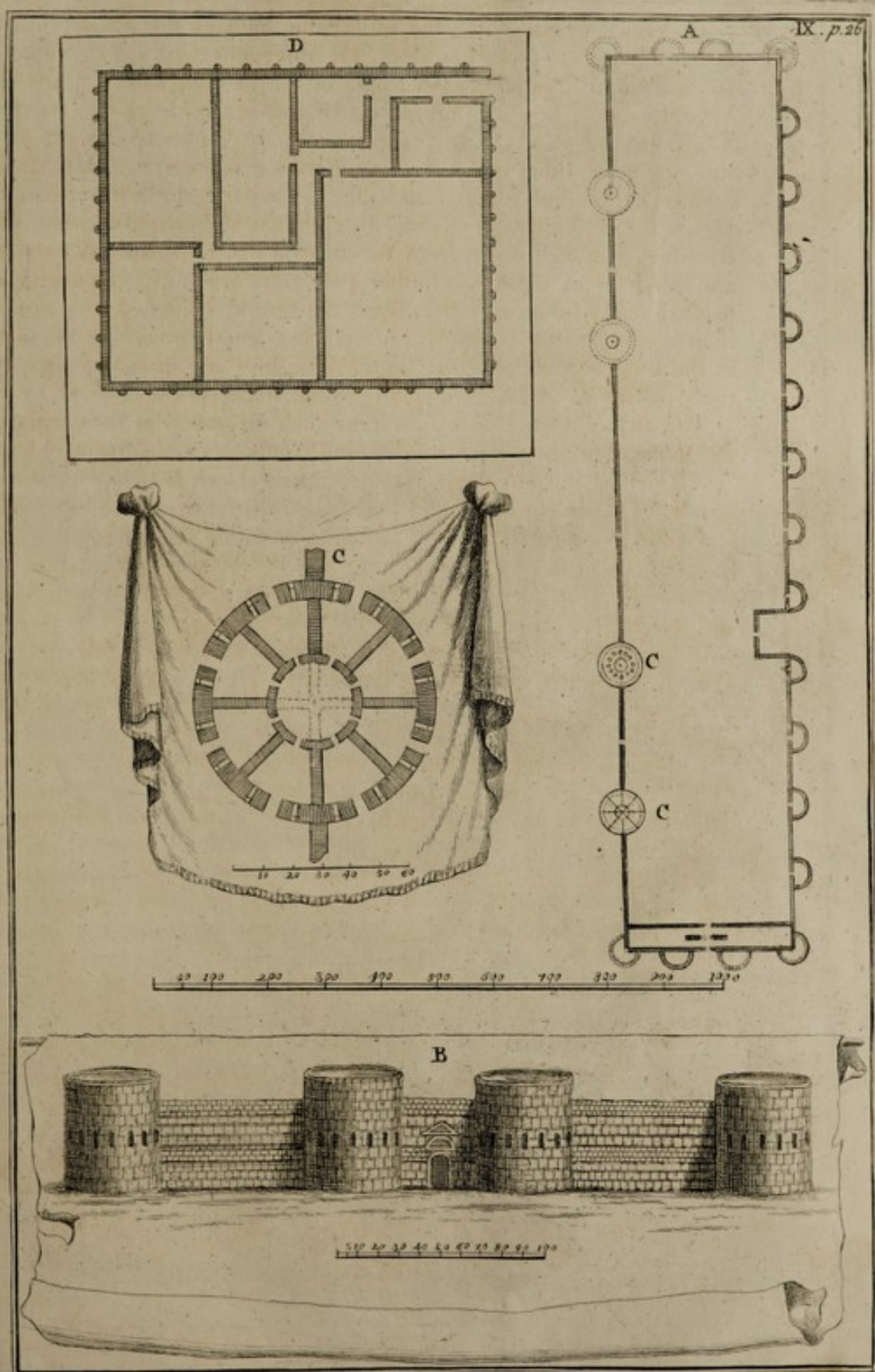
In old Cairo are the granaries commonly call'd Joseph's; a plan of which may be seen in the ninth plate, D. They are only square courts encompassed with walls about fifteen feet high, strengthen'd with semicircular buttresses; they seem originally to have been built of stone, but now a great part of them is of brick. These courts are fill'd with corn, leaving only room to enter at the door; the grain is cover'd over with matting, and there is a slight fence made round the top of the walls of canes, which I imagined were design'd in order to discover if any people have got over the walls: The locks of the doors also are cover'd over with clay, and sealed. As the birds sometimes get to the corn, so the keepers of the granaries are allow'd a certain quan-

¹ Fosthath, in the old Arabic, signifies a tent.

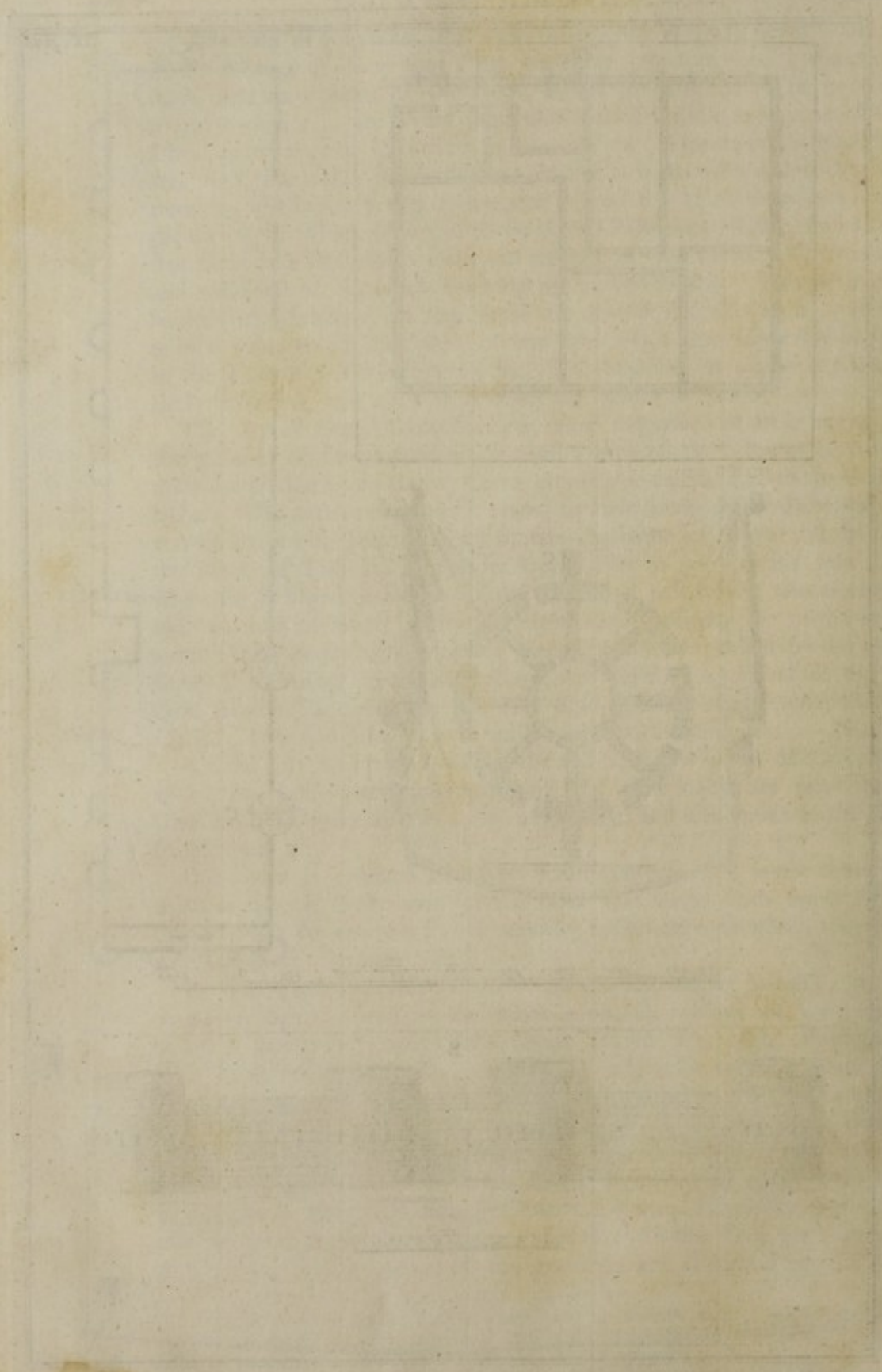
² Among the several interpretations of this word Caher, the most natural seems to be that they signify by it the city; Caer, or something like it, in many old languages, signifying a city;

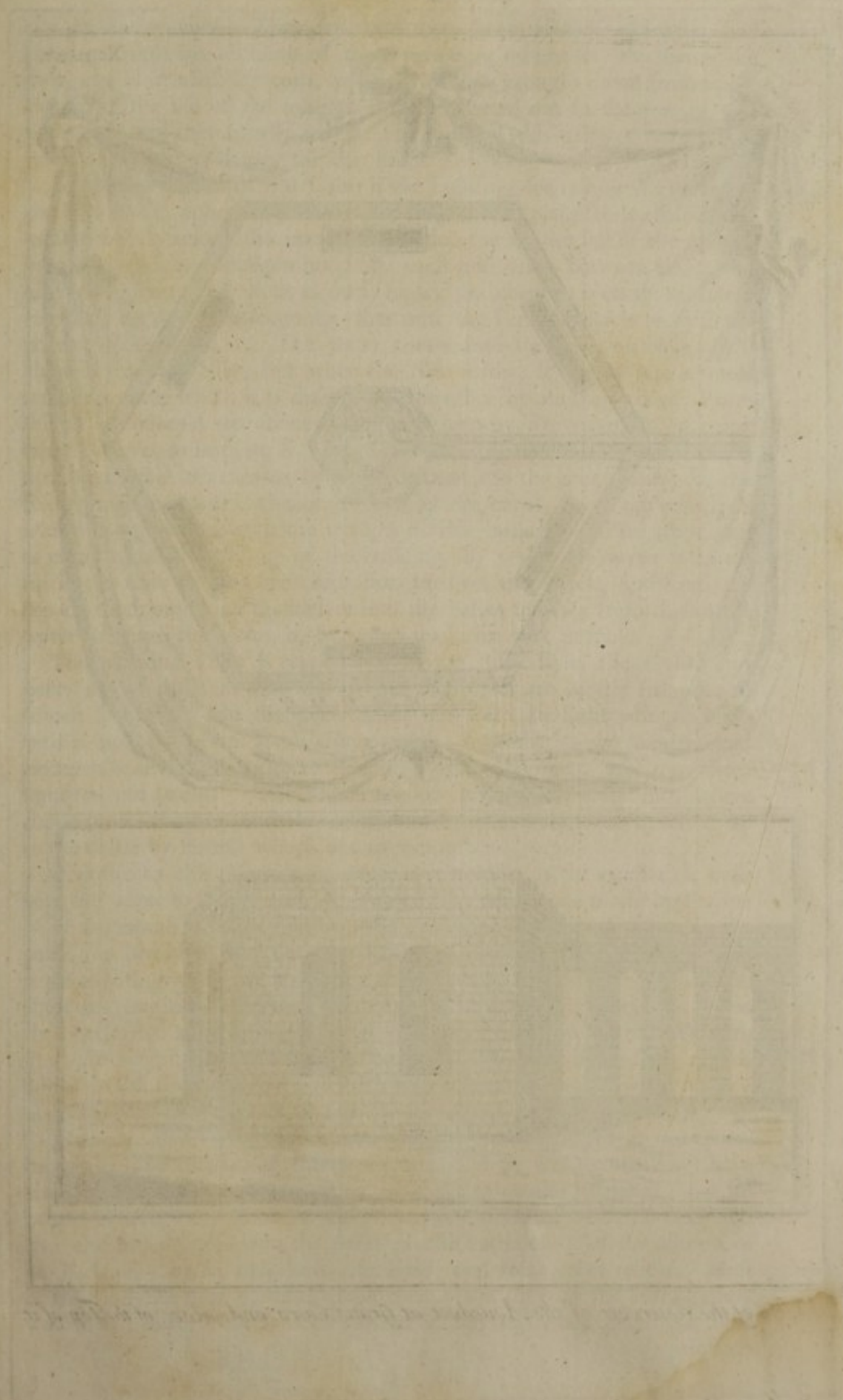
and the Turkish word at present is Schir, tho' possibly it may have its name from Caherah, which signifies victorious.

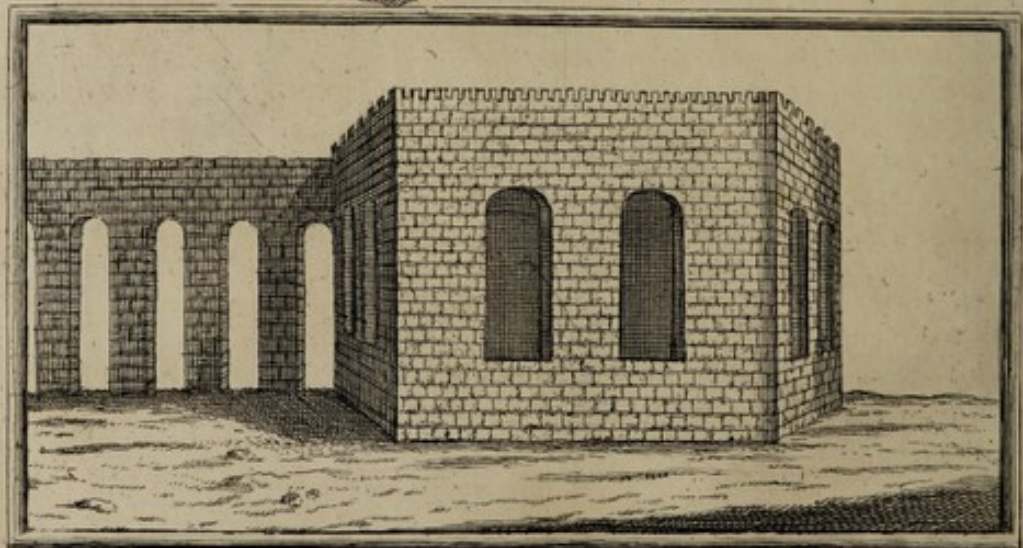
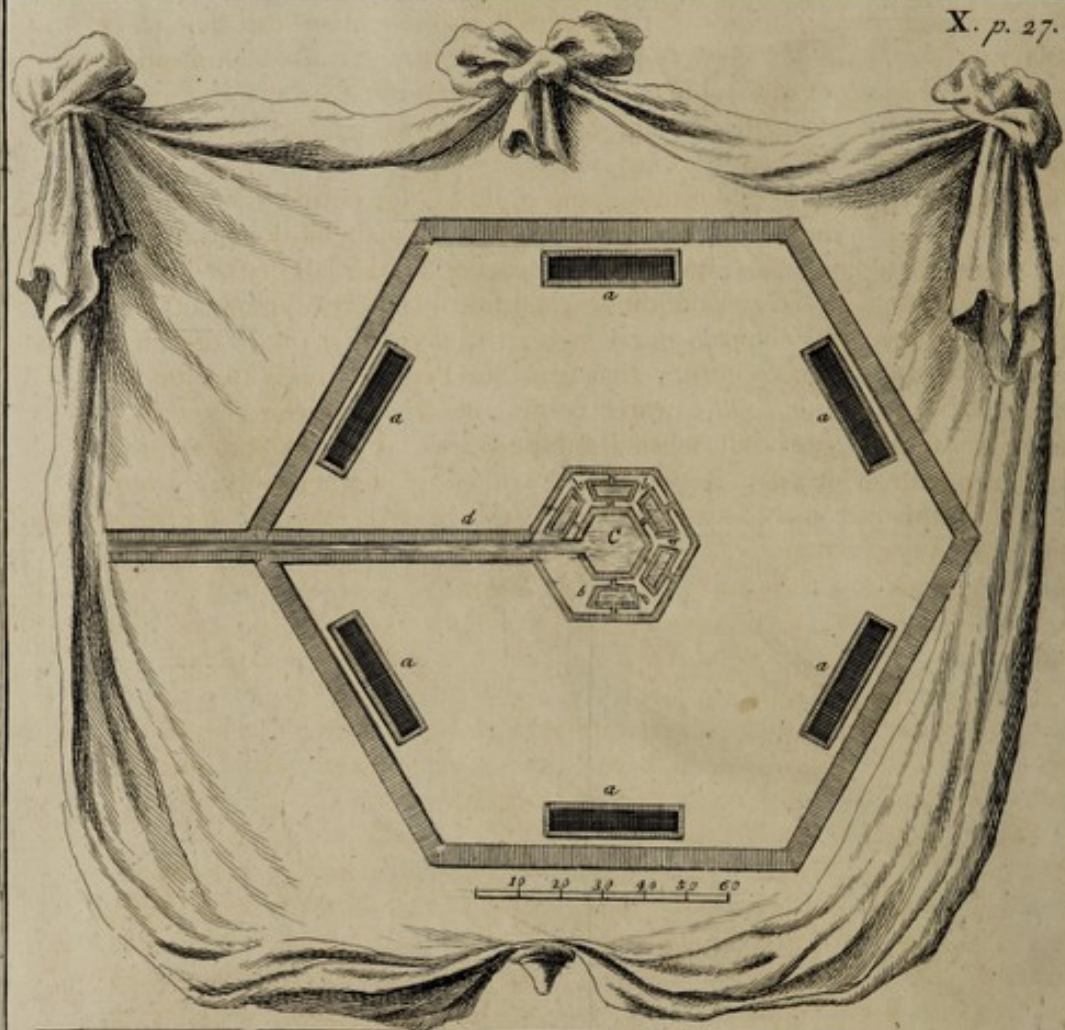
† See Bibliotheque Oriental D'Herbelot, under Mesr and Caherah.



A Roman Castrum at Old Cairo, and a Plan of a Granary. &c.







A View of the Reservoir of the Aqueduct at Grand Cairo, and also of the Top of it.

tity on that account. They say there were seven of these granaries, and there are remains of some of them turn'd to other uses, this being the only one now used for corn, which is what is brought down from upper Egypt for the use of the soldiers, and distributed out to them as part of their pay, and they usually sell it: Six yards of this granary were full of wheat, and one of barley for the horse.

At the north end of old Cairo is the building for raising the water of the Nile to the aqueduct; it is a very magnificent plain fabric, said to be erected by Campion, the immediate predecessor of the last of the Mameluke Kings; it is a hexagon building, each side being between eighty and ninety feet long, and about as many high; the ascent to it on the outside is very easy for the oxen to go up, that turn the Persian wheels to raise the water to the top of it. The water comes into the reservoir below by a channel from the Nile; but when the Nile is low, it comes into a lower reservoir, from which it is drawn into the other by another wheel: From this it is convey'd up about a hundred feet by five oxen, to as many wheels above, as in plate X. a, are the wells by which the water is drawn up; b, are the lesser basins by which it runs into the great basin; c, the reservoir at top, from whence it goes by the canal, d, to the aqueduct, which is represented with the upright of this building. Five oxen turn as many wheels on the top of the building, by which the water is drawn up in the vases fix'd to the cords that turn on the wheels, and from the top of them emptying themselves into the basins under; from thence the water runs into the basins, b, by canals made for that purpose.

The aqueduct itself is very grand, in the rustic style, the arches and peers are of different dimensions; but the former are mostly from ten to fifteen feet wide, and the peers about ten feet: In some parts, a plain wall is built for several feet without arches; I number'd two hundred and eighty-nine arches, tho' others mention a greater number, some near three hundred and twenty. The arches are low towards the castle hill, where the ground is higher, and the water running into a reservoir is raised up to the castle by several wheels one over another.

Opposite to this reservoir of water at the Nile, is the canal that conveys the water to Cairo, and seems to be that which was made by Trajan: Near the mouth of it they perform the ceremony of cutting or opening the canal, by breaking down a mound they make across it every year. This is done with great rejoicing, when the Nile is at a certain height; and as there is a tradition that they formerly sacrificed a virgin every year when they perform'd this ceremony, so I was shewn a sort of pillar of earth, with grass growing on it, which when the canal is open'd, if I mistake not, is adorn'd with flowers; and when the Nile is let in, is wash'd away in lieu of the damsel they used to offer to the river God.

There are about twelve churches belonging to the Coptis in old Cairo, mostly in one quarter of the town, inhabited by Christians: They have churches also in Cairo, one of which belongs to the Patriarch; but his proper church seems to be St. Macarius's in old Cairo, where he is elected and enthroned; this is in the street of the Patriarch. In the church of St. Barbara, they say they have her head, and some other relicks. Most of the churches have old ones under them; and they say the Holy Family was in the lower church dedicated to St. Sergius, where there are some paintings

paintings relating to that subject. These churches generally consist of a nave, and two isles, with galleries over the isles supported by pillars, and adorn'd with columns in the front that support the roof. The part of the altar is separated by a partition that is often finely adorn'd with carving, and inlaid with ivory and tortoise shell. In the church of St. George of the Greeks, they say they have the arm of that saint; they shewed me a pillar, to which an iron collar, with a chain is fix'd; and they say mad people confined in it for three days, certainly recover. They inform'd me that the Turks often try this experiment, and having a great veneration for the saint, frequently come and say their prayers here on fridays.

Synagogue.

There is also a synagogue, said to have been built about sixteen hundred years ago, in the manner it now is, which is much like the churches. They say the prophet Jeremiah was on the very spot where they usually read the law; but that now no one enters into that part, out of reverence. I saw there two antient manuscripts of the law; and they pretend to have a manuscript of the Bible, writ by Ezra, who they say, out of respect omitting to write the name of God, found it writ throughout the next day after it was finish'd: They hold it so sacred, that it is not permitted that any one should touch it; and they say the book is in a niche about ten feet high, before which a curtain is drawn, and lamps are kept always burning before it.

Patriarch's street.

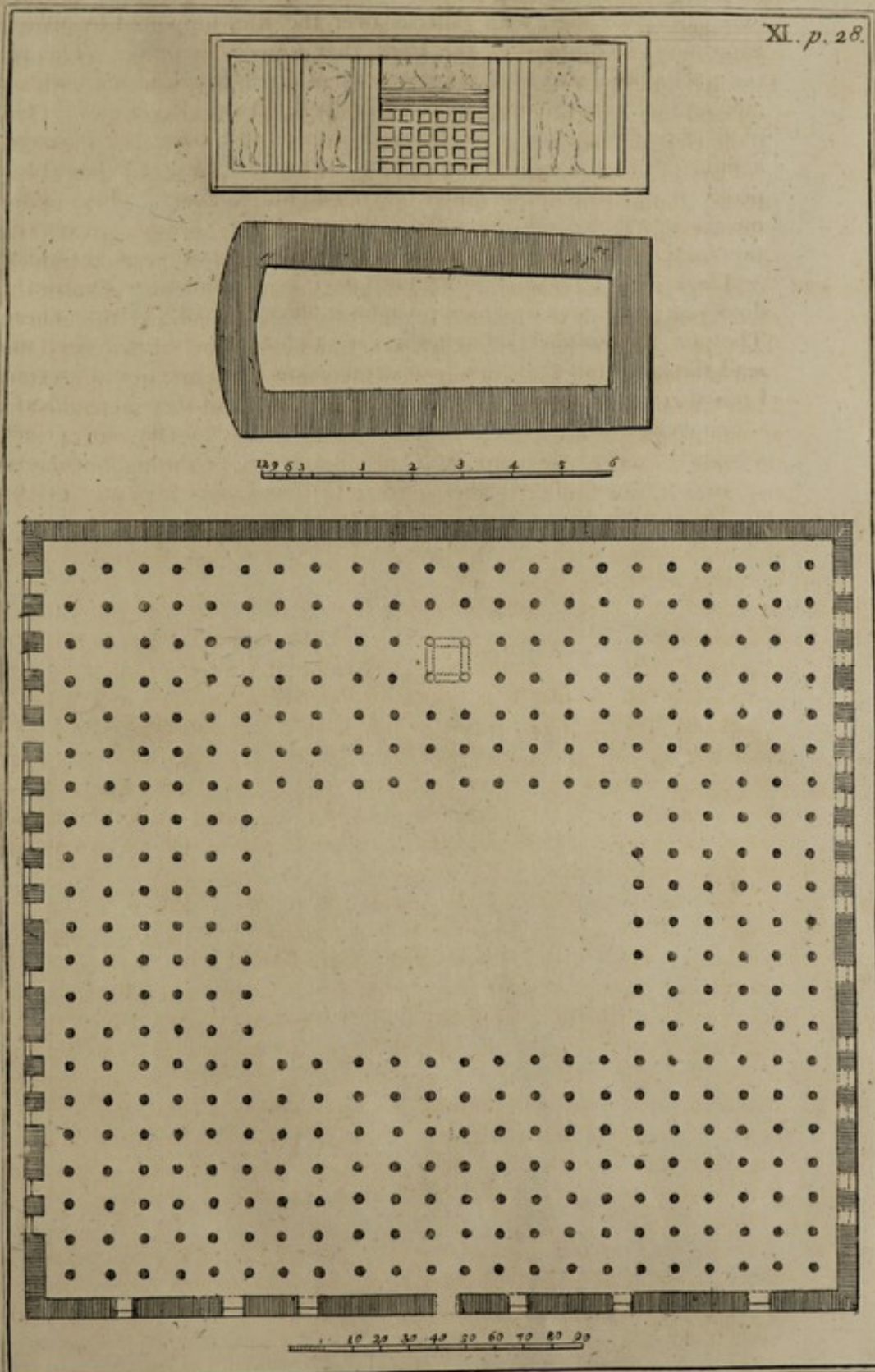
Towards the back part of the town is the street of the Patriarch. Here are two churches, one of which is St. Macarius's, where the Patriarch is elected, and a house with a chapel belonging to the Patriarch, which probably is on the site of the antient Patriarchal palace; for, when the Patriarchs first removed from Alexandria, it is probable they took up their residence in old Cairo, and had their church and house there; but as that place became less frequented, and not so safe, they might remove into Cairo. The Franciscans belonging to the convent of Jerusalem, have a very neat small convent or hospitium in old Cairo, where two or three of them generally live.

Mosques.

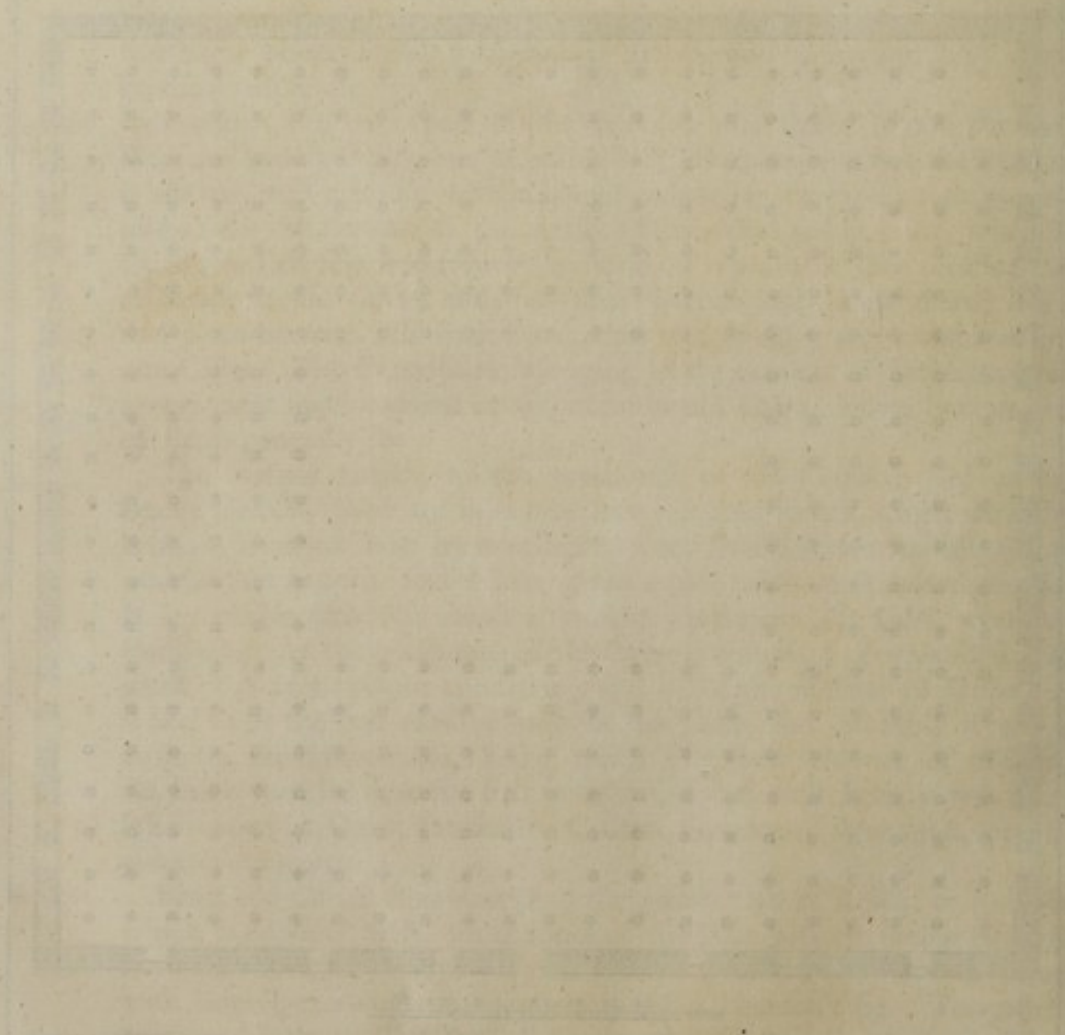
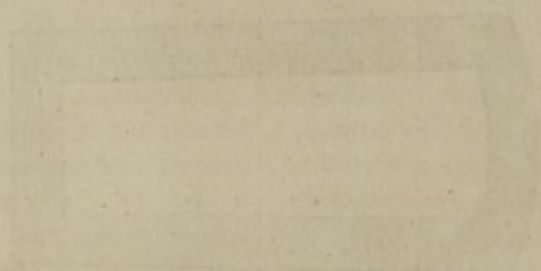
The mosque Amrah, to the north east of old Cairo, is said to have been a church; there are in it near four hundred pillars, which with their capitals, seem to have been collected from several antient buildings; the middle part is open, and I have given a plan of it in the eleventh plate. It is probable this was made a mosque by Amrou the Calif, who built Fosthath. At the north end of old Cairo is a mosque of very solid rustic work, tho' in a ruinous condition; it is call'd the mosque of Omar, and is said to be the first mosque built in this place, tho' probably it was rebuilt by the Mamalukes, being much like their manner of buildings. As this is mention'd as the first mosque that was built here, it was doubtless founded by Omar, the second Calif of the race of Mahomet, who first conquer'd Egypt.

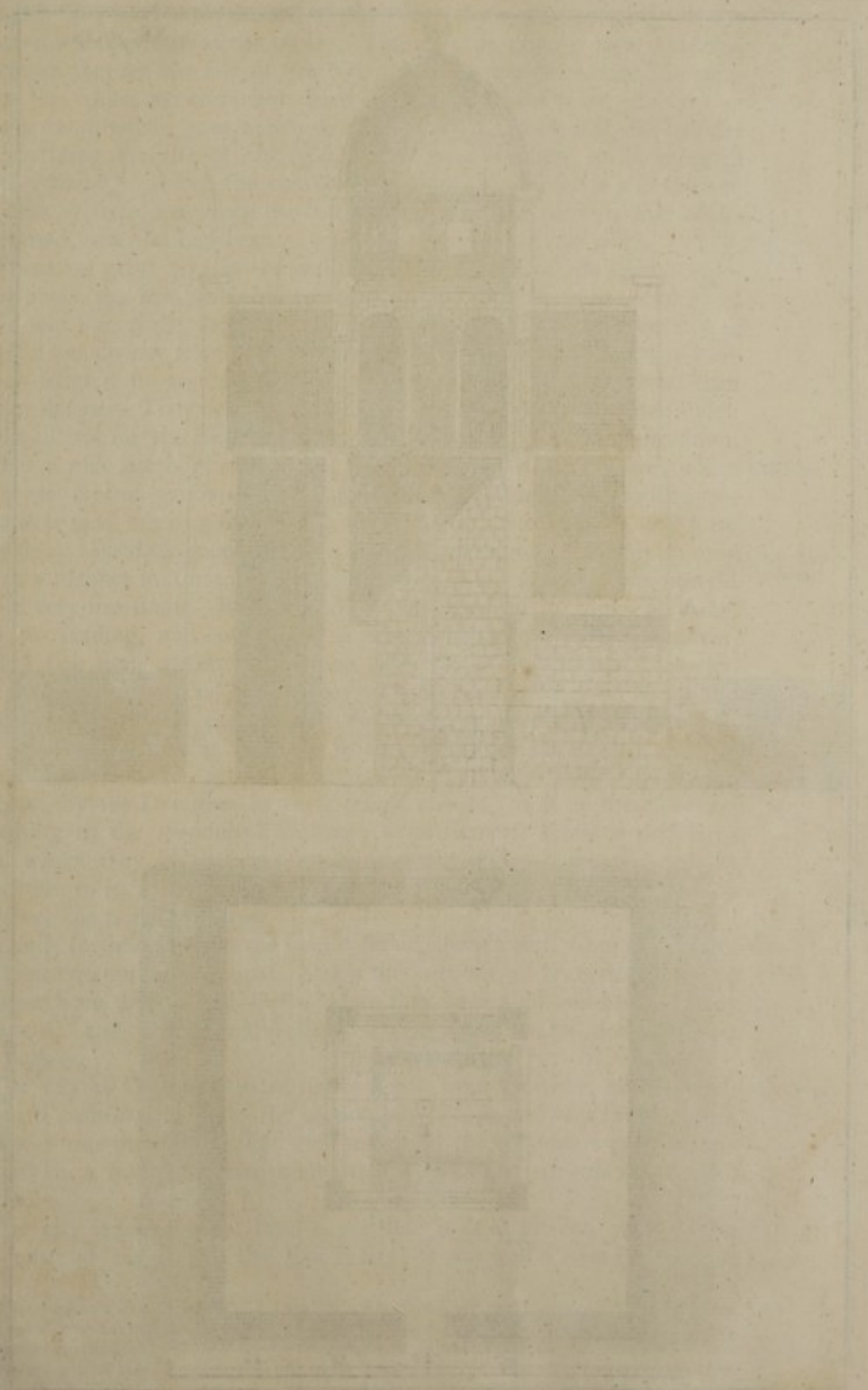
Isle Roida.

From old Cairo, I went over to the pleasant isle of Roida, or Raoudah, which is opposite to it, the channel of the Nile between being dry when the water is low; it is a very delightful spot, the west side is planted with large sycamore trees, commonly call'd Pharaoh's fig. Towards the north end is the small village of Roida, the isle being near a mile long. At the south end is the Mikias, or house in which is the famous pillar for measuring the Nile; it is a column in a deep basin, the bottom of which

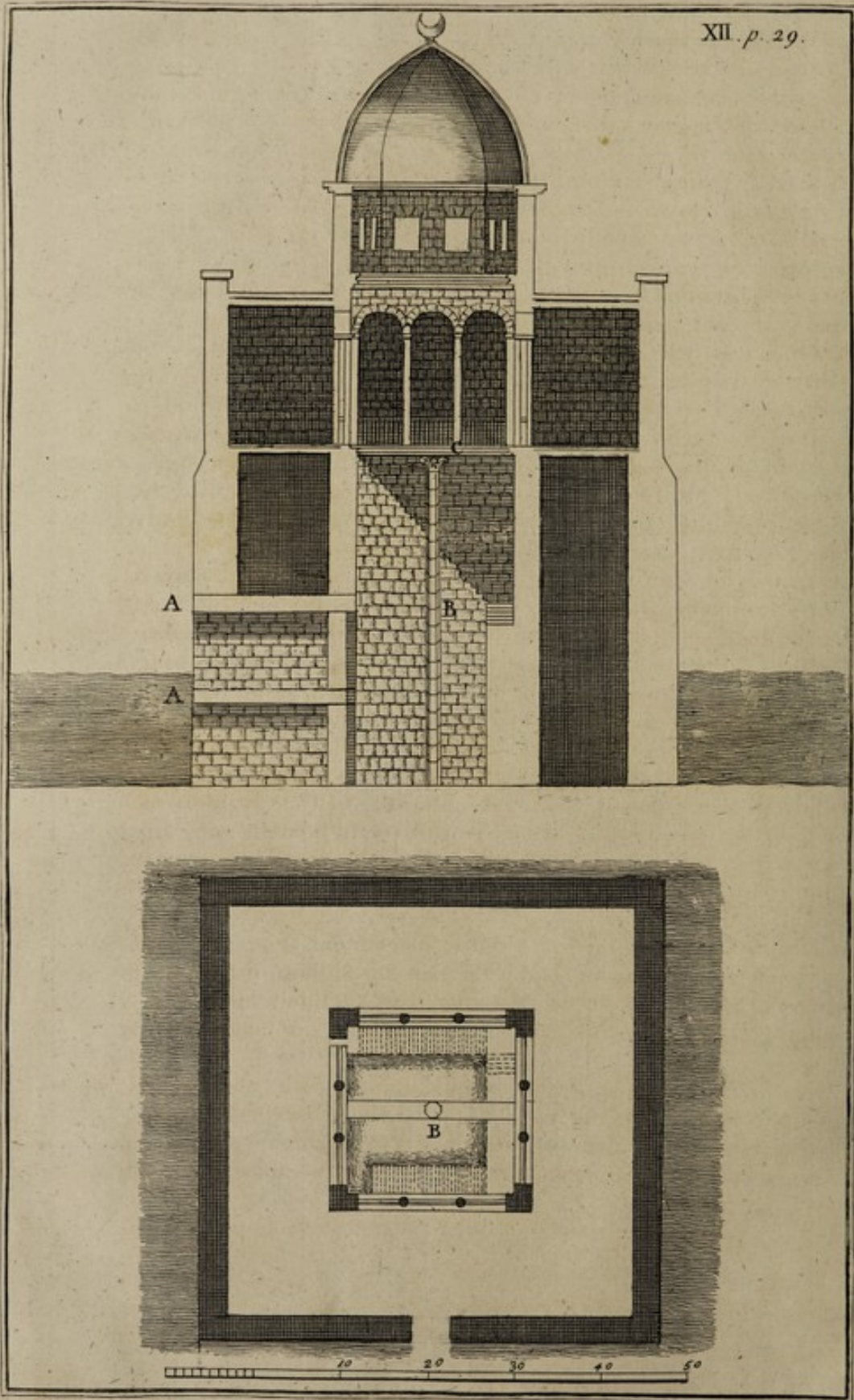


A plan of Mosque Amrah, and a plan and upright of a Sarcophagus at Cairo.





THE TEMPLE OF THE WISDOM OF THE EAST



A Plan and Section of the Mikias at Cairo to measure the height of the Nile.

which is on a level with the bed of the Nile, the water entering on one side, and passing out on the other. The pillar is divided into measures, by which they see the rise of the Nile; it has a fine old Corinthian capital at top, which has commonly been omitted in the draughts, and on that rests a beam which goes across to the gallery. Concerning this manner of measuring the rise of the Nile, I shall have occasion to say more in another place*. From the court that leads to this house, is a descent to the Nile by steps, on which the common people will have it, that Moses was found, after he had been exposed on the banks of the river.

There are great remains of buildings at this end of the island, especially about the measuring place; and to the west there are remains of walls ten feet thick, built of brick, with turrets that are a quarter of a circle, but do not seem to have been high, and I suppose that they were rather design'd to prevent the isle being encroach'd on by the river, than for any defence. They say some Sultan built a palace here, and resided much on this island for the sake of the air, and the pleasantness of the situation.

Half a mile north of old Cairo, is a place call'd *Cassiraline*, where there are several gardens of oranges, lemons, citrons, and cassia; but what it is most remarkable for, is a convent of between thirty and forty Dervishes. As these people affect a sort of extraordinary sanctity, so they live in a manner in their mosque, which is a large square room cover'd with a very fine dome. In this we were presented to the head of them, who was reading, and entertain'd us very civilly in the Turkish manner. In it I saw some antient vases, one being of white oriental alabaster. The superior had two pikes near him with Arabic sentences on them, and there was also one on each side of the niche, which directs them which way they are to turn at prayer. In this room, and likewise at the entrance of the convent, are several curious things hung up, that have been collected by the Dervishes in their travels abroad, most of them having something of the wonderful in them; as particularly I saw a very large boot, which they say belong'd to some giant, and a bowl of a pipe in proportion to it. These Dervishes are not those that dance, of which sort there are none in Egypt.

A mile further north on the river is *Bulac*, about a mile from new Cairo, it is near two miles in compass, and is the port for all boats that come up the river from the parts of Delta: Here they have a custom-house, many warehouses and canes for travellers; it is remarkable for nothing but a fine bagnio.

The city of Cairo is situated about a mile from the river, and extends eastward near two miles to the mountain; it is about seven miles round, for I was something more than two hours and three quarters going round the city on a beast of Cairo, computing that I went two miles and a half an hour†.

The city is said to have been larger than it is at present, when it was the centre of trade from the East Indies; it was wall'd round, and part

* I have given a draught of it in the twelfth plate, with some amendments of those that have commonly been publish'd.

† From the great mosque which is in the way going from the European quarter to Ali Caia

Agelphi's house, to the entrance at the south west corner of lake Esbikien, twenty-five minutes. From thence to the entrance from old Cairo, twenty-three minutes, and then round the castle to the place I began at, two hours.

Gates.

of the walls of freestone remain to the north east of the castle, where they make an angle, turning from the north to the west: I saw also some remains of them to the south of the castle, going towards the aqueduct, which I suppose were the walls of Tailoun; they are built with semicircular towers, and seem to have been made in imitation of the outer walls of Alexandria. There are likewise three or four very grand gates that were built by the Mamalukes; the workmanship of them is very good, and amidst all the simplicity of the architecture, every one must be struck with the surprizing magnificence of them. One of them to the south is call'd Babel Zuile (the gate of Zuile) from a suburbs of that name it leads to. Under the arch of the gate is a piece of rope fasten'd to a hook, where they say Toman Bey, the last Mamaluke Sultan, was hang'd by order of Sultan Selim, after he had been tortured to reveal treasures, and carried through all the streets on a lean camel, dressed in ragged clothes, and his hands bound. Another gate is Babel Nasser; and they say that Sultan Selim made his publick entrance through this gate, having taken a sketch of it, as may be seen in the thirteenth plate at A. It probably had its name from some of the Califs or Sultans of Egypt, who had the name of Nasser. A little to the south of it is a gate still more magnificent, which is called Babel Futuh, that is, the gate of victory; it is of hewn stone, very high, and has a square tower on each side, the water tables of which are richly adorn'd with sculptures.

Canal.

The canal that comes out of the Nile at old Cairo, goes all through the city, tho' it is seen only from the back of the houses that are built on it; for tho' there are several bridges over it, yet there are houses built on each side of them, so as to intercept the view of the canal, but when it is dry, it is as a street, along which the common people frequently go; however, towards the time it begins to be dry, it is but a bad neighbour, as a stench arises from it that is very disagreeable to those that live on it, and must be unwholesome.

Lakes.

If one imagines that there are several squares or places about the city, from a quarter to three quarters of a mile round, contrived so as to receive and hold the water of the Nile, that is convey'd to them by the canals when the river rises, it may give some idea of the several lakes that are about the city during the greater part of the year; and nothing can be imagined more beautiful, than to see those places fill'd with water, round which the best houses in the city are built; and when the Nile is high in the summer, it must be an entertaining prospect, to see them cover'd with the fine boats and barges of all the great people, who come out in the evening to divert themselves with their ladies: As I have been inform'd, concerts of music are never wanting, and sometimes fireworks add to the amusement; all the houses round being in a manner illuminated, and the windows full of spectators to behold this glorious sight. The scene is much alter'd when the waters are gone off, and nothing but mud appears; but is soon succeeded by a more agreeable view of green corn, and afterwards of harvest, in the middle of a great city, on those very spots where the boats were sailing a few months before.

Streets.

The streets of Cairo, as of all the Turkish cities, are very narrow; the widest goes the length of the city from the gate Nasser to the gate Zuile, but would be look'd on as a lane in Europe. The other streets are so narrow,

narrow, that they frequently make a roof from one house to the other over the street, and put a slight covering on it to defend them from the sun. The city of Cairo is exceedingly well regulated for its security, more especially by night; for most of the streets, or at least each end of every district or ward, has a gate and porter to it, who shuts up the gate as soon as it is dark, and to every one of these wards is a guard of two or three or more janizaries, so that no idle people can go about the streets at night. Some little streets consist only of shops, without any houses, and so they leave their shops lock'd up, and go to their houses at night. There are also several places for shops like our exchanges, call'd Bezestans, which are shut up at night, and shops of the same trade are generally together in these as well as in the streets.

Turkish houses, especially in Cairo, have very little beauty in them; Houses. they are generally built round a court, where they make the best appearance, nothing but use being consider'd as to the outside of their houses, what they have of ornament being in their saloons within; so that their houses, built below of stone, and above a sort of cage work, sometimes fill'd up with unburnt brick, and few or no windows towards the street, are a very disagreeable sight to one who has seen only European cities, that have something of outward regularity, as well as conveniency and beauty within.

There are several magnificent mosques in and about Cairo; but that Mosque. which exceeds them all, both as to the solidity of its building, and a certain grandeur and magnificence that strikes in a very surprizing manner, is the mosque of Sultan Hassan, built at the foot of the castle hill; it is very high, of an oblong square figure, crown'd with a cornice all round that projects a great way, and is adorn'd with a particular sort of grotesque carvings after the Turkish manner; the entrance to it is very finely inlaid with several sorts of marbles, and carved in like manner at top; the ascent was by several steps, which are broken down, and the door wall'd up, because in times of public insurrections, the rebels have often taken shelter there. The place is so strong, that now there is always a garrison of janizaries within the district of it, in apartments adjoining to the mosque. To the north east of the town is a very fine mosque call'd Kubbel-Azab, or the cupola of the Azabs, belonging to the body of the Azabs; it is a very fine room about sixty feet square, with a beautiful dome over it, raised on a base of sixteen sides, in each of which is a window; the room is wainscotted round eight feet high in pannels, with all the most valuable marbles, among which are several fine slabs of red and green porphyry; the borders round the pannels are carved and gilt, a sort of freeze ranges round, in which are sentences cut in large gilt characters, call'd the Couphe character, in which they here antiently writ the Arabic language. The walls above this are adorn'd with Arabic inscriptions in letters of gold, and the whole cupola is painted and gilt in the finest manner, and all over the mosque are hung a great number of glass lamps and ostridges eggs; adjoining to it are several apartments built for the priests, and also some grand ones for the great people, who sometimes come and reside here. It is said this magnificent room was built by a grand vizier, who desired the Sultan to give him leave to prepare a place fit to offer him a shirbet in, on his return from Mecca.

A part

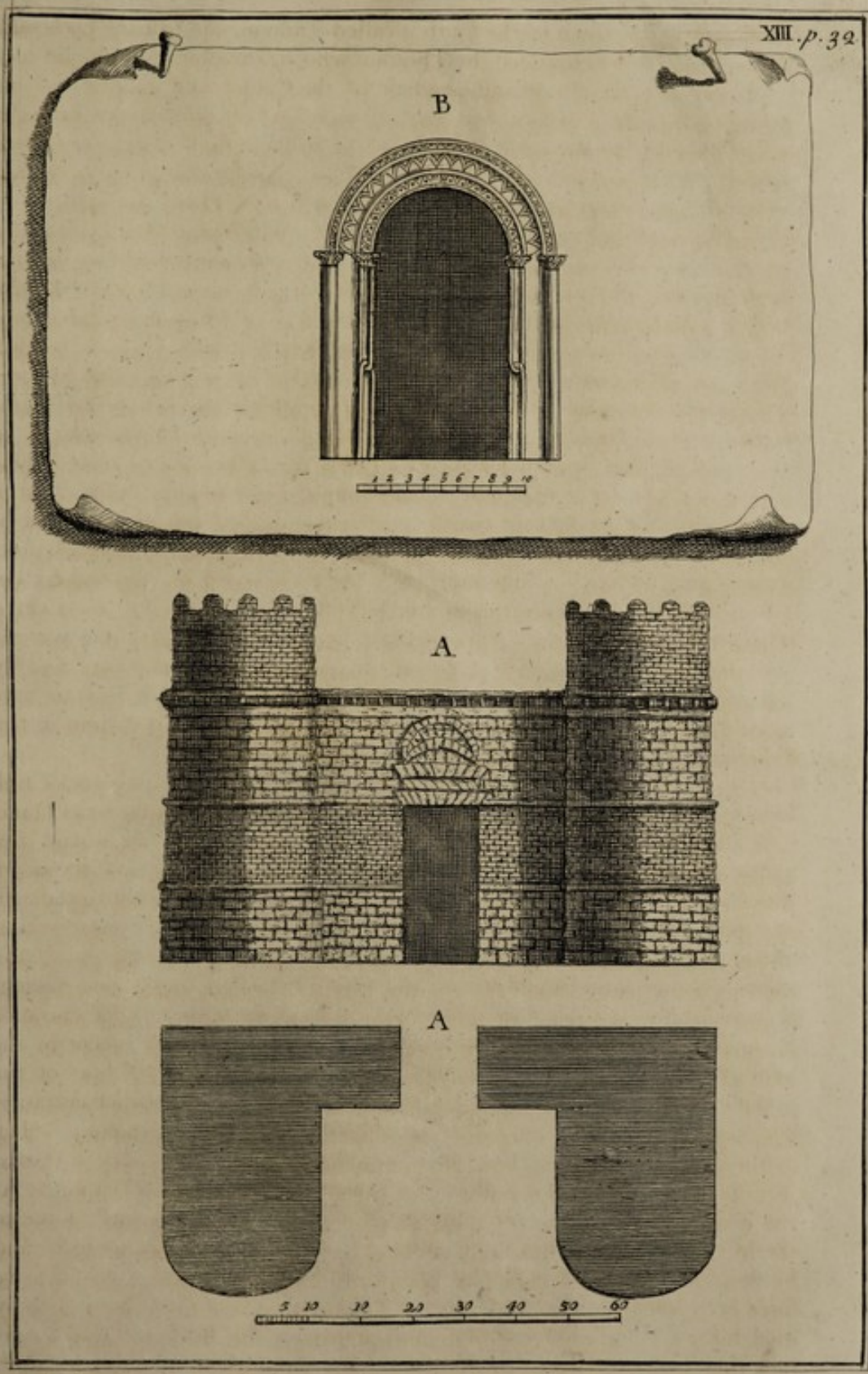
Tailoun.

A part of the town to the south is called Tailoun, said to have been built before this city was founded, by Tholoun who was master of Egypt, in such a manner as to be almost independant of the Califs; and 'tis said left old Cairo, and built a palace and mosque here. This at first was probably called Cateia, because that person is said to have built a palace of that name. What remains of the antient palace goes by the name of Kalat-el-Kebsh, and they say Sultan Selim lodged here. There are remains of the castle walls and high ground within them, which may have been raised by throwing out the dung of the city, and afterwards building on the high ground, tho' to the west I saw there was a natural rock. In this wall is a sort of square turret they call the seat of Pharaoh; near it, under an arch, is an antient Sarcophagus of black marble, which receives the water of a conduit; it is call'd the fountain of treasure, and by some writers the fountain of lovers, concerning which the people tell some stories. It is richly adorn'd both inside and out with hieroglyphics, in the form of the draught I have given of it in the thirteenth plate. One man seems to have a crocodile's head, and on a sort of altar mark'd out in squares, seem'd to be cut two horses heads; for the rest, I could not be permitted to make any further observations, or to take the hieroglyphics exactly that are cut in those columns. At each end is a man, and six columns of hieroglyphics on each side. There are, besides the turret call'd Pharaoh's seat, others in a semicircular form, so that probably this was the enclosure of the old palace. In this quarter is a large mosque, said to resemble that of Mecca, and an antient building, which seems to have been the quarter of the body of soldiers called Cherkes, to whom it still belongs, and goes by their name.

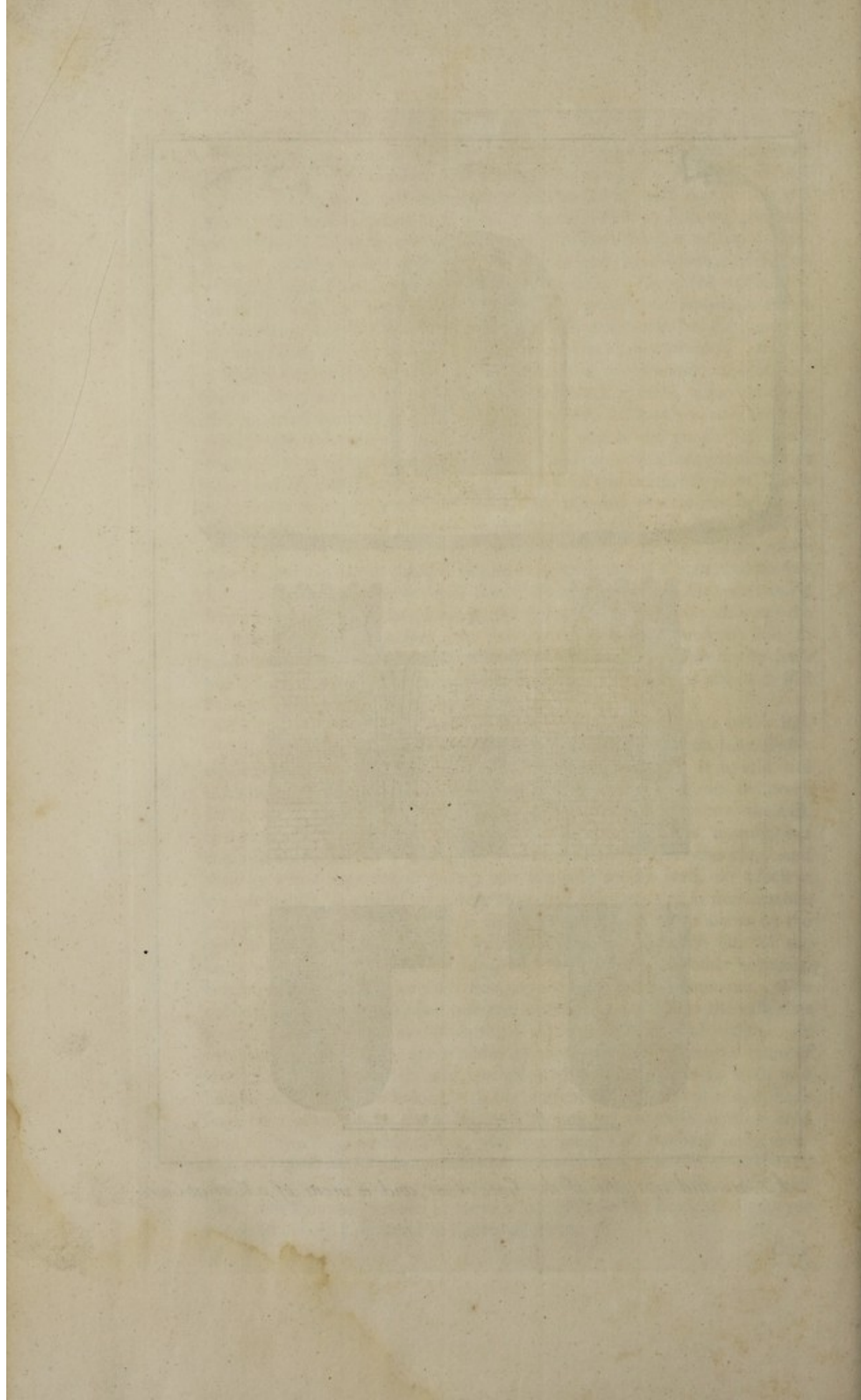
Castle.

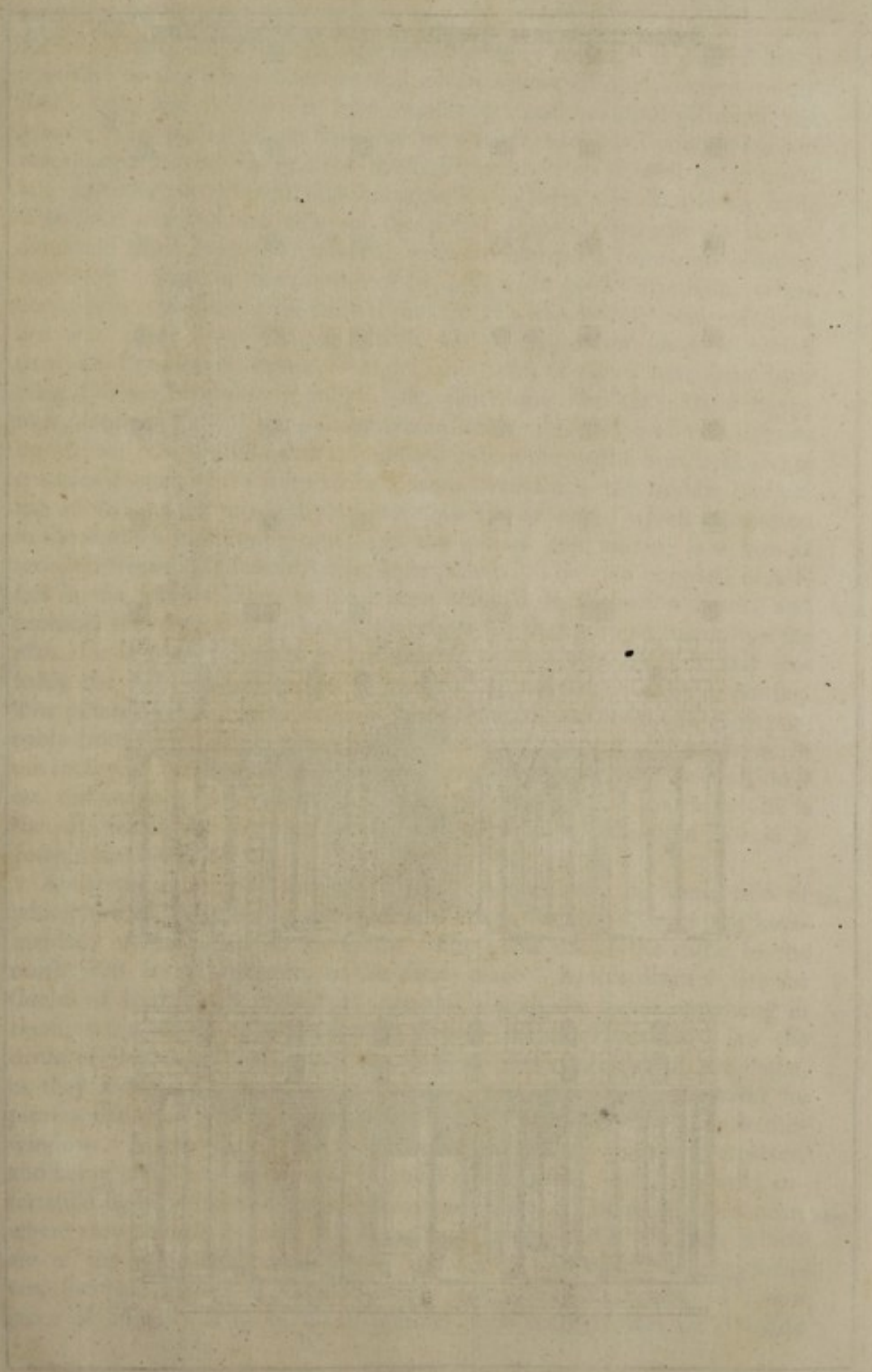
To the east of Tailoun is the castle of Cairo, situated on a rocky hill, which seems to be separated by art from the hill or mountain Jebel Duise, which is the name of the east end of Jebel Mocattham. It is said this castle was built by Saladin. There are two entrances to it on the north side; one to the west is called the gate of the Azabs, the other to the east, the gate of the janizaries. The descent by the former is narrow, cut through the rock, and passing by two round towers near the gate, and then by a fine large round tower; the way is by a high wall, on which at a great height, is a relief of a very large spread eagle, and so the entrance is opposite to the building that is called Joseph's hall. The ascent by the gate of the janizaries is more spacious and grand; on each side of the inner gate is a tower of many sides, and further on at another entrance, is a large round tower on each side, opposite to the great mosque. The castle is wall'd all round, but is so commanded by the hill to the east, that it can be a place of no strength, since the invention of canon. At the west of the castle, are remains of very grand apartments; some of them cover'd with domes, and adorn'd with mosaic pictures of trees and houses, that doubtless belong'd to the antient Sultans, and it is said, have since been inhabited by the Pashas. This part of the castle is now only used for weaving, embroidering, and preparing the hangings and coverings they send every year to Mecca. I saw them about this work; and, tho' they look on it as a profanation for a Christian so much as to touch those rich damasks that are to cover what they call the house of God, yet notwithstanding I ventured to approach them.

Over

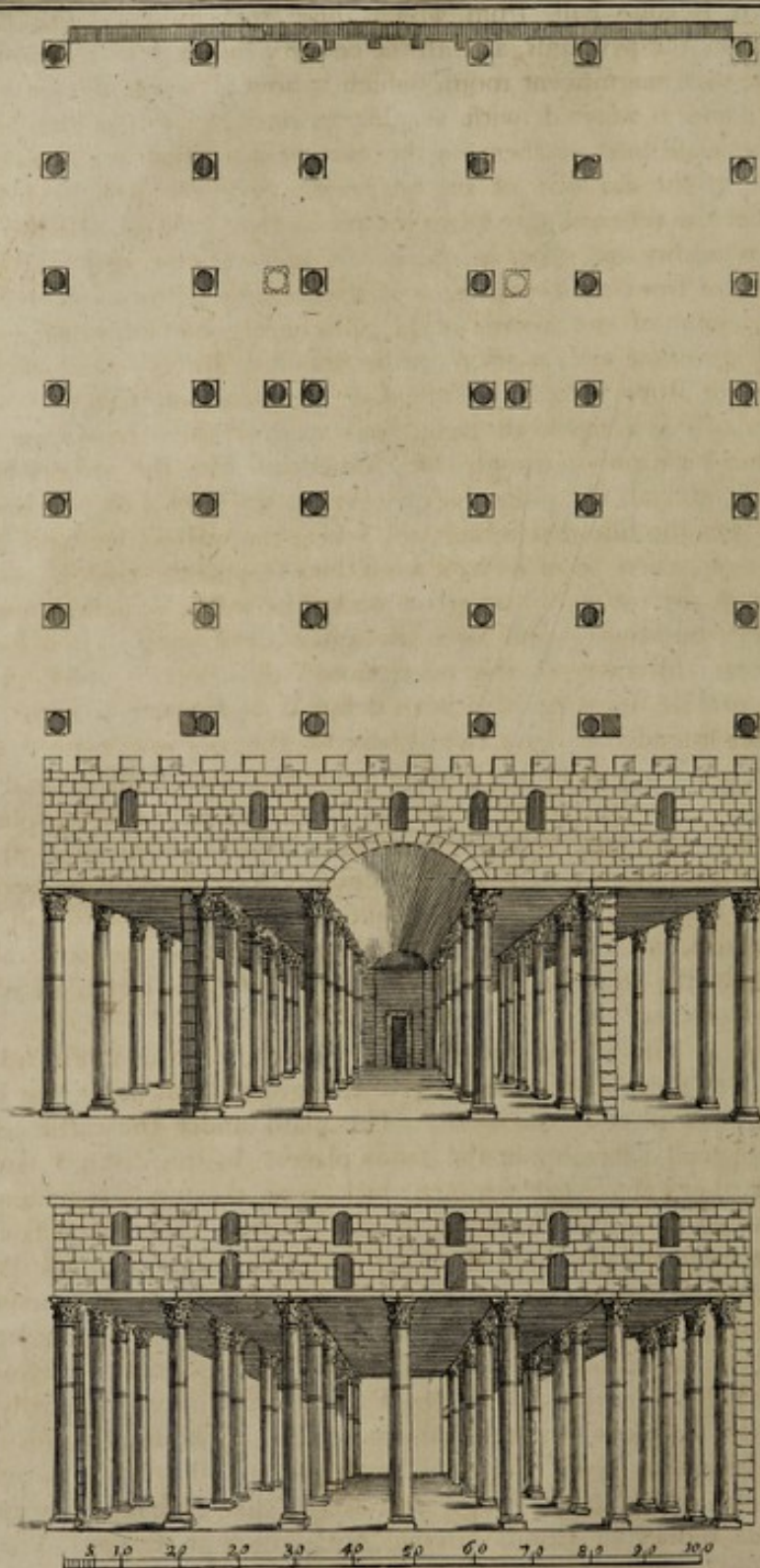


A Plan and upright of the Gate Nasr, and a view of a Door at Cairo.





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A Plan and Views of the Buildings commonly called Joseph's Hall.

Over this is a higher ground to the east, near the grand saloon, commonly call'd Joseph's hall, from which there is a most delightful prospect of Cairo, the pyramids, and all the country round. It was probably a terrace to that magnificent room, which is now all open, except to the south side, and is adorn'd with very large and beautiful pillars of red granite; the walls built on them on the outside have such windows as are represented in the draught of the fourteenth plate, as well as I could take it under the restraint that strangers are in here. Walls also are built with such windows on many of the pillars within, especially on the second and third from the entrance, with arches turn'd from one pillar to another*. Some of the capitals of the pillars are good Corinthian, others very plain, and some only mark'd out in lines like leaves; many of them are only plain stones shaped a little like a capital, on some of which there are lines like a figure of eight, and most of them have some little relief. They have only a rough base, something like the antient Egyptian manner, and all the pillars have an Arabic inscription of one line cut on them. On the side that is built up, where the wall sets in, and arches are turn'd over, there seem to have been three doors, the middle one being adorn'd at the top with that grotesque sort of work, which is common in the Eastern buildings; and over the pillars and arches, is a sort of wooden freeze, fill'd with Arabic inscriptions. The two couplets of pillars in the middle seem to have been design'd to support a dome; and probably they intended to have two others for that purpose, mark'd in the plan, for it is to be question'd if this room was ever finish'd, and probably the first row of pillars in the front was design'd for a portico. The pillars doubtless were brought from some antient buildings, most probably from Alexandria; pillars of one stone not seeming to have been in use in Egypt before the Greeks came among them, who shew'd all their art and magnificence in that city. To the west part of the castle also is the jail, which the common people will have to be the prison in which Joseph was confined.

About the middle of the castle is a large court, on the south side of which are the Pasha's apartments, and the great divan, over the karameidan, or black place to the south. The plain under the castle to the north west is call'd Remle, or the sandy place. In this divan I saw the shields of leather, above half an inch thick, with the spears remaining in them, with which Sultan Amurath pierced them. Here also I saw the divan of Beys assembled, under the Kaia, or prime minister of the Pasha, as they constantly meet three times a week, the Pasha, whenever he pleases, sitting in a room behind that has a communication by some lattise-windows. A stranger may go in with the consul's dragoman or interpreter, and being conducted afterwards to the Pasha's coffee room, is civilly entertain'd by his people with sweetmeats and coffee. The mint also is near, where they coin their gold, and some small pieces call'd Medines, which are of the value of three farthings, and are of iron wash'd over with silver, the base money of Constantinople not passing in Egypt. I saw a piece of a small obelisk of black marble, with hieroglyphics on it made

* This hall ought not to be represented as cover'd.

use of as the fill of a window; it is about eight feet long, and eighteen inches square.

Joseph's well.

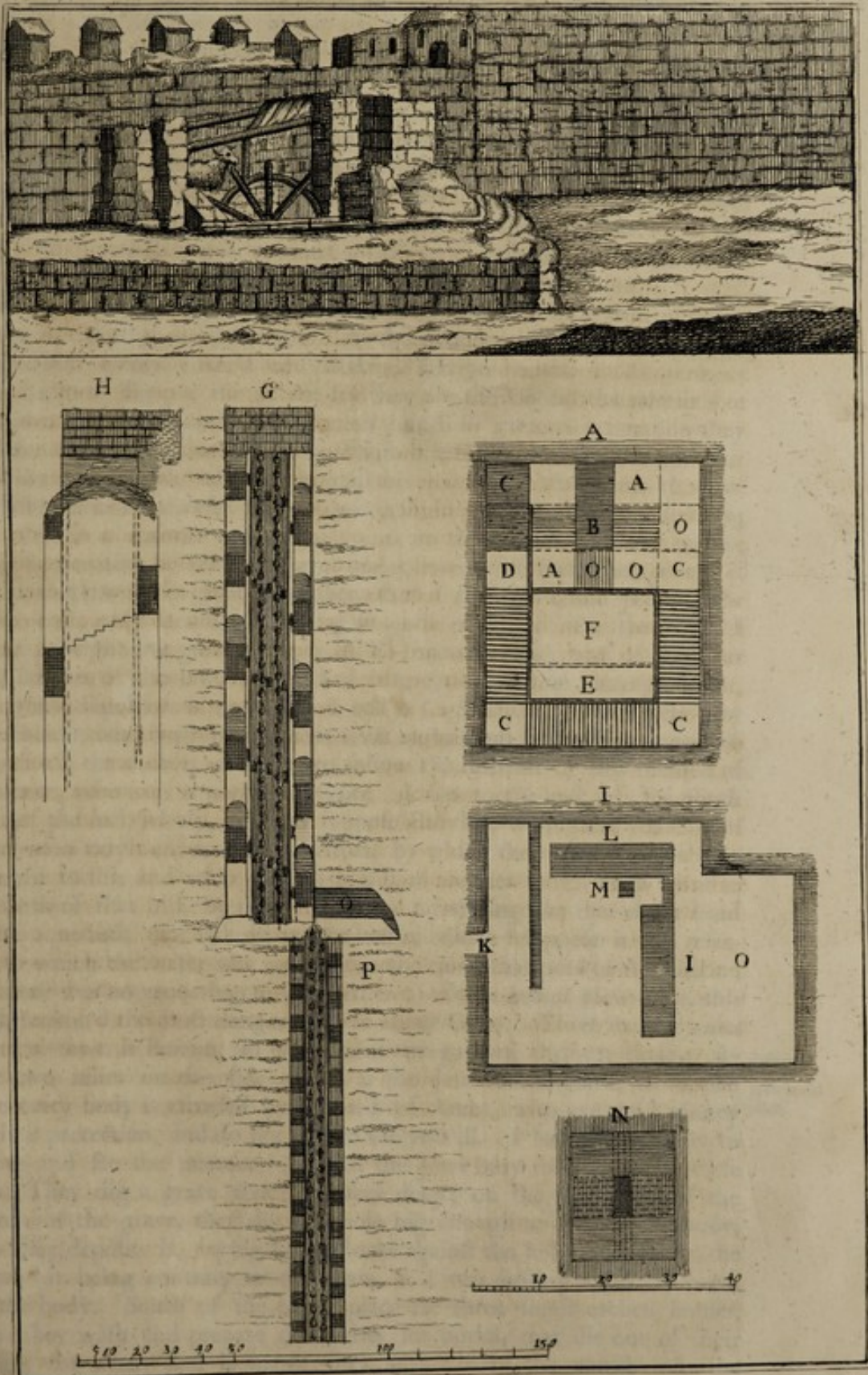
The well in the castle has often been described and spoken of as a very wonderful thing; it is call'd Joseph's well, not from the Patriarch Joseph, but, as some authors observe, from a grand vizier of that name, who had the care of this work under Sultan Mahomet, son of Caloun, who did not live seven hundred years ago; the section and plans of it are in the fifteenth plate^b. It has been look'd on as a very extraordinary thing to cut such a well down through the rock; but the stone is soft, and it would have been much more difficult to have dug it down, had the soil been of earth or sand, and to have built a wall round within. Moreover, the stone they dug up, as it would serve for building, might be of great use in making improvements in the castle. The passage down is round the well, the rock being left about two feet thick between the passage and the well; the descent for the first five flights is on the south side of the well, and so far the well and the passages are built; afterwards, it is round the well as described; the passage being about six feet and a half square; holes are cut archwise in the partition, about three feet and a half wide, and something higher, in order to give some light to the passage down. The well is of an oblong square form, and the descent to the bottom of the first well goes three times round in twelve flights, being one hundred and fifty feet deep; the descent is very easy, each step being about six inches high, and five feet broad, but the place is so dirty, that in most parts the steps are hardly perceivable. On the long side I thought I could number fifteen steps, and on the other side twelve. On the left hand of the passage, at the bottom of this well, is an entrance K, now stopped up, the people say it leads to the pyramids; and another mention'd to the right, they say went to the Red sea. From the bottom of this well, by the hole, M, is an entrance to another well not so big; the descent is very difficult, by reason of the wet and dirt, and also dangerous, as the stairs are narrow, and no partition between them and the well; it is one hundred and twenty feet deep. The bottom of this well being probably on a level with the bed of the Nile, or rather lower, the water never fails, but passing through the salt soil, it is a little brackish, and serves only for common uses; and is not good to drink. From this place it is rais'd to the bottom of the upper well, by a wheel turn'd there by oxen, which raises seventy-two vases that hold near three quarts each; they are tied to ropes that hang on the wheel, and there being convey'd into another basin, it is by the same means rais'd to the top by another set of oxen, and eighty-five vases. There is one thing very

^b A. is the plan of the top of the well, and of the stairs round it, over which is a view of it from Le Bruyn. A O A. are the stairs about the solid part B. At C. begins the first flight on the side of the well. There are also stairs at D. C C C D. after this flight, are the landing places of the several flights round the well; the upper part of the well being built as represented in the sections, to make the flights D C. and C C. longer. Within F. at O A. and the part opposite E. the rock is cut in six feet further than it is above; for the rock being mark'd out arch-

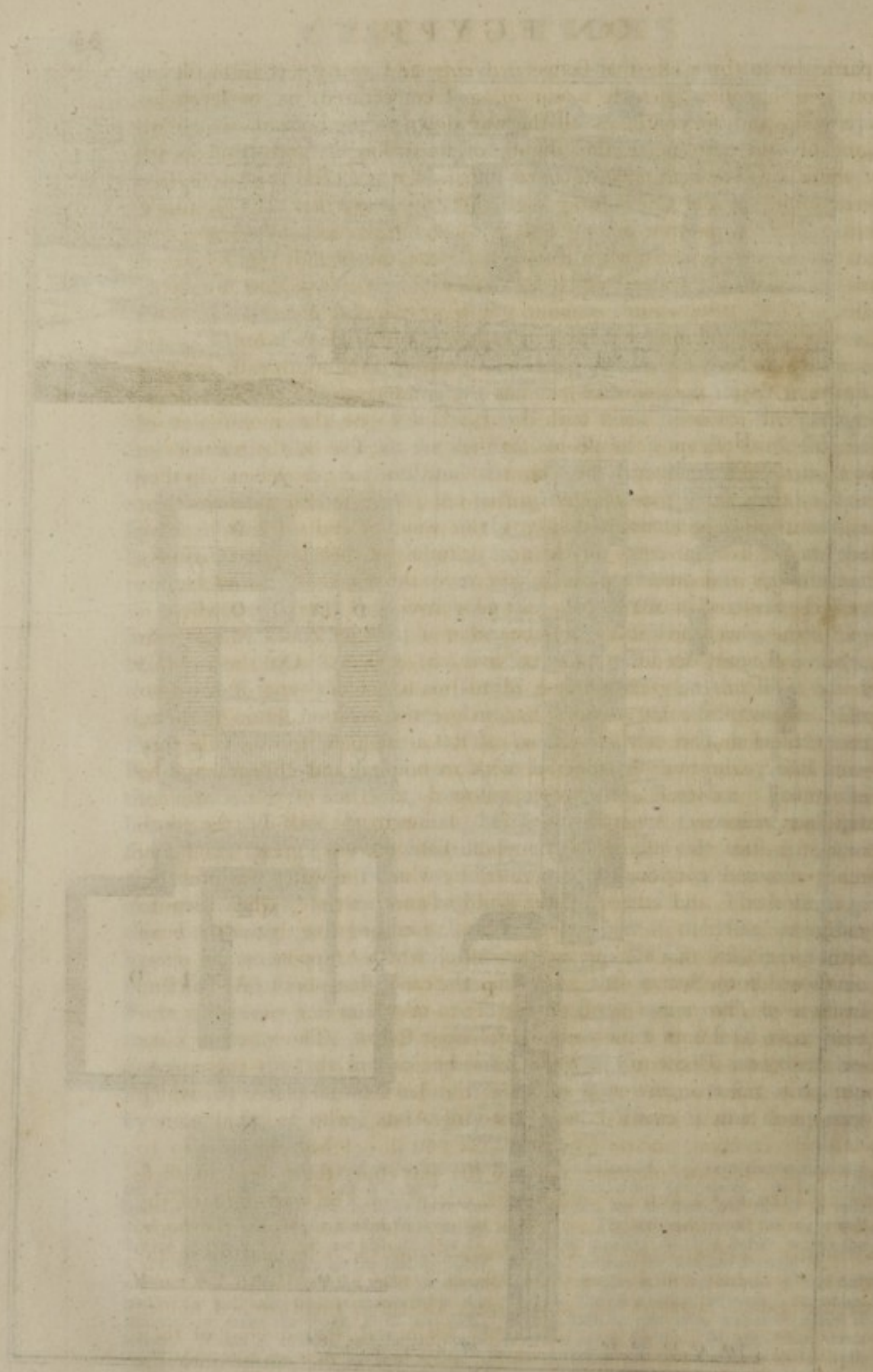
wise, as in section H. it is from thence gradually cut in six feet further than above. At O. in all the draughts, are the oxen and wheels to raise the water. The section G. is of the upper well down the middle. H. is a section within the partition, between the stairs and the well.

The next plan is of the bottom of the first well. I. the place where the water is drawn up. L. the basin it runs into, and from which it is drawn up to the top. M. the descent down into the lower well. The measures of the depth of the well I had from others.

particular



A View of what is called Josephus Well, with Plans and Sections of it



A plan of what is called *St. John's Well* with *Plan* and *Section*

particular in this well, that between twenty and thirty feet from the top, on two opposite sides, it is cut in, as I conjectured, six or seven feet archwise, and so continues all the way down to the bottom, which was probably done to make the flights of stairs longer, and consequently a more easy descent. Some have remark'd that several such wells have been found at old Cairo, only with this difference, that they are single, but very deep, and an oblong square of about ten feet by twelve, and that some are even in use to this day. Near this well is the last wheel that raises up the water, which is convey'd by the aqueduct for better uses. This castle, which is about a mile in circumference, is like a little town, but the most part of it is in a very ruinous condition.

To the south of the castle, extending away to the south east, is a fort ^{Caraffa.} of antient suburbs, call'd Caraffa. At the entrance to this place are some magnificent tombs cover'd with domes, said to be the monuments of some Kings of Egypt; the people say they are the Califs, the relations of Mahomet, who conquer'd this country; and so great a veneration they have for them, that they oblige Christians and Jews to descend from their asses, out of respect, when they pass this way. Caraffa seems to have been the antient university for the united studies of their law and divinity; it is now in a manner a plain of ruins to the south of mount Duise; being the remains of many colleges and convents of Dervishes, where it is said there were so great a number, that a stranger could pass a year at free cost, only spending one day in each of them. On the right, I saw on a height the great mosque of El-Imam Schafei, one of the four great doctors of the law, who is had in great veneration amongst them, and whose sepulchre is there; it is call'd La-Salehiah, from a title they gave Saladin who built it, together with an hospital and college; and he obliged all the doctors of Egypt to follow the doctrine of this relation of Mahomet, who was a native of Gaza. I saw to the east of the south point of the hill Jehusy, where I suppose Babylon was, great remains of arches of a very considerable aqueduct, by which the water was probably convey'd to this and other mosques; and at another time, when I was to the south of that hill, by the river, I saw a building like that at the head of the aqueduct, that is built to the castle, which I suppose is the reservoir to which the water was raised from the canal that goes to Al-Bafetin; but there was no venturing to go further to take a nearer view of it, this being reckon'd the most dangerous part about Cairo. Three or four miles from the town is Bafetin, so call'd from the gardens that are there. A-^{Bafetin.} about two miles on this side of it, is the Jews burial place, to which ^{Jews burial place.} place every body is escorted by a guard of Arabs, who are paid money for their protection, and do not fail to use you ill. I had the curiosity to go out and see the manner in which the Jews bury their dead in these parts: They dig a grave about six feet deep; on the west side of the bottom of the grave, they dig in a hole big enough to receive the body, then they deposite it, laying broad stones against the hole, and fill up the grave; it being contrary to their law, as I was inform'd, to lay earth on the body. South of the burial place are three small arched houses, where they wash and prepare the bodies for burial, that die out of their houses; for when that happens, they never carry the corpse into the house.

I went

OBSERVATIONS

I went up to the top of Jebel Duife, which is to the north, from which, as I observed, it is possible the castle hill might be separated by art. At the east end there are several grottos all up the side of the hill in many stories, several of which are inaccessible, but there is a way to some by a narrow terrace; they are mostly rooms eight or ten feet square, and high. On the top of the hill, towards the west brow of it, are two rooms cut near the surface of the rock, with holes on the top to let in light; over it is a raised place where the great men often go and enjoy one of the finest prospects in Egypt, commanding a view of Cairo, and of all the country, especially into Delta, as far as the eye can carry. To the east, over the south clift, is the mosque in which the Sheik Duife is buried, who has given name both to the hill and mosque. The mosque within is painted all over with flowers, on a red ground; near it are buried several of his children, and the sons of some Pashas. We had free admittance every where, and the Sheik spread a carpet before the mosque, and served a collation. Beyond this mosque, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at top about three feet square, on which the Sheik mounts to pray on any extraordinary occasions, when all the people go out; as at the beginning of a war, and here in Egypt, when the Nile does not rise as they expect it should; and such a praying place they have without all the towns throughout Turkey. On another height of the hill, to the east, over the south brow, is a ruin'd building like a mosque. I expected to have seen something of an observatory here, mention'd by the Arabian historians, on this hill; that particular part being a very advantageous situation. This hill being reckon'd a very dangerous place, the janizary dissuaded me from going, but I went without him, notwithstanding that some people call'd after me that were on the hill, to prevent my going, being very desirous to take a view of this building. We descended the hill to the north, by a very easy way, practicable by camels; the ascent to the south being a winding foot way up the side of the hill, which is there almost perpendicular. On the north side there is a quarry of freestone, which is very much used for the buildings of Cairo.

Keick Bey.

Under this hill, to the north, are the burial places call'd Keick Bey, I suppose from some Bey of that name having a remarkable sepulchre here, where there are a great number of magnificent tombs cover'd with cupolas, and several large mosques built over the burial places of great men, extending for above a mile to the north east. In one part, many of the relations of Mahomet are buried, probably of the families of the antient Califs of Egypt; which places are esteem'd so sacred, that it is not permitted for Christians to go among those sepulchres. Beyond these sepulchres, and the cube of the Azabs, is the country call'd Adalia, where there is only one house, in which the tribute is deposited, that is to be sent to Cairo, after the Bey that is to attend it has made his public procession thro' the city, till such time as all things are ready for their departure, which is often three or four months. A Bey with a guard is also appointed monthly to guard this part of the country, as another has in charge old Cairo, and the parts about it.

Adalia.

Bagnios.

In Cairo there are several bagnios, some of which are very handsome within, being places of great resort in Turkey, both on a religious account,

count, in order to purify themselves, and also as places of refreshment and diversion, especially for the women, who once or twice a week spend most part of the day in the bagnios, and are glad of such a pretence to get out of their confinement. There are some bagnios on purpose for the women, but the more general method is to set apart certain times for them; but the ladies are deprived of this public opportunity of bathing among the very great people, who have bagnios prepared for them in their own houses.

They have also several canes in Cairo, which they call here Okelas; they are very indifferent buildings round a court, are commonly appropriated to merchants of a particular country, with their merchandise; as there is one for those of Nubia, and the black slaves and other goods they bring along with them; another for white slaves from Georgia; they have also several canes at Bulac, in all which strangers are accommodated with a room at a very small price, but with nothing else; so that excepting the room, there are no greater accommodations in these houses than there are in the deserts, unless from the conveniency of a market near.

I went to see some of the best houses in Cairo. The great men have a saloon for common use, and another for state; and as they have four wives, each of them has a saloon, with the apartments about it, that have no communication with the other parts of the house, except the common entrance for the servants, which is kept lock'd; and the private entrance, of which the master keeps the key. They have such a machine made to turn round, as they use in nunneries, which receives any thing they want to give in or out, without seeing one another. At the house of Osman Bey, there is a fine saloon with a lobby before it; the grand room is an oblong square; in the middle is an octagon marble pillar; the room is wainscotted on two sides about eight feet high, in pannels of grey marble, with a border round every pannel of mosaic work; the end at which one enters, and the side where the windows are, not being finish'd in this manner; the sofa extends all round the room, and the whole is furnish'd with the richest velvet cushions, and the floor cover'd with fine carpets. I saw another magnificent house, of a much older date than this; it is said to have been built by Sultan Nasir Iben Calahoun, or Caloun, who was the seventh King of Egypt of the Mamalukes, call'd Baharites, and lived about the year one thousand two hundred and seventy-nine. The house is built round a small court, in which there are several large apartments. The entrance to the grand apartment is by a fine old door, something in the Gothic taste; there is one thing very particular, a sort of double pillars on each side of the door, cut out of one stone, work'd so as to appear as if two pillars were bent and link'd together, like a chain, which will be better understood by the draught in the thirteenth plate, mark'd B. The magnificent saloon is in the figure of a Greek cross, with a cupola in the middle; it is wainscotted for ten feet high, in a very costly manner; round at top, about two feet deep, are Arabic inscriptions; then for about two feet more, are works of mother of pearl, and fine marbles, in the figure of small arches. Below this it is all done in pannels, which have a border round of mosaic work in mother of pearl, and blue smalt, or a sort of glass that is not transparent; in some the middle part is of the finest marbles, in others all of mosaic work. I went to

People of
Cairo.

see the manner of hatching chickens in ovens, and the method they take to make *sal armoniac*, which I shall particularly describe in another place. Those seem much to exceed as to the number of people in Cairo, who compute that there are two millions, tho' it is positively affirm'd that seven thousand have died in one day of the plague; in which they say they can make an exact computation, from the number of biers that are let to carry out the dead. There is a great mixture of people in Cairo, the city being composed of original Egyptians, among whom are the Copti Christians; of Arabians; of the people of Barbary, and the western parts of Africa; of the Berberines of the parts of Nubia, a great number of their men coming here to offer themselves as servants. They are a Molotto race; have a sort of government among themselves, those of such a part of the country chusing a Sheik or head, who takes care of all new comers to recommend them to places, to supply them with money when they are out of service, or sick, for which they have a common purse; and when they are able, they faithfully return what was disbursed on them. There are likewise some of the Turcoman race, such as are sent from Constantinople to fill some places, and such as the Pashas bring with them, and chance to settle here; but it is probable that the greater part of the people of Cairo are of the Mamaluke race, descended from those slaves mostly of Georgia and parts about it, who have since the Mamaluke establishment, come into the government, and into most of their offices, and continue to do so by a constant fresh supply to this day; of which I shall have occasion to say more under the government of Egypt. There are likewise in Cairo some Greeks, a few Armenians, and many Jews. Of the Europeans, there are settled here only the French, English, and some Italians from Venice and Leghorn. The Franciscans dependant on the convent at Jerusalem, have a large new-built monastery, which was pull'd down once or twice by the mob, whilst they were building it, before they could satisfy the great people, who wanted presents; and it cost them great sums of money, not only for the building, but to make all the great men their friends. The superior here is call'd the vice-prefect of Egypt, the guardian of Jerusalem having the title of prefect. There is another convent of Franciscans, who are sent missionaries from Rome with a superior, who is call'd also the prefect of Egypt, and commands three convents they have in upper Egypt. These live on a small allowance they have from Rome, and on the charity of their disciples; they are under the protection of the English, who are ready in these countries, to protect all Christians: The other Franciscans, a convent of Capuchines, and another of Jesuits, are under the protection of the French. When any of the English happen to die in any parts of the Levant, they are buried with the Greeks, and according to the ceremonies of their church, where there is no English chaplain. The European merchants settled here, considering how much they are confined, live agreeably enough among themselves; are generally sociable with those of their own nation; and in a plentiful country, they do not want whatever may make life pass agreeably. The morning being spent in business, the remainder of the day is often passed in riding out to the fields and gardens to the north of Cairo, where for a mile out of town, there is little danger; sometimes the whole day is spent in diversions that way; and they have a relaxation from business

business both on the Christian and Jewish sabbath, as the Jews transact a great part of their affairs. When the Nile is high, and little business is done, they spend their time in the houses they have at old Cairo and Gize; so that strangers pass their time as agreeably as the circumstances of the place will admit, the gentlemen here shewing them all manner of civility, especially such as come out of curiosity, who never fail to meet with a kind reception in their houses, which they easily oblige them to make their home, as it is very difficult to be otherwise accommodated here.

The great trade of this place is an import of broad clothes, tin, and lead, an export of coffee, senna, saffron, for dying, flax, and several drugs which come mostly from Persia; they also import raw silk from Asia, and manufacture it chiefly into sattins, and some silks in imitation of those of India; and at some places near, they have manufactures of coarse linnen. They also make sugar of the growth of the country, which is neither cheap nor fine, except a small quantity, very fine, for the use of the Grand Signior; but as it is very dear, so it is not commonly to be met with for sale. They have some manufactures in great perfection, as making Turkish stirrups, and all furniture for horses; and I observed the bars both of iron and brass they make chequerwise to put before their windows, were of very good workmanship, tho' I imagined they were mostly of the time of the Mamalukes. They make lattices for windows of turn'd work, in wood, in a very curious and beautiful manner. About Menoufieh also in Delta, they make that fine matting of dyed rushes, which is sent not only all over the Turkish empire, but also to most parts of Europe. They work also very well at the silver trade, as in most parts of Turkey, for ornaments for their women and horses, which is generally carried on every where by the Christians. The conveniency of water carriage makes Cairo a place of great trade, for there are few arts in any tolerable perfection higher up, or indeed in any other part of Egypt, so that all the country, up the Nile at least, is supplied with most things from the great city; and as there is little credit among the Turks, and it is very rare they trust one another to negotiate any business by bills, or risque their money in the hands of any one; this always occasions a great conflux of people to Grand Cairo; so that probably near a quarter of the souls in the city not being fix'd inhabitants, and as they are not afraid of the plague, but come to the city notwithstanding the infection, so it may be supposed that a great number of the people that die of that distemper, are those who come every day to Cairo about their affairs.

Trade to
Cairo.

CHAP. V.

OF MEMPHIS, and the Pyramids near CAIRO.

IT is very extraordinary that the situation of Memphis should not be well known, which was so great and famous a city, and for so long a time the capital of Egypt; but as many of the best materials of it might be carried to Alexandria; and afterwards when such large cities were built near

Memphis

near it, as Cairo, and those about it, it is no wonder that all the materials should be carried away to places so near and so well frequented; and the city being in this manner levelled, and the Nile overflowing the old ruins, it may be easily accounted for, how every thing has been buried or cover'd over, as if no such place had ever been. There are two distances mention'd by Strabo^b, in order to fix the situation of Memphis; he says it was about eleven miles from Delta, and five from the height on which the pyramids were built, which appear to be the pyramids of Gize. Diodorus says that it was fifteen miles from the pyramids, which seems to be a mistake. Strabo speaks also of Memphis as near Babylon, so that probably it was situated on the Nile, about the middle, between the pyramids of Gize and Sacara, so that I conjecture this city was about Mocanan and Metrahenny, which are in the road from Cairo to Faiume, on the west side of the Nile, and rather nearer to the pyramids of Sacara, than to those of Gize; for at Mocanan I saw some heaps of rubbish, but much greater about Metrahenny, and a great number of grottos cut in the opposite hills on the east side of the river, which might be the sepulchres of the common people of Memphis, as those on the western hills were probably, for the most part, the burial places of their Deities, their Kings, their great people, and their descendants. I observed also a large bank to the south of Metrahenny, running towards Sacara, which may be the rampart mention'd by Diodorus Siculusⁱ, as a defence to the city, not only against the overflowing of the Nile, but also against an enemy; and therefore must be different from that mention'd by Herodotus, as twelve miles and a half south of Memphis, by which the course of the river was turn'd, and consequently at that distance, could not well be said to be a defence to the city. Pliny is still more plain, and says that the pyramids were between Memphis and Delta, not four miles from the river, and six from Memphis*, which fixes this city about the place I mention.

There is another circumstance in the situation of this city, that there were large lakes^k to the north and west of it, both as a defence, and probably also to supply some part of the city with water; and I saw several such lakes to the north and west of Metrahenny. It is also very remarkable that Menes the first King of Egypt, according to Herodotus, turn'd the course of the Nile, which run under the western hills, and made it pass in the middle between them and the eastern hills, and built the city where the river first run; it is not improbable that Calig Al-Heram, that is the canal of the pyramids, and the western canal, some miles be-

^b Ἡ Μίμφις αὐτὴ τὸ βασίλειον τῶν Ἀιγυπτίων ἔστι γὰρ ἀπὸ τοῦ Δέλτα τρεῖς χεῖρας εἰς αὐτὴν — Πόλις δ' ἐστὶ μεγάλη τε καὶ ἱκανὴ, διενέτω μετὰ Ἀλεξάνδρειαν, μεγάλων ἀνδρῶν καθάπερ καὶ τῶν ἐκείνῃ συνακτινέων πρόκειται δι' ἣν λίμνην τῆς πόλεως καὶ τῶν βασιλείων, ἃ νῦν μὴν κατέπαυσαν, καὶ ἔστιν ἱερὸν. Ἰδρυταὶ δ' εἰσὶν ὕψους καθέκαστα μέχρι τοῦ κατωῦς τῆς πόλεως ἰσάμενοι ἐν ἀπείρῳ δ' ἄλλοι αὐτῇ καὶ λίμναι. Τετρασέκαστα δ' ἀπὸ τῆς πόλεως σταδίους προελθόντι, ὁρᾷ τις ὄρεος εἶναι, ἐφ' ᾧ πολλὰ μὲν πυράμεις εἰσι τάφοι τῶν βασιλέων. Strabo l. 17. p. 807, 808.

ⁱ Ρίοντι γὰρ τῷ Νείλῳ περὶ τὴν πόλιν, καὶ κατὰ τὰς ἀναβάσεις ἐπικλύζοντες, ἀπὸ μὲν τοῦ ἰσχυροῦς προβάλλει χεῖρα παμμίγιστος πρὸς μὲν τὴν πληρώσειν τοῦ πόλεως

προβλήματος, πρὸς δὲ τὰς ἀπὸ τῆς γῆς πολέμους, ἀκροπόλιν ἔχον τάξιν ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὄρεσι λίμνην μεγάλην καὶ βαθεῖαν, ἣ τὸ σφοδρὸν τοῦ ποταμοῦ διχασμένη, καὶ πάντα τὸν περὶ τὴν πόλιν τόπον πληρῶσα, ὥστε τὸ χεῖμα κατεκλύειν θάλασσαν ἰστίαν τὴν ἐγγυρότητα. Diodorus l. 1. p. 46.

* See quotation r. on the pyramids.

^k Ἐστὶ γὰρ καὶ ἡ Μίμφις ἐν τῷ γένει τῆς Ἀιγύπτου, ἔξωθεν δὲ αὐτῆς περιεσφύζαν λίμνην ἐκ τοῦ πόλεως πρὸς βερίην τε καὶ ἰσπίρην τὸ γὰρ πρὸς τὴν καὶ αὐτὴν ὁ Νεῖλος ἀπέχεται τὸ τοιοῦτον, τῇ Ἡφαίστῳ τὸ ἱερὸν ἰδρυσασθαι ἐν αὐτῇ ἐν μέγα τε καὶ ἀξιοφειγνέταται. Herodotus l. ii. c. 99. See note i.

RESERVATIONS

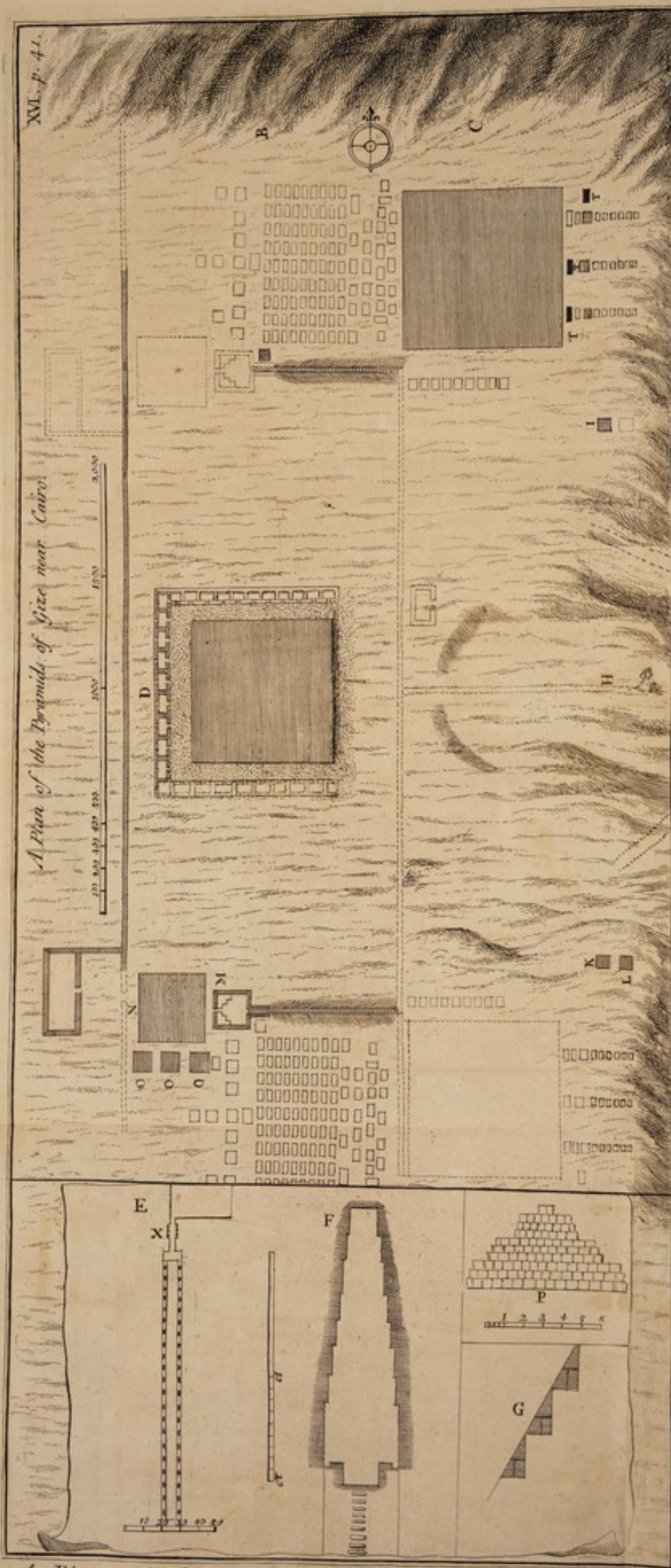
The above is a copy of the report of the
Committee on the subject of the
proposed amendment to the
constitution of the Society, as
submitted to the Executive Committee
on the 10th inst. The Committee
has the honor to acknowledge the
receipt of the same, and to express
its appreciation of the interest
and care which the Committee
has bestowed upon the subject.
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A Plan of the Pyramids of Gize near Cairo.



A Plan and Section of the Gallery, in the Great Pyramid.

yond Metrahenny, over which there is a large bridge, and which at present runs under the hills, may at least in some parts, be the remains of the antient bed of the Nile; and from this account we have, the city of Memphis seems to have extended from the old canal to the new one, and some parts of it to have reach'd as far as the hills; for the Serapium¹ is mention'd in a very sandy place, and consequently towards the hills where the Nile does not overflow, for I found the country sandy in some parts for near a mile from the hills. The palace of the Kings also was on high ground, extending down to the lower parts of the city, where there were lakes and groves adjoining to it; and I saw near Sacara a fort of wood of the Acacia tree, this and Dendera being the only places in Egypt where I saw wood grow as without art, and it is possible this wood may be some remains of the antient groves about Memphis. The city being, according to some authors, above eighteen miles round^m, it might very well take up the whole space between the river and the hills, which I take not to be above four or five miles; but what fixes the situation of Memphis to this part, is Pliny's account, who says that the pyramids were between Memphis and the Delta.

This city was famous for the worship of Osiris, under the shape of a living bull they call'd Apis, probably because that animal is so useful in agriculture invented by that King. They had also a famous temple of Vulcan, and another that was dedicated to Venus.

The most remarkable pyramids which are taken notice of by the antients, must, according to this account, have been to the north west of Memphis; they are call'd now the pyramids of Gize, and according to this description of the antients, are towards the brow of the hills; for the low hills extending to the south east, on the west side of the Delta, and near to this place, they here set out for about two miles to the east, and then running south, the pyramids are built towards the north east angleⁿ, the hills being computed to be about one hundred feet high above the plain, and are of such freestone as the pyramids are built with. On examining the pyramids, and taking a view from the top of the great pyramid, I made the plan of them and the sepulchres about them in the sixteenth plate; and it was a considerable time after I left Egypt, that I imagined some regularity might have been design'd, if not on building the first great pyramid, yet at some time after, it may be when they began to build the second; and where I have supplied the plan to make it regular, I either suppose it to be destroy'd, or which is more likely, that it might be laid down as a plan by some King, to be executed by his successors; but as all this is pure conjecture, so every one may judge as he thinks proper. The tombs about the great pyramid are distinguish'd from the small pyramids by their not being shaded. Most of those pyramids are very much ruin'd, and some of them I concluded to be so only from their being square, higher than the tombs, and having ruins about them. These tombs are oblong square solid buildings rais'd two or three feet above the ground; and I saw in some of them holes fill'd up with sand, by which without doubt they descended to the apartments where they deposited the dead.

¹ Εστὶ δὲ ἡ Σεράπιον ἐν ἀμμύδαι τόπῳ σφιδρα, ὡς ὑπ' ἀνέμων θύας ἀμμων ἐνελευσθαι. Strabo l. xvii. p. 807.

^m Τὸν μὲν δὲ περιέχον τῆς πόλεως ὑποῖσι σταδίαι ἑκατὸν ἡ πεντήκοντα. Diodorus l. i. p. 46.

ⁿ See note i.

These might be the sepulchres of the near dependants, or possibly of some of the relations of the Kings, who were buried in the great pyramids; and it may be the relations might be buried under these small pyramids, which might be a distinction not permitted to any others. Those mark'd T. are only holes, being probably tombs they had destroy'd, and dug down to see if they could find any treasures.

Causeway.

As the pyramids are supposed to have been cas'd with a hard stone or marble brought from the mountains of Arabia, of which there are quarries near the Red sea, so it must have been a work of great labour to bring the materials to this place. Herodotus^o observes that they made a causeway of stone five furlongs in length, fifty feet broad, and in some parts forty feet high; tho' this latter seems to be a mistake, unless any bridge of that height in the way may justify our author's expression, who adds that it was made of polish'd stones that were adorn'd with the figures of beasts, which might be only in some particular parts. This he thinks was a work not much inferior to that of building the pyramids. The stones might be convey'd by the canal that runs about two miles north of the pyramids, and from thence part of the way by this extraordinary causeway; for at this time there is a causeway from that part, extending about a thousand yards in length, and twenty feet wide, built of hewn stone; the length of it agreeing so well with the account of Herodotus, is a strong confirmation that this causeway has been kept up ever since, tho' some of the materials of it may have been changed, all being now built with freestone. It is strengthened on each side with semicircular buttresses, about fourteen feet diameter, and thirty feet apart; there are sixty-one of these buttresses, beginning from the north: Sixty feet further it turns to the west for a little way, then there is a bridge of about twelve arches, twenty feet wide, built on peers that are ten feet wide. Above one hundred yards further, there is such another bridge, beyond which the causeway continues about one hundred yards to the south, ending about a mile from the pyramids, where the ground is higher. The country over which the causeway is built being low, and the water lying on it a great while, seems to be the reason for building this causeway at first, and continuing to keep it in repair. Opposite to it, if I am not mistaken, there is an easy ascent up for the carriage of the stone, as mark'd in the plan at B. The hill to the east of this, on the north side, is very steep, and it is with the greatest difficulty one ascends by the way C. that leads up opposite to the great pyramid A. which is at the north east angle of the hill B. Herodotus says it was built by Cheops, King of Egypt; Diodorus calls him Chemmis or Chembes. The former^p says it was eight hundred Greek feet square, the latter^q seven hundred, Strabo^r less than

^o Χρῆται δὲ ἐκτίθενται τελευτήσαντες τῇ λαῇ δίκαια μὲν ἔστιν αὐτῶν, καὶ ἡ οὐδὲν τὰς λίθους τῶν ἰδίων ἐργον ἔχον ἐν δὲ πολλῇ τῇ ἰσχυρίᾳ τῆς ἀνθρώπων, ὥς ἡμῶν δοκεῖν τῆς μὲν γὰρ μῆκος ἐστὶ πέντε σταδίων· ὅπως δὲ, δίκαια ὄργανον ὅπως δὲ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτῇ ἰσχυρίᾳ, ὅπως δὲ τὰ δίκαια ἔστιν ἰσχυρίᾳ, ἢ τῶν ἐπὶ τῇ λόφῳ, ἐπ' ἣ ἔστιν αὐτῶν ἀνθρώπων τῶν ὑπὸ γῆν ἐκκεκμημένων τὰς ἰσχυρίᾳ δίκαια ἰσχυρίᾳ ἐν ἑαυτῇ, διότι γὰρ τὰ Νάϊα ἰσχυρίᾳ. Herodotus ii. c. 124.

^p Ἐστὶ παλαιὰ μίτων ἑκατὸν ὅπως πλῆθος, ἰσχυρίᾳ πλῆθος ἢ ὅπως ἑκατὸν. Herodotus i. ii. c. 125.

^q Τὴν ἐπὶ τῆς βάσεως πλῆθος ἰσχυρίᾳ ἔχει πλῆθος ἰσχυρίᾳ, τὸ δὲ ὅπως ἔχει πλῆθος τῶν δὲ πλῆθος συνιστάται δὲ ἐκ τῆς κατ' ὀλίγον λαμβάνοντα μίχρα τῆς κορυφῆς, ἰσχυρίᾳ πλῆθος πᾶσι περὶ ἑξ. Diodorus l. i. p. 57.

^r Τῶν δὲ ἀξιολογοῦν, τὰς δὲ δύο τῶν ἢ ἐν τοῖς ἰσχυρίᾳ διαμέτραι κατασκευασμέναι· αὐτὰ γὰρ σταδία τὸ ὅπως, τελευτῶνται τῇ ἀντιμέτῃ τῆς πλῆθος ἰσχυρίᾳ μίχρα τῆς κορυφῆς τὸ ὅπως ἔχει μίχρα δὲ ἢ ἰσχυρίᾳ τῆς ἰσχυρίᾳ ἐπὶ μίχρα· ἔχει δὲ ἐν ὅπως μίχρα πᾶσι τῶν πλῆθος λίθων ἐκκεκμημένων ἀνθρώπων δὲ ἐκκεκμημένων ἐπὶ σταδία μίχρα τῆς δίκαια· αὐτὰ μὲν ἢ ἐκκεκμημένων αὐτῶν ἐπὶ τῇ κορυφῇ ἰσχυρίᾳ. Strabo l. 17. p. 808.

fix hundred, and Greaves measuring it very exactly, found it to be fix hundred ninety-three English feet; so that the area takes up a little more than eleven acres. The perpendicular height he found to be four hundred ninety-nine feet, the inclined plain being equal to its basis, the angles and base making an equilateral triangle. Greaves found the measure at top thirteen feet, Diodorus says it was nine feet, those who have made it more are not to be credited, and it is possible that one tier of stone may have been taken away. There are on the top nine stones, two being wanting at the angles, and the two upper steps are not perfect; nor could I see any sign in the middle of a statue having been fix'd there. The upper tiers of stones not being entire, I measured two steps below the top, and it was twenty-six feet on the north side, and thirty on the west; so that either the pyramid is not square, or it inclines with a greater angle to the west and east, than to the north and south. The number of steps have been related very differently; from two hundred and seven, Greaves's number, to two hundred and sixty, the number of Albert Lewenstein; but as Mallet, who also was very exact, counted two hundred and eight, it is probable the number of the steps is two hundred and seven, or eight, tho' I counted them two hundred and twelve. The steps are from two feet and a half to four feet high, not being so high towards the top as at the bottom, and broad in proportion to their height, being placed, as Greaves observes, so as that a line stretched from the bottom to the top, would touch the angle of every step. The method of ascending is by the angle to the north east, in order to keep in a strait line; and when the steps are high, or sometimes one step entirely broke away, they are obliged to look for a convenient place to ascend, where the steps are intire, or a high step is a little moulder'd away, so as to make the ascent more easy. It is thought that this, as well as the other pyramids, was cas'd with a finer stone on the outside, because it is said that not only the mortar has been seen in which the stones were fix'd, but also some pieces of white marble sticking to the mortar, which they suppose were left on their taking away the stone for some other use; and this seems to be intimated by Herodotus, who says that this pyramid was built at first with steps; that being done, they raised the stones (as it must be supposed to case it) by machines from one step to another, not having any longer a greater breadth than a step to fix their machines on, which must have been a great work. In this manner he says they did the upper part first, and so continued it down, finishing the lower part last. * Pliny mentions a very extraordinary thing with regard to these pyramids, and that is, that some men were so very adroit that they could go up to the top of them; which if they were cas'd with such hard smooth stone as they appear to have been, this would incline any one to conclude that this story ought to be look'd on in the same light as many other extravagant things he mentions; for to ascend by the steps could never have been very difficult, and was probably what the workmen did every day. Herodotus speaks of subterraneous apartments under the

* Sitæ sunt in parte Africæ, monte saxeo steriliqve, inter Memphim oppidum et quod appellari diximus Delta, a Nilo minus quatuor millia passuum, a Memphi sex; vico appposito quam vocant Bufiris, in quo sunt assueti scandere illas. — Sed pyramis amplissima ex Arabicis lapidicinis constat; Tre-

centa xvi. hominum millia annis viginti eam construxisse produntur. Tres vero factæ annis sexaginta octo, mensibus quatuor. *Plin. Nat. Hist.* l. lxvi. c. 12.

* See o.

OBSERVATIONS

pyramid, and says that the tomb was in an island made by water brought from the Nile by a canal; from which one would conjecture that the wells I shall mention led to the sepulchre, and that the tomb which is seen in the large room, was design'd for some other person of the royal family.

It may be look'd on as a very extraordinary thing, how the entrance into the pyramid should be found out, which it is said was an enterprize of the Calif Mahomet, who lived in the year eight hundred twenty-seven of the Christian Æra; but without doubt this prince was inform'd of every thing related by antient authors, with regard to these extraordinary buildings, that they were the sepulchres of the Kings of Egypt, and that as Strabo[†] relates, there was in the middle of the pyramids a stone that might be taken out to open a way to the passage that led to the tombs; not that it is probable that they immediately found the place, but having measured out the middle of the pyramid, they might begin and work lower; all below being cover'd with stones and rubbish: They might also get some light by sounding along up the middle of the pyramid, in order to conjecture where the hollow passage might be, or by piercing it in several parts with proper tools.

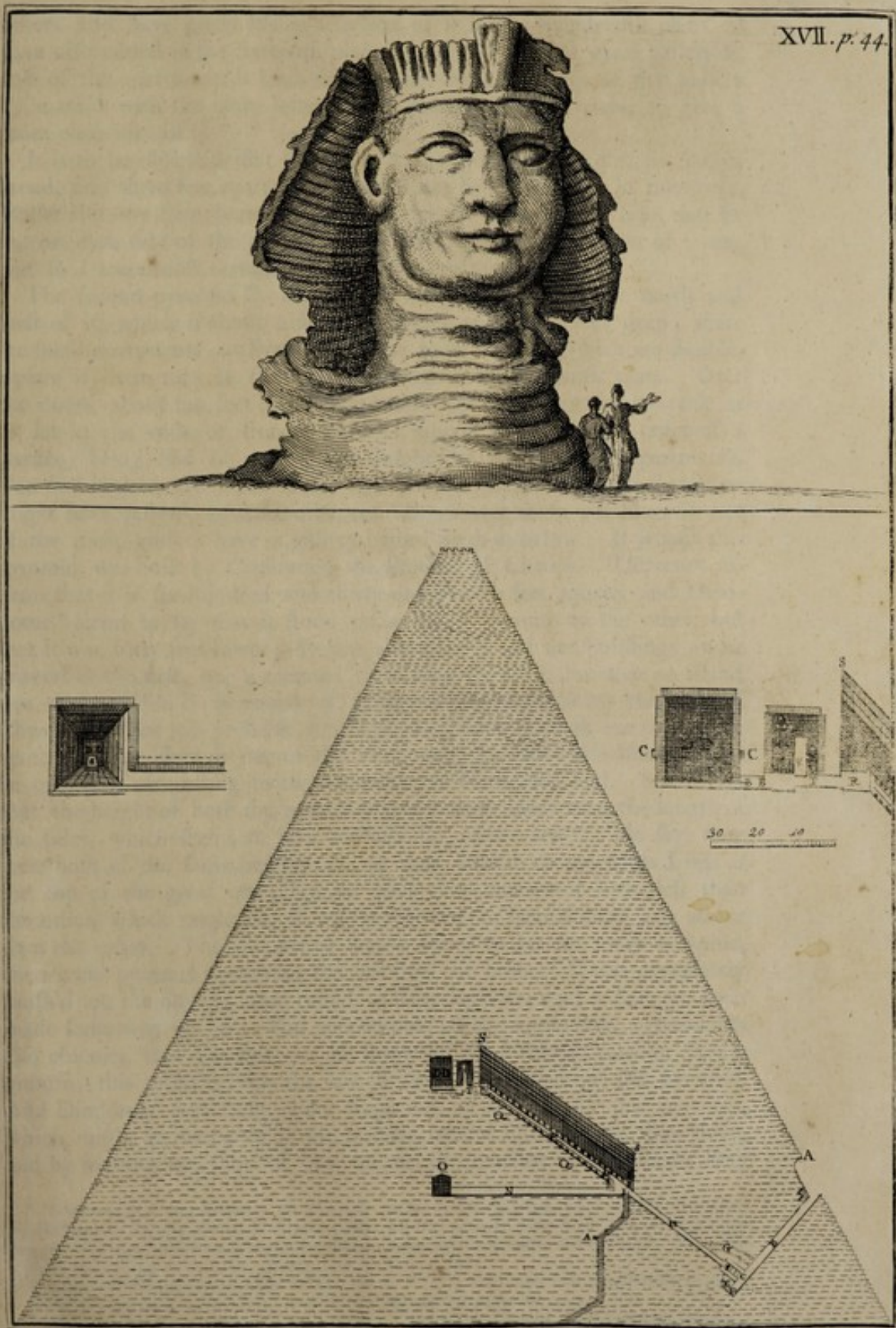
For the particulars of the inside of the pyramid, I refer to Mallet's account, which I have added at the latter end of this volume, and to the measures below[‡] taken from Greaves, as well as my own observations and

[†] See r.

[‡] An account of the measures of the inside of the great pyramid from Greaves G. supplied from Maillet M. Sicard S. and my own observations P. Maillet's and Sicard's measures being French feet.

	Feet.		Inches.	Parts of feet.		Feet.		Inches.	Parts of feet.	
Steps to the entrance	16	00	—	G. P.	Twenty-eight of these holes on each side S.	26	00	—	G.	
Height to it	38	00	—	G.	This gallery high	5	3	—	P.	
Wide and high	3	00	$\frac{1}{4}$	G.	Height of two tiers of stone, to the stone that sets in	00	3	—	P.	
Long	92	6	—	G.	Each stone sets out	2	6	—	P.	
Broken passage G.					The seven tiers that set out, each in depth about					
Long	89	00	—	G.	Landing place R. is of the same width. P.					
Broad	20	00	—	G.	Long	5	6	—	P.	
Height to passage H.	9	00	—	G.	High	10	00	—	G.	
Passage H. wide and high	5	00	—	G.	Passage T. long	8	00	—	P.	
Long	110	00	—	G.	Wide	4	00	—	P.	
Landing place L. long	15	00	—	G.	High	4	00	—	P.	
Passage N. wide and high	3	3	—	M.	Second room Y. wide	4	6	—	P.	
Long	110	00	—	G.	Long	6	9	—	P.	
Room O. long	17	6	—	M.	Next passage B B.					
Broad	15	10	—	M.	Wide	4	00	—	P.	
Walls high to the slope	11	3	—	S.	Long	8	3	—	P.	
Length of the slope	10	00	—	S.	Great room long	34	00	$\frac{1}{4}$	G.	
Diameter of well, above	3	00	—	G.	Wide	17	00	$\frac{1}{4}$	G.	
Ascent into the gallery at M. about	12	00	—	M.	High	19	6	—	G.	
Middle passage broad at M.	3	00	$\frac{1}{4}$		Nine stones cover the room.					
Benches high at Q.	1	00	$\frac{1}{4}$		The two next the walls wide	2	00	—	M.	
Wide	1	00	$\frac{1}{4}$		The rest wide	4	00	—	M.	
Whole breadth of gall. P.	6	00	$\frac{1}{4}$	G.	Six tiers of stone compose the sides, being all of an equal breadth.					
Holes for the feat at Q.					The tomb long	7	3	$\frac{1}{4}$	G.	
Long	1	1	—	P.	Wide	3	3	$\frac{1}{4}$	G.	
Broad	00	7	—	P.	Deep	3	3	$\frac{1}{4}$	G.	
Deep	00	6	—	S.	Long within	6	00	$\frac{1}{4}$	G.	
Distance from one another	3	9	—	P.	Wide within	2	00	$\frac{1}{4}$	G.	
					Deep within	2	00	$\frac{1}{4}$	G.	

others,



A Section of the Great Pyramid, and a View of the Head of the Sphinx.

MA. 7X



MA. 7X

others, and have given Mallet's section of it in the seventeenth plate. I have also added in the sixteenth plate, a plan of the last great gallery E. and of the apartments it leads to, together with a section of that gallery F. mark'd with the same letters as the great section, in order to give a more clear idea of it.

It is to be observed that the room X. has pilasters round it six inches broad, and three feet apart, which could not be represented in this scale. Mallet also says that there are but four tier of stones on the sides that set out on each side of the gallery F. tho' Greaves gives an account of seven, and so I am almost certain I number'd them myself.

The second pyramid D. has a fossée cut in the rock to the north and west of it, which is about ninety feet wide, and thirty feet deep; there are small apartments cut from it into the rock, some of which are double, a plan of them may be seen as represented in the sixteenth plate. Over the doors, about ten feet from the ground, are holes cut in the rock as to let in the ends of stones, which I suppose were for the cover of a portico, being laid on pillars that might be before these apartments. Ten feet higher, are holes cut in like manner in the rock; so that they might have design'd to make other apartments over these, cut likewise out of the rock, and to have a gallery before them as below. It is said this pyramid was built by Cephrenes, the brother of Cheops. Thevenot affirms that it is six hundred and thirty-one French feet square, and Herodotus * seems to say that it stood on as much ground as the other, but that it was forty feet lower; he says also that it had not buildings under ground as the first, nor a channel to it from the Nile, but that an island was made within it by means of an aqueduct, in which lay the body of Cheops; so that it is probable a passage was hewn through the rock to an apartment cut likewise out of the solid rock, in which this island might be contrived, according to the account that Herodotus had. Strabo says that the height of both the pyramids was a little more than the length of the sides, which seems to be a mistake for a little less *. He says they were both of the same height, and so they seem'd to me when I was at the top of the great one; but he adds that one was a little less than the other, which might be, if we suppose one to have a more easy ascent than the other. The account of Strabo seems to be the more probable, the second pyramid appearing steeper than the other. It was completely finish'd on the outside, tho' ruin'd in several places; and a hole has been made some way up, as to find an entrance on the north side. Herodotus also observes, that the first tier of stone was of Æthiopic marble, that is granite; this probably was the lowest tier, or the base of the pyramid. And Diodorus * says there were steps cut in the side of this pyramid, which might be contrived in the middle, by not filling up the steps there, and by making two steps of one, as was the practice in the ascents they

* Τελυτέρας αὐτῆς διὰ τὴν ἐκδομὴν τὴν βασιλικὴν τὸν ἀδελφεὸν αὐτῆς Χιφρὸν. ἢ τὸν δὲ τῷ αὐτῷ τρέψῃ διακροῦσθαι τῇ ἐτήρῃ τὰ τε ἄλλα, ἢ πνευματίζουσαν, ἐς μὴν τὰ ἱεῖρα μίτρα καὶ ἀνέκασα. ταῦτα γὰρ ὡς ἂν ἐκ τῆς ἐκδομῆς αὐτῆς ἔτι γὰρ ὑπερὶ ἀκρόπολιν ὑπὸ γῆν, ἔτι τῆς Νύκτος διαρροὴ ἔκειτο αὐτῇ, ὥστε ἐς τὴν ἐτήρην, ῥίπον διὰ τὴν ἐκδομὴν δὲ αὐτῆς ἔκκειτο, ὥστε ἐκδομὴν ἐν τῇ αὐτῇ λέγουσι καὶ Χιόπα. ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Ἀιθιοπικῆς ποικίλης, τεσσαρεσκαίω-

πένδρας ὑποδείμας τῆς ἐτήρης, τὸ αὐτὸ μίτριον ἐκδομῆς τῆς μεγάλης ἐκδομῆς. ἐκδομῆς δὲ ἐπὶ λίθου τῆς αὐτῆς ἀμφότεραι, μάλιστα ἐς ἑκατὸν πένδρας ὑψηλῆς. Herodotus l. ii. c. 127.

* This is an error that might easily be made, by putting μέγαν for μέαν.

* Ἀνάβασιν δ' ἔχει διὰ μίαν τῶν πλεονεῶν ἐγκυκλολαμμένην. Diodorus l. i. p. 58.

made in the antient theatres. According to my observations, the casing of this pyramid did not project beyond the angle of the steps, as it did in those beyond Sacara, but was executed as represented in the sixteenth plate. I observed that on the north and east sides, the upper part of the pyramid was entire for forty or fifty feet down from the top, as I conjectured, and the stone seem'd to set further out for near a hundred feet from the top than it does below, which I could not account for.

Towards the south east corner of this pyramid, there are some grottos cut in the rock, and adorn'd with hieroglyphics; and to the east of it there are remains of walls, which probably may be what a certain author calls a temple, before the second pyramid; there being more visible remains before the third pyramid, which seem to be the ruins of a temple.

Sphinx.

Directly in the front of the second pyramid, about a quarter of a mile to the east of it, is the famous sphynx H. about half a quarter of a mile from the water when the Nile overflows, being on much lower ground than the pyramids. Here seems to have been the grand way up to these magnificent structures; the other I mention'd having been probably made for the conveniency of carrying the stone up to the great pyramid.

The rock seems to have been dug away all round the sphynx for a great way, and the stone was doubtless employ'd in building the pyramids, the sphynx being cut out of the solid rock; for what has been taken by some to be joinings of the stone, is only veins in the rock. This extraordinary monument is said to have been the sepulchre of Amasis, tho' I think it is mention'd by none of the antient authors, except Pliny*. I found by the quadrant that it is about twenty-seven feet high, the neck and head only being above ground; the lower part of the neck, or the beginning of the breast is thirty-three feet wide, and it is twenty feet from the fore part of the neck to the back, and thence to the hole in the back it is seventy-five feet, the hole being five feet long, from which to the tail, if I mistake not, it is thirty feet; which something exceeds Pliny's account, who says that it is a hundred and thirteen feet long. The sand is risen up in such a manner that the top of the back only is seen; some persons have lately got to the top of the head, where they found a hole, which probably served for the arts of the priests in uttering oracles; as that in the back might be to descend to the apartments beneath.

A little to the west north west of the sphynx is a small ruin'd pyramid F. as I concluded it to be; a way had been open'd into it, but every thing now is almost ruin'd. I saw in it two handsome high door places opposite to one another, the space between them being only five feet; over them are hieroglyphics, among which I saw the Ibis and stags. Opposite to this pyramid, on the other side of the valley to the south, is such another K. which seem'd to have been built with steps, and east of

* Ante has est sphynx, vel magis miranda, quasi sylvestre numen accolentium. Amasin regem putant in ea conditum, et volunt investam videri. Est autem saxo naturali elaborata et lubrica. Capitis monstri ambitus per frontem centum duos pedes colligit, longitudo pedum cxiiii. est, altitudo a ventre ad summum apicem in capite Lxiiii. *Plin. Nat. Hist. l. xxxvi. c. 12.*

My account makes the sphynx one hundred and thirty feet long, that is about seventeen feet more than Pliny. He says it was sixty-three feet high, probably taking in a plinth that might be cut out under it; so that about thirty-six feet must be buried in the sand.

it is another L. erected on a foundation of rock, fifteen feet high ; it seem'd to have been built up higher only with a thick wall about a hundred and fifty feet square. The first of these pyramids, from the description of Herodotus ³, seems to be that which he imagined was built by the daughter of Cheops, who prostituted herself in obedience to her father. The grand way up to the second pyramid, as has been observed, seems to have been from the sphynx, and turning there to the right and left, it might join two ways coming from the west : What I took for the foundation of a wall, might be some remains of that to the north ; the way towards the south is a causeway made of great stones eleven paces wide, and leading up to the temple M. which is before the third pyramid N. The stones employ'd in building the temple are six feet broad and deep, which is the thickness of the walls ; and most of them are sixteen or seventeen feet long, and some twenty-two, as is represented in the same plate, the whole building being a hundred and sixty feet deep, and a hundred and eighty in front. To the east of it is the third pyramid N. said to be built by Mycerinus. Herodotus ⁴ speaks of it as three hundred feet square ; I measured it at the top fourteen feet on the north side, and twelve on the east, and counting seventy-eight steps, at one foot nine inches broad, it amounts to about this number of feet. Our author affirms that it was built half way up with Ethiopian marble, that is cas'd with it ; Diodorus mentions fifteen tier, so that computing each tier on the outside to be five feet deep, as I found them, that will amount to seventy-five feet, which answers within six feet of the height, computed at one hundred fifty-six feet, supposing the steps to be two feet high. On this account Strabo says it was as expensive a work as the others ; all round it are remains of the granite it was adorn'd with, which has been pull'd down, and great part of it carried away : I saw however two stones remaining in their places, about five feet deep. To the south of this are three small pyramids O. the two western ones are about eighty-seven feet square ; they are built with three degrees ten feet broad, each of them consisting of three tier of stone four or five feet deep, that set out about a foot, as represented in an upright of one of them O. In the same plate at P. the eastern pyramid is a hundred feet square, being what is commonly call'd the fourth pyramid.

These seem to be the three pyramids mention'd by Diodorus immediately after the third, as built for the wives of the three Kings, the successors of Mycerinus. I cannot but mention a conjecture that has also been

Ἔς τὸ τοῦ δὲ ἰδόνος Χίσπα κακοτήῃ, ὡς τὴν θυγατέρα τὴν ἰουτῇ, χρημάτων δεινόν, κατίστασι ἐπ' ἐκπῆλσιν, προσεῖναι περὶ αὐτῆς ἀργύρου ὅσον δὲ τὴν γὰρ δὴ τῆς γῆς λειπον. τήδε, τὰ τε ὑπὸ τῶ πατρὸς παχθῖσα περὶ αὐτῆς ἰδῆ δὲ τῇ αὐτῇ διακεκρίσθαι μακρύνον καλὰ ληϊσθῶν ἢ τῇ ἐσότηῃ πρὸς αὐτὴν ἰκάσθαι ὅπως αὐτῇ ἴνα λίδιν ἐν τοῖσι ἔργοις ἐνέειναι ἐκ τῶν αὐτῶν λίδιν ἔφασκε τὴν πνευματικὴν οὐκ οὐκ οὐκ οὐκ, τὴν ἐν μίσει τῶν τριῶν ἰσηκῶν, ἔμπροσθεν τῆς μεγάλης πνευματικῆς τῆς τοῦ κῶλον ἔκαστος ἐλκὲς ἢ ἐμίστιν πλεῖστον. Herodotus I. ii. c. 126.

² Περὶ τῆς πόλεως δὲ καὶ ἐστὶν ἀπὸ πλείων τοῦ πολλοῦ ἐλαττωσὺν τῷ πλείοντι, ἰσόμενοι παρὸν καὶ ἀπὸ πλείοντος, καὶ οὐκ ἔχοντες τρυφὴν πλείοντος ἰσότης τὴν ἐπιτηδεύοντες· λιδοὶ δὲ ἐς τὸ ἥμισυ Ἀθιοτικῆς. Herodotus I. ii. c. 134.

Ἀποτέρω δ' ἐστὶν ἐν ᾧ αἱ μύζονες τῆς ἀρετῆς ἢ τῆς
πολυπλασίας τῶν δυνόντων, πολὺ δὲ μύζοντες δαπάνης
κατεσκευασμέναι ἀπὸ γὰρ θεμελίων μίχεται μίαν ἁπλῶς,
μίλαν· οὐδὲν ἐστὶν, εἰ δ' ἔτι τὰς θύλας κατασκευαζέτω
κομίζοντες πρὸβνθιν ἀπὸ τῶν τῆς Αἰθιοπίας ὄρεων, ὅς τῃ
ἐκλήσει δύναι ἐξ δυσκατεργασίας, πολλήν τε πρᾶξιν
μυζέειν παρὰ τῶν. Strabo l. xvii. p. 808.

Πυρροῖα δ' αὖτ' ἐπιβαλόμενα τέλην καί σκυ-
αῖζην, πρότερον ἐτελεύτησεν ἥπερ τὸ ἔργον ἔλαβε συν-
τάκων· τῆς μὲν γὰρ βόσκουσ' ἵκασεν πλεονεχὲς ὑπερῆστο
πλῆθωσ τελευτῶν, τὸς δὲ ταύχους ἐπὶ μὲν πεντακάδικα δόμοις
καί σκυαῖσιν ἐκ μιᾶς αὖτις, τῷ Θηβαϊκῷ παροικησίᾳ.
Diodorus I. 1. p. 58.

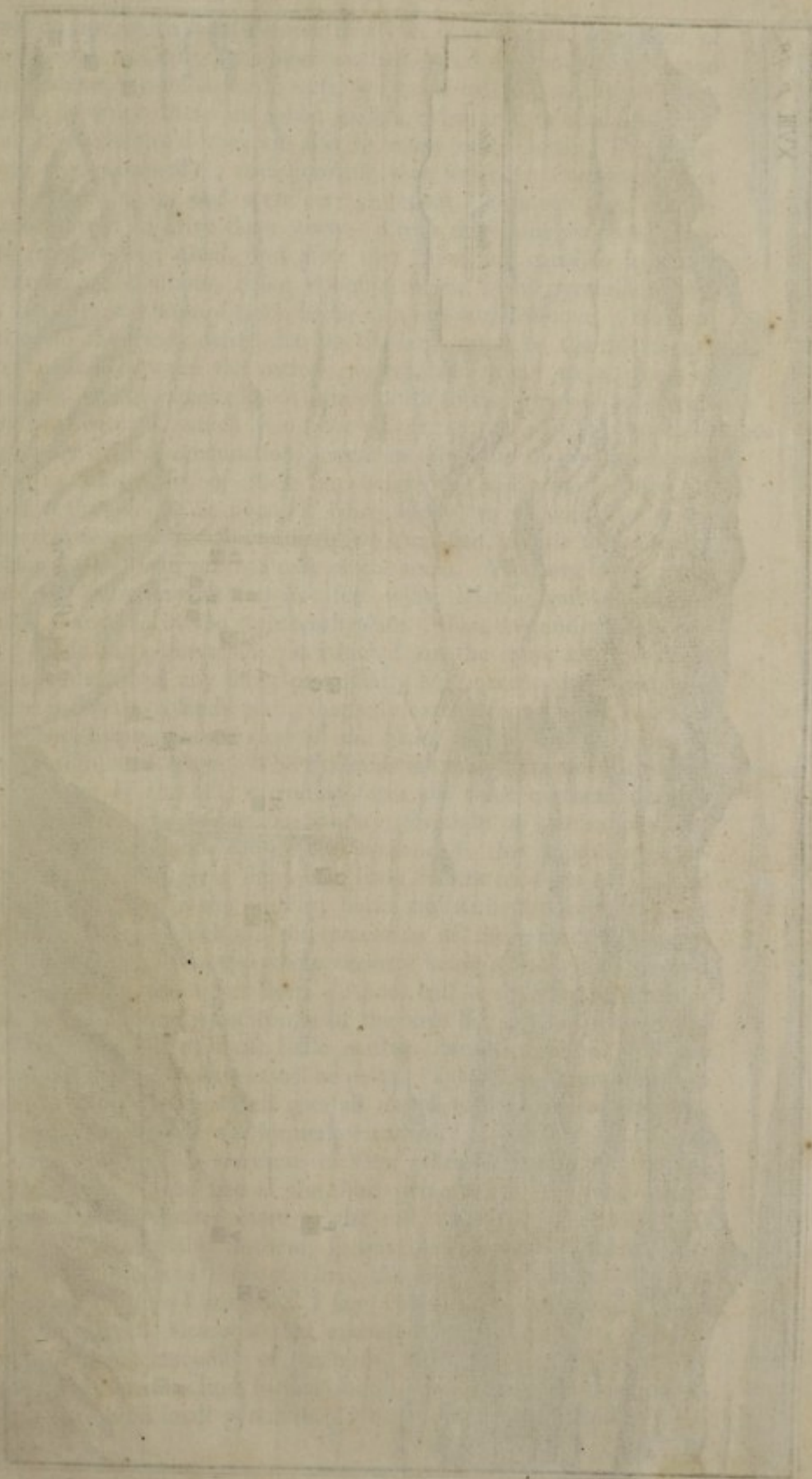
made by others, which will make the labour that was bestow'd on the pyramids much less than is imagined; and that is, that they might take the advantage of building round a hill when they begun a pyramid; and if this is probable, the great pyramid might be built about two rocky hills; the present entrance probably on the top of one, and the grand room which has the tomb in it on the top of the other; and the passage and room under, might be cut out on the side of the hill, tho' at some distance from the outside of it; which is the more probable, if we suppose, as I shall after observe, that the first invention of pyramids might be owing to the casing of small hills with stone. I went twice to these famous monuments, and I enter'd as often into the great pyramid. The first time I was in company with some English and French, and attended by the Caimacam, or governor of Gizeh. They had sent out great plenty of provisions, and I could not but take particular notice of the lesson of hospitality the governor taught them, by distributing about to all the Arabs of the good fare they had brought, even before he had served himself. The second time I went out was with the consul, and most of the English, when we went round by the bridges, and saw a great number of wild fowl all over the waters. We pitch'd a tent in the plain, about half a mile to the north of the pyramids; the people of the neighbouring village came and sat round, and had contrived to take away a garment that belong'd to us, and carried it to their village; but when it was missing, and we threatned to make complaint to their landlord, who was one of the Beys, if they did not go to the village in search of it, and return it, they went off and brought it back. It was this second time that I went alone down to the bottom of the first well in the pyramid, having prepared a lanthorn to let down to the bottom of each well, that I might see how far I had to descend; but none of the Arabs would go down with me. The method of descending is by the holes in the side to set the feet in, which were much broken; so that 'twas very difficult, being obliged to rest much on the arms. I should however have certainly gone down as far as I could, even alone, if I had not been indisposed by a cause so far distant as drinking the waters of Aleppo half a year before; of which I shall have occasion to say more in another place.

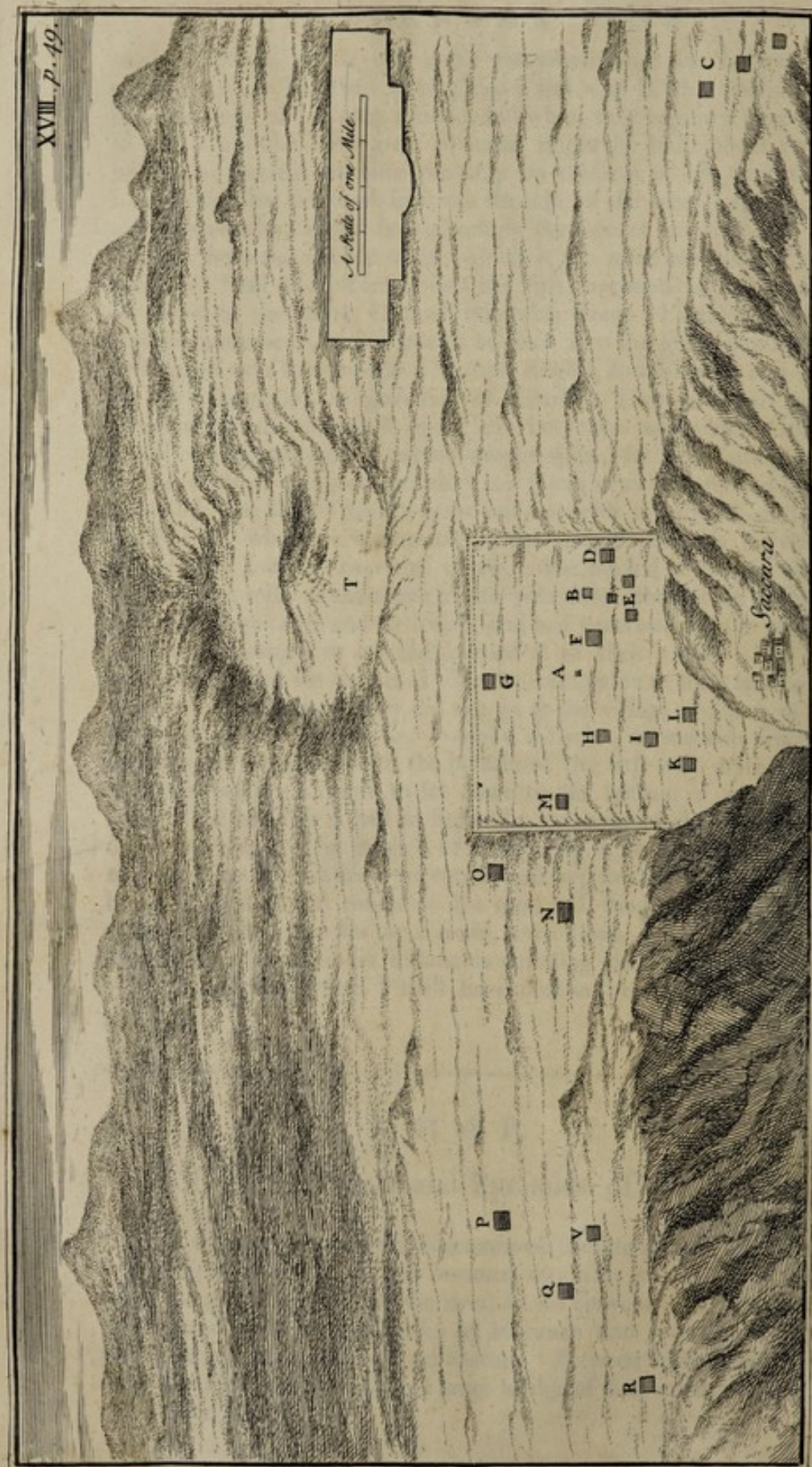
CHAP. VI.

Of the Catacombs and Pyramids of SACCARA.

TH O' the pyramids and catacombs of Saccara are not ten miles from those of Gizeh, yet the common way is to go from Cairo for five miles along the east side of the river, to the convent of St. George, where crossing the Nile, the road passes by Mocanan and Metrahenny; the last place is three or four miles from Saccara. Between Metrahenny and Saccara, I passed over a canal on a large bridge of four arches; this is called the western canal.

卷之四





A Plan of the Pyramids of Saccara, and Dashour.

It was on my return from Faiume that I went to Saccara, going out of the direct road to Cairo, soon after we had passed the sandy deserts; and travelling about five miles north west, we came to Dashour, where there is a cane, in which there are public harlots, who are professed Mahometans, as I was inform'd they are also in many other parts. These women are always unveil'd; and knowing that we were Europeans, they came and stared at us, and were very impudent, inasmuch that my servant was obliged to drive them away. From this place we travelled along by the western canal, and after two miles we came to a village call'd Elmenshieh Dashour, being opposite to the great pyramid to the south; the pyramid built of brick being in a line with Dashour. We soon after came to the sandy desert, having the large canal to the east of us; we after passed between the melon gardens, and came to a wood of Acacia trees, which extends about a mile north to the groves of palm trees that are near Saccara, which is a poor village at the foot of the hills. Having letters of recommendation, I went to the house of the Sheik, who according to custom, set of their fare before us, and promised after he had been at the mosque at noon, it being friday, to go with me to the pyramids that were near. Accordingly we went half a mile to the south, there being a small lake on that part of the town. We came to a causeway made of great stones thirty-five feet wide, leading westward up the hills; it is mark'd S. in the eighteenth plate. This day and the two following I made the observations, in which I am the more exact, as few persons have described any thing particularly here except the catacombs. The ascent is short to a sandy plain, that may extend four or five miles to higher hills. I have given a view of the plain, and a plan of the pyramids in the eighteenth plate. The pyramids are built from north to south along the brow of the hill, extending from the three northern ones C. which are three or four miles from Saccara, for eight or nine miles to the south. About half a mile east of the pyramid F. that appears at a distance to be built with great steps, is a little descent to a sort of a round plain T. with a rising in the middle; bones and skulls are seen almost all over this spot, under which are the catacombs of the mummies, extending near to this pyramid, the whole country being a rocky soil, cover'd over with sand five or six feet deep. About half a mile to the north of the same pyramid, are the catacombs of the birds B. In this part I found about the sands many of those little earthen statues of Osiris, that are cover'd with a sort of green enamel or paint. I saw here several heaps of ruins, and a sort of fosse which goes all round to the south of Saccara; so that probably this place was formerly enclosed.

The three pyramids C. are three or four miles further to the north; they seem to be about the size of the third pyramid of Gize, and are on a height extending rather more to the east than the other hills. As there is nothing remarkable in them, so travellers never go to them. Between these pyramids and those of Gize, the hills retire and make a sort of a semicircle. Here I imagined I saw several ruins, and possibly this might be the part of Memphis that extended up to the desert. To the south east of these catacombs of the birds, I saw the ruin'd pyramid D. about sixty feet square; and further south, some square monuments E. that might have been small pyramids. Near these is the pyramid F. call'd

by the Arabs the pyramid with steps. I omitted to measure it any other-wise than by paces^a, by which I computed the measure to be three hundred feet to the north, and two hundred seventy-five to the east; and I found that most of these pyramids are broader one way than the other. This is a hundred and fifty feet high, consisting of six steps or degrees, eleven feet broad, and twenty-five feet deep in the perpendicular, being, I suppose, thirty-five in the inclined plain on some of the sides, as I find I measured it in some parts; for the front of the degrees is an inclined plain. As it is much ruin'd at the angles, I ascended at the north east angle, and descended by the north west; it measured at top twenty-two feet six inches to the east, and fifty feet six inches to the north, which must be accounted for by its inclining with a different angle one way from what it does the other. The outside casing is of hewn stone, twenty tier to each degree, each tier being one foot three inches deep. The building within is of small thin stones, and the yellow gravelly mortar is six inches thick between them. There are two holes broken in on the south side, as represented in the nineteenth plate at F. On the same side, three quarters of the lower degree is broken away, and on the north side the lowest degree is intirely gone; and on the east side the ground is risen up to the height of the first degree. Near this pyramid I saw many pieces of a sort of red and yellow marble.

The pyramid G. in the eighteenth plate, to the south west, appears round at top; and there are three or four built in the same manner towards the first entrance on the hills from the causeway; one of them H. measured a hundred feet to the east and west, and eighty to the north and south; another I. is of the same dimensions one way, and only ninety feet wide on the east side. This latter has some great stones remaining towards the top, but there are none about the other; this as well as some others, seems to have been fill'd up in the middle with small stones and sand; on each side the entrance are two smaller, K L: These latter do not look like pyramids, but more like hillocks cased with stone; so that it is probable either that the original of pyramids was owing to the casing with stone such raised grounds that they threw up in memory of their dead, or that these hillocks in the northern parts, were a barbarous imitation of pyramids; and as in Syria there are some not very small cased with stone, that at present have castles built on them, it is possible they might first have been made in honour of some great men, and afterwards be converted to another use. Going near two miles to the south, and crossing over a little height which runs from east to west, we came to the imperfect pyramid N. call'd Mustabait-el-Pharaone, or the seat of Pharaoh, on which the Arabs say the Kings of Egypt promulged their laws; it is two hundred seventy-three feet wide to the north, and two hundred and eight to the east; at present it is forty-six feet high, all the steps setting in a foot, except the third from the bottom, which sets in ten feet; it is built of large mouldering stones, full of shells, they are seven feet long, and of the same depth as the steps, that is, four feet six inches; a view

^a Tho' I was guilty of a great omission in not being more exact in these measures, as well as some others, in relation to which I shall always mention in what manner I took the measures, if I was not exact; yet I thought it better to give

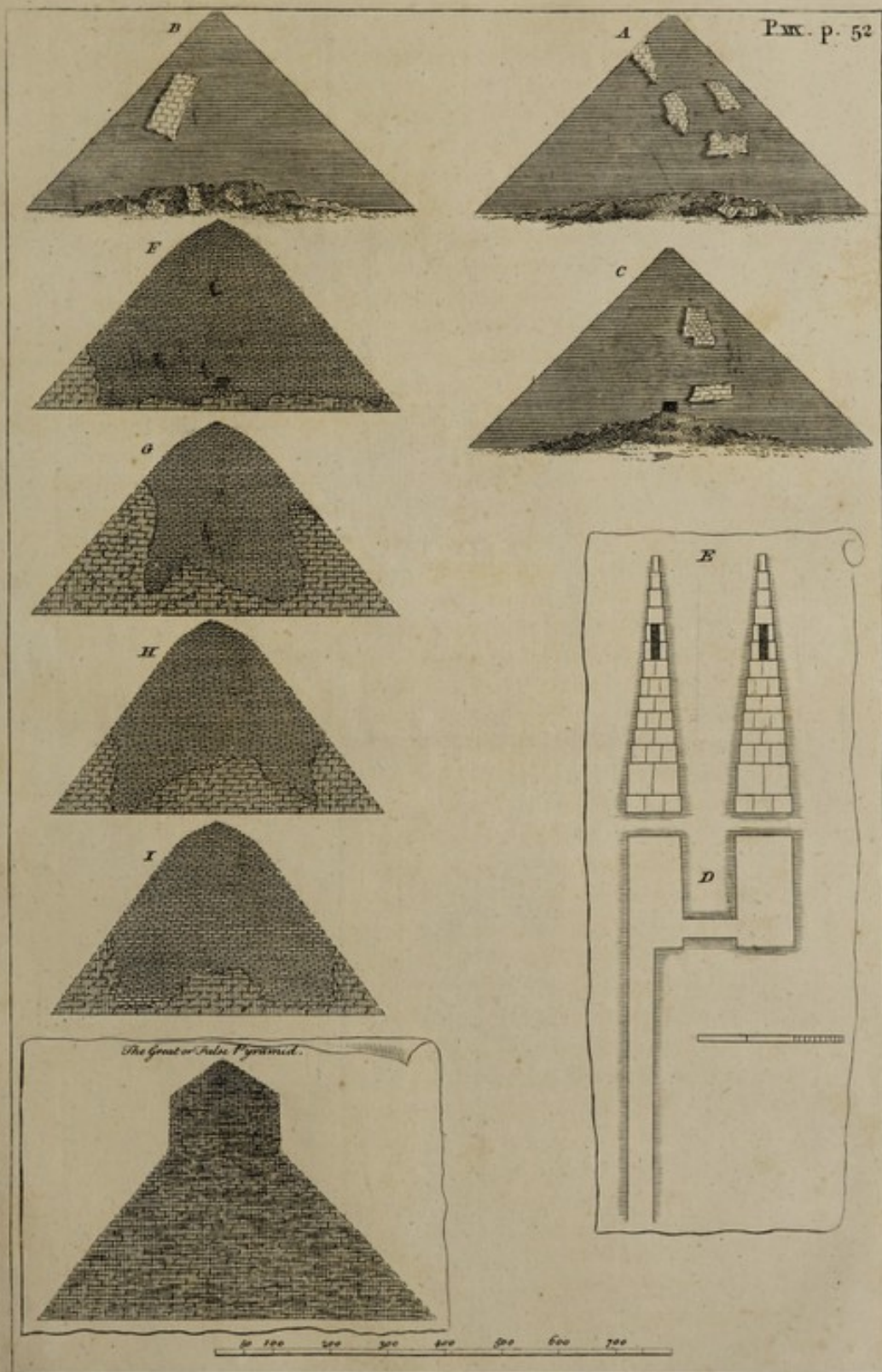
an account of these imperfect observations, in the manner I made them, than to pass them over in silence, that others may be induced hereafter to give a more exact account.

of it may be seen in the nineteenth plate G. To the west north west of it there is a small raised pyramid G. in the eighteenth plate, being about two hundred feet square: Near west of it is the ruin'd pyramid O. From this place we went two miles to the great pyramid P. call'd Il-Herem-Elkebere-El-Barieh, the great pyramid to the north. As there are heaps of stone round the pyramid that has scaled off, and I had no instruments to take the level, so I was obliged to measure the pyramid at a distance, by beginning opposite to the angles, which must be acknowledged not to be so certain; but in this manner I measured seven hundred and ten feet to the north, and six hundred and ninety to the east; but pacing it, the measure came out on the north side only six hundred sixty-two feet and a half, so that possibly there might be some mistake; tho' the north side measured on the top twenty feet, and the east side only fifteen; which inclines me to think that the measure I took is pretty exact, that makes the north side the broader. There are a hundred and fifty-six steps from three to two feet high; the lower steps being about three feet, the others mostly two, and about two feet broad. By the quadrant I found it to be about three hundred forty-five feet high, which would be the height at a middle computation of two feet four inches to each step. The pyramid by the measure at top, seems to incline with a more acute angle to the north and south, than it does to the east and west, where the steps may be broader, so that this pyramid is probably as big as the great one at Gize; for computing the steps to be only two feet broad, tho' I suppose some of them must be more to the east and west, the north side will be six hundred forty-four feet, according to this computation: And a traveller who seems to mean this pyramid, which he calls the pyramid of Rhodope, and the largest of the fifteen this way, probably took his measures by computing the steps, who says it is six hundred forty-two feet square, and three hundred twenty-seven high, and mentions a hundred and forty-eight steps; but as these are French feet, it may bring the measures pretty near to those I have given. The stones of the casing are six feet long, and so project about four feet. These stones I found to be two feet ten inches in the inclined plain, where they were two feet six inches thick.

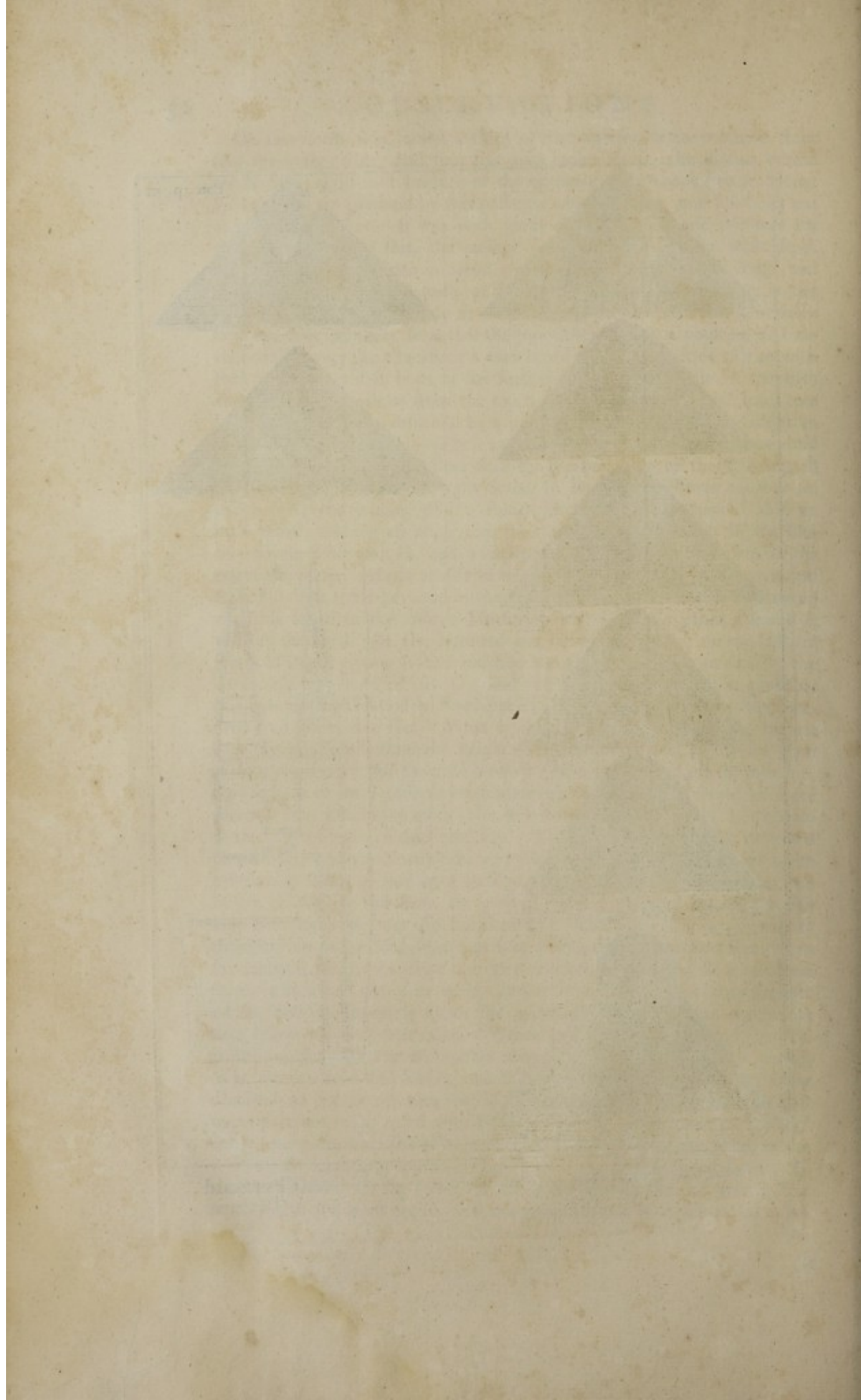
It is to be observed that the steps of the second pyramid of Gize being fill'd up, as represented in the sixteenth plate, that manner of finishing the work was most convenient, as they begun it at top; but as they might after find it more commodious to begin the casing at bottom, this method of laying the stone, so as to project four feet beyond the steps, might be judged a more proper way, both as it made a larger platform to work on, and to raise the materials, and also as the stones laid in this manner would more effectually bind one another.

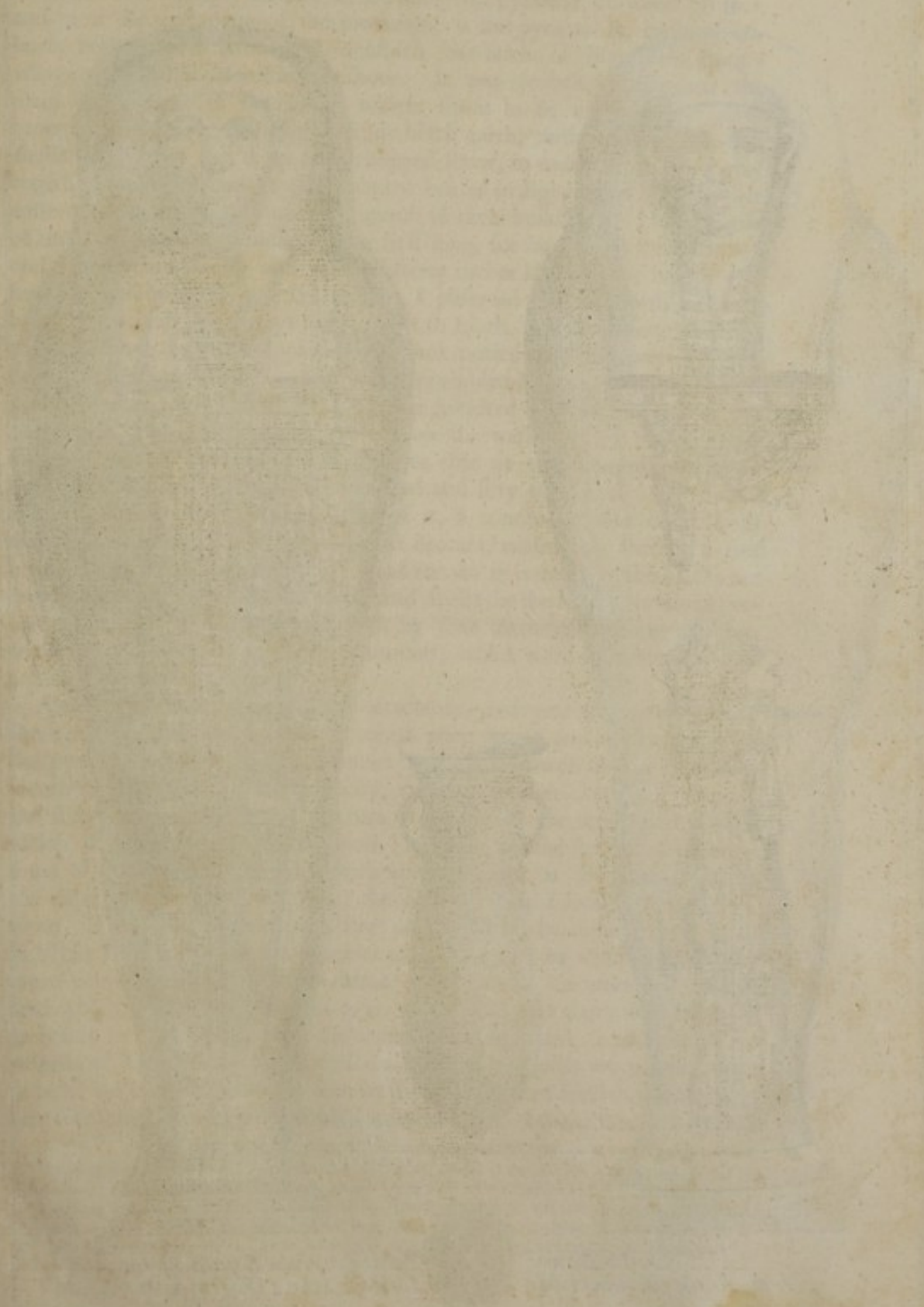
This pyramid is built of the same freestone as the others, but cas'd with a fine hard stone, the outward cover remaining in several parts, as appears in the views in the nineteenth plate. A. is the west side, B. the east, C. the north; the ground is raised much on the north side, and also on the east, but least of all on the west. At some distance to the south and west the ground is hollow, as it is to the north and west of the great pyramid south of it; out of these places, they probably dug the stone to build the pyramids.

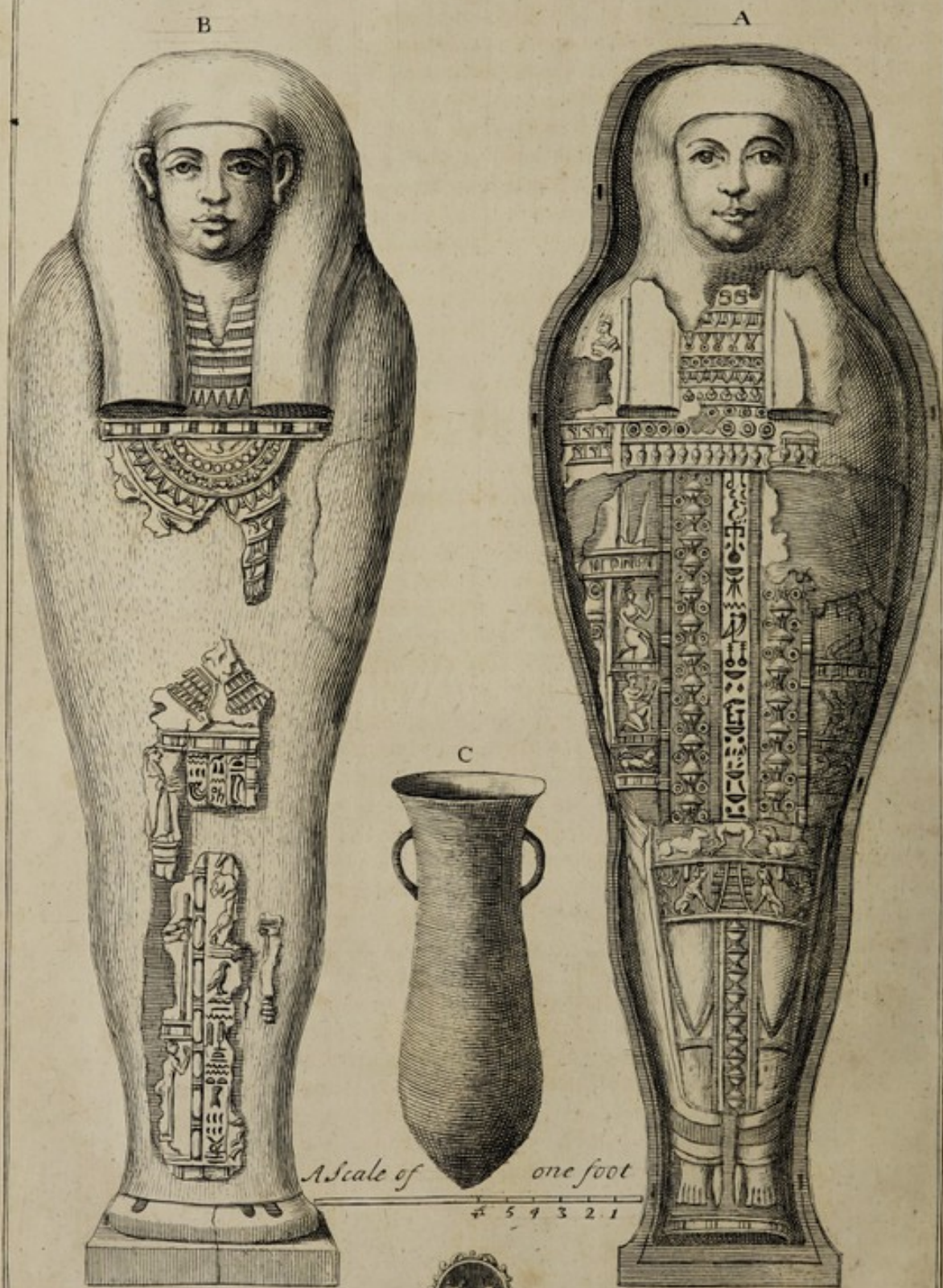
On the north side, about a third of the way up, is an entrance three feet five inches wide, and four feet two inches deep; the stones within are of the height and breadth of the entrance, and about five feet long. I went into the pyramid by this passage, which is steep, and has holes cut as rests for the feet. It was with great difficulty we made our way for the last twenty-five feet, the passage being almost fill'd up with sand. At the end I came into a room twenty-two feet and a half long, and eleven feet ten inches broad; at the height of ten feet six inches, a tier of stones set in on each side five inches, and in the same manner twelve tiers one over another; so as that the top either ends in a point, or as I rather conjecture, it may be about a foot broad: To the west of this room is such another; and in both at the further end, in the middle of the fifth and sixth tiers of stone from the top, is a door, each of which leads to a small room, as I was inform'd by a gentleman who contrived a ladder in order to get up to them. These rooms are of a smooth white stone; and nothing can be imagined finer than the workmanship of them, being all of large stone. There are only seven in length, and three or four in width. At the joining of the stones, there is a little channel half an inch broad, making an angle like the members of a triglyph in the Doric order: The plan D. and a section of them E. may be seen in the twentieth plate. About a mile to the south east is another great pyramid Q. call'd, The great pyramid to the south, (Il-Herem-El-Kieber-El-Koubli) which is less than the other: Measuring it as I did the other, I found it was on the north side five hundred and ninety feet wide, on the east six hundred; and pacing it, the measure on this side came out exactly the same, and on the north six hundred and five feet; so that it is probable this pyramid is six hundred feet square; and the height of it is three hundred and thirty-five feet. What is very particular, it seems to incline with a greater angle from the height of two hundred and eighty feet than it does below; for this pyramid seems to have been cas'd all the way up, and is built of very good hewn stone even within, as I observed in some places where it is broke away; for it is ruin'd in many parts, but not so as that any one can go up to the top. The lower parts are much destroy'd on all sides, and yet it would be very difficult and dangerous to go up to a hole that seems to lead to a passage that is not open, which is at the height of twelve tier from the ground; and I observed that under this hole the stones do not lie horizontally. The outer stones are mostly three feet six inches long, two feet four inches thick, and two feet six in the inclined plain; the steps are two feet broad, and the stones laid on them, which are two feet wide, project beyond the steps four feet six inches, and consequently make the pyramid every way nine feet wider than it was before it was cas'd. Where I observed the pyramid appear'd as built with a different inclination above, the stones seem to have scaled, to be much ruin'd and loose; and I do not think that I could be so far deceived, as not to perceive that the difference was caused only by that upper part not being cas'd with stone as the rest. The lower part is very entire, except towards the bottom, as mark'd in the twentieth plate, where it seems to have been purposely broke, and the stones carried away. F. is the north side, G. the south, H. the west, and I. the east side. The north side is the most entire, and the ground is not so much raised as on the



View of the Pyramids of DASHOUR, & of the Great Pyramid.







A Mummy
To the Right Honourable



Brought from Egypt.
Lord Charles Cavendish.

the other sides. To the east north east of this is a ruin'd pyramid I. about one hundred seventy feet one way, and two hundred and ten another.

About two miles to the east of the last great pyramid, on lower ground, and near the east edge of the mountain, is the pyramid R. built of unburnt brick, call'd Ktoubé-El-Menshiech (the bricks of Menshiech) from a village near call'd Menshiech Dasfour. It was doubtless built near the plain on account of the brick, which seems to be made of the earth brought by the Nile, being of a sandy black earth, with some pebbles and shells in it; it is mix'd up with chopped straw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other eastern parts, which they use very much in their buildings. I found some of these bricks thirteen inches and a half long, six inches and a half broad, and four inches thick; and others fifteen inches long, seven broad, and four inches and three quarters thick. I observed on the north side the bricks were laid lengthways from north to south, but not every where in that direction; however, I particularly took notice that they were not laid so as to bind one another. It is much crumbled and ruin'd; but as it is, I measured it, and found it to be one hundred fifty-seven feet on the north side, and two hundred and ten on the west side, it being much broke away on the east and west sides, for at top it measured forty-three feet by thirty-five; it is a hundred and fifty feet high. By what I could judge from the present shape of it, I concluded that it was built with five degrees, like the pyramid at Saccara, each being about ten feet broad, and thirty deep; so that the ascent to it is easy, as the bricks are crumbled away. As there is gravel and shells in the bricks, it is not probable that this is the pyramid built by that extravagant King Asychis, with the mud that stuck to the plummets, which were often thrown into a lake for that purpose^b.

Another day I went to see the catacombs, and was first conducted to those of the mummies in the eighteenth plate A. to one a little south of the pyramid of steps. The entrance to it is by a well A. in the nineteenth plate, about four feet square, and twenty feet deep, cut through the flaty rock, which has a mixture of talc in it; the upper part is sand, which is often moved by the wind, and fills up the holes. I observed some of these wells were cased with unburnt brick at the top, as far as the depth of the sand, which by the size of them I imagined to be ancient. The usual method of letting people down by ropes is very painful; but I brought with me a ladder made of ropes, by which I descended more conveniently, tho' not without being much incommoded by the sand which falls down from the top. I observed that there were holes on each side to descend by, as in the wells of the pyramid, and those of the cisterns of Alexandria; but they seem here to be mostly wore away, so as to be of no use. The way is then by a passage B. five feet wide and about fifty feet long, which is almost fill'd up with sand. I then came to a passage

Catacombs.

^b Περιβαλίσθαι δὲ βεβλήμενον τῶν τὸν βασιλῆα τὰς πρὸς τὸν ἰωντὴ βασιλῆας γενομένων Ἀργύριον, μετὰ τὸν ποταμὸν λιπιδῶσαι ἐκ πλίνθων περικαλῶν ἐν τῇ γαστρίᾳ ἐν λίθῳ ὑπεκροταμμένα τὰς λέγοντάς ἐστι· ΜΗ ΜΕ ΚΑΤΑΝΟΘΗΣ ΠΡΟΣ ΤΑΣ ΛΙΘΙΝΑΣ ΠΥΡΑΜΙΔΑΣ ΠΡΟΕΧΩ ΓΑΡ ΑΥΤΕΩΝ ΤΟΣΟΥ-

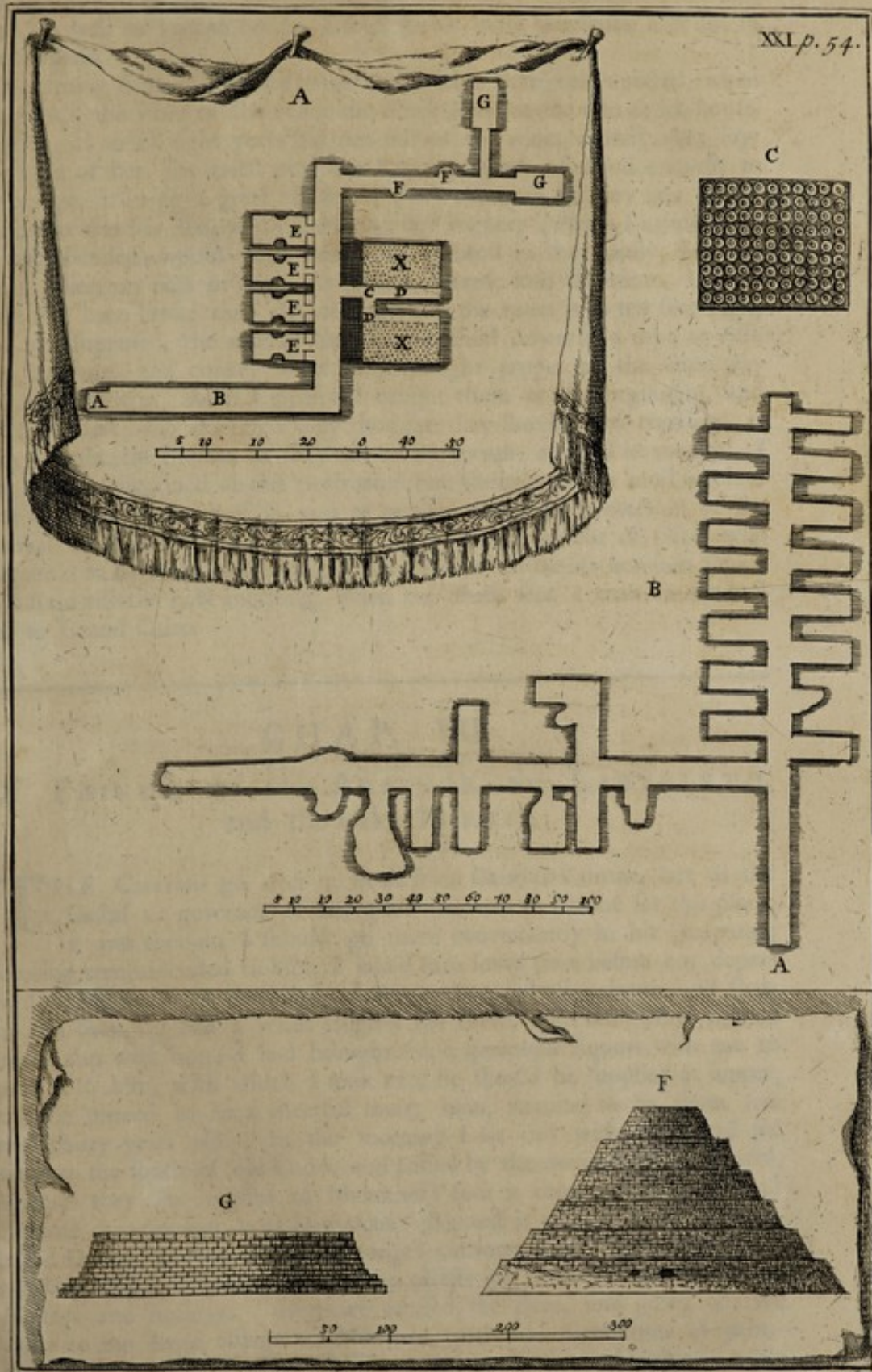
ΤΟΝ, ΟΣΟΝ Ο ΖΕΥΣ ΤΩΝ ΑΛΛΩΝ ΘΕΩΝ· ΚΟΝΤΩ ΓΑΡ ΥΠΟΤΗΠΤΟΝΤΕΣ ΕΣ ΑΙΜΝΗΝ, Ο, ΤΙ ΠΡΟΕΧΟΙΤΟ ΤΟΥ ΠΗΛΟΥ ΤΩ ΚΟΝΤΩ, ΤΟΥΤΟ ΣΤΑΛΕΓΟΝΤΕΣ, ΠΑΙΝΘΟΥΣ ΕΙΡΥΣΑΝ ΚΑΙ ΜΕ ΤΡΟΠΩ ΤΟΙΟΥΤΩ ΒΕΒΟΙΗΣΑΝ. Herodotus l. ii. c. 136.

of the same size, and about six feet high; on one side were the apartments C. with benches X. about two feet above the passages D. On these I suppose they laid the mummies; and if they set them upright, they must have had some way of supporting them. On the other side are the narrow cells E. just big enough to receive a large coffin. About two feet from the ground, in the middle of them, the rock sets out for about half a foot diameter, as represented in the plan. This I imagined might be to lay a coffin on, and there might be another placed on the ground. From this alley we went to another narrower, on each side of which were niches, as represented at F. which seem'd to be design'd to set coffins in upright. From these passages there are cut oblong square apartments G. which are full of the remains of mummies; and probably here the inferior persons of a family were deposited, piled up one on another; as we may suppose the heads of the family were set upright in the niches, which appear to have been wall'd up, as well as all the other apartments; and sometimes walls were built across the passages. It is probable each family originally had its burial place, and as the family increased, they branched out these sepulchral grotts, so as that every descendant might have a place apart for his family. I saw several of the swathes lying about, and some remaining almost entire, only the bodies taken out from the middle for the sake of the mummy, and to search if they could find any thing in them. I observed some of the bodies had been done up in palm boughs, which were tied together at each end; some of these appear'd like rushes, probably being rotten; others I saw, had been tied up in these fine reeds with which the Easterns write. These probably were people of better condition than the others, as coffins was an expence that all could not be at, and those who could afford coffins made of plank, might not be able to rise to the price of such as were hollowed out of one piece of timber, in the shape of a mummy, and finely painted according to the expence they would be at. I saw also many skulls here, as well as on the plain beyond; many of which probably had been rifled of the bitumen or balsam that was in them, when that sort of medicine was formerly much more in use than it is at present. I saw also several large earthen vases, of which a draught may be seen in the twenty-first plate, which represents a mummy I sent from Egypt. In them was a black fat earth, which made me imagine that the bowels might be preserved in them.

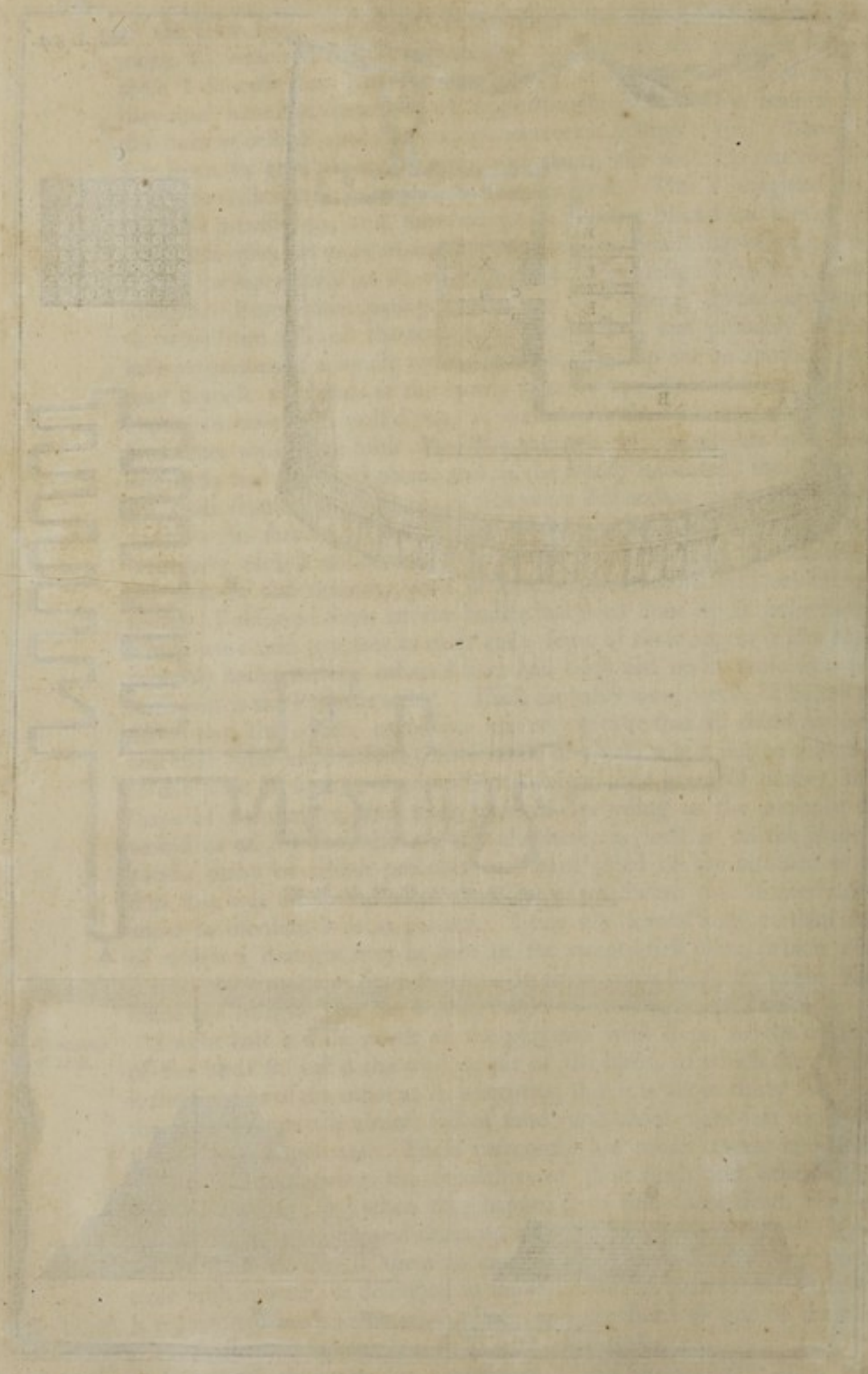
Catacombs
of birds.

I went half a mile north of the pyramid with steps, to the catacomb of the birds B. call'd the well or pit of the birds, to which the entrance is the same as of the other at A. excepting that it is about thirty feet deep; the passage from it is almost full of sand, and about eight feet wide, as all the other passages are. These catacombs are much more magnificent than the others, being the sepulchres of those birds and other animals they worshipped; for when they happen'd to find them dead, they embalm'd them, and wrapped them up with the same care as they did human bodies, and deposited them in earthen vases cover'd over and stopp'd close with mortar, as described in the last book: A plan of the catacombs is represented in the nineteenth plate; and the front of one of the apartments is shewn at C. as it is fill'd with those vases.

In one of the irregular apartments I saw several larger jarrs, which might be for dogs and other animals; of which some have been found,
but



A View of two Pyramids, and Plans of two Catacombs at Saccara.



but are now very rare. Concerning the manner of embalming these animals, as well as human bodies, I shall give a more particular account in the last book.

Returning from visiting the catacombs sooner than was expected, when I unlock'd the door of the room the Sheik had put me into at his house, a little girl about eight years old run out of the room against me; laying hold of her, she cried out, but I had presence of mind enough to let her go, it being a great affront in these countries for any one to lay hands on the fair sex; and discovering any roguery (which I immediately apprehended) would have caused an embroil in the family, had the Sheik taken my part or not. As soon as I came into the room, I saw a hole had been broke thro' the ceiling, tho' the room was ten feet high, and as I supposed, the mother had let the child down by a rope to rifle my baggage, and convey what they thought proper up the same way she came down. As it happen'd I caught them at the beginning, and little was lost; tho' doubtless they thought they should find treasures, as they imagine the Franks, as they call all Europeans, abound in money. I was a little chagrined at this treatment, but thought it the most prudent way to take no notice of it, and to remain under the protection of the Sheik, tho' I could have gone away with the governour of Gize, who happen'd to be there, which might have caused a jealousy between them; so I staid till the next morning, when the Sheik sent a man to conduct me to Grand Cairo.

CHAP. VII.

Of FAIUME the old ARSINOË, the LABYRINTH,
and the Lake MÆRIS.

THE Caravans go once a week from Cairo to Faiume, but as the Cashif or governor of that province, was to set out for this place, it was thought I should go more conveniently in his company; so being recommended to him, I join'd him some time before our departure at old Cairo, at the house of Osman Bey, whose creature and slave he had been. I had a room assign'd me there, and the Cashif invited me to sup with him; I had brought some spirituous liquors with me to present to him, with which I took care he should be supplied at supper, and he proved to be a cheerful merry man, seeming to be about five and thirty years old. In the morning I set out with him, and we went to the south of old Cairo, and pass'd by the mosque call'd Saranebi, because they say a print of Mahomet's foot is there; as they pretend likewise at a mosque near Damascus. Beyond it we pass'd by a village call'd Dertin, and came to St. George's convent, about five miles from old Cairo; it is uninhabited, but the priests go out there to officiate on Sundays and holidays. Here we cross'd the river, and going on, we came to the large village of Mocanan, with fine plantations of palm-trees about it, and heaps of rubbish to the north of it. About two miles further to the south west, we arriv'd at Metrahenny; about this place
also

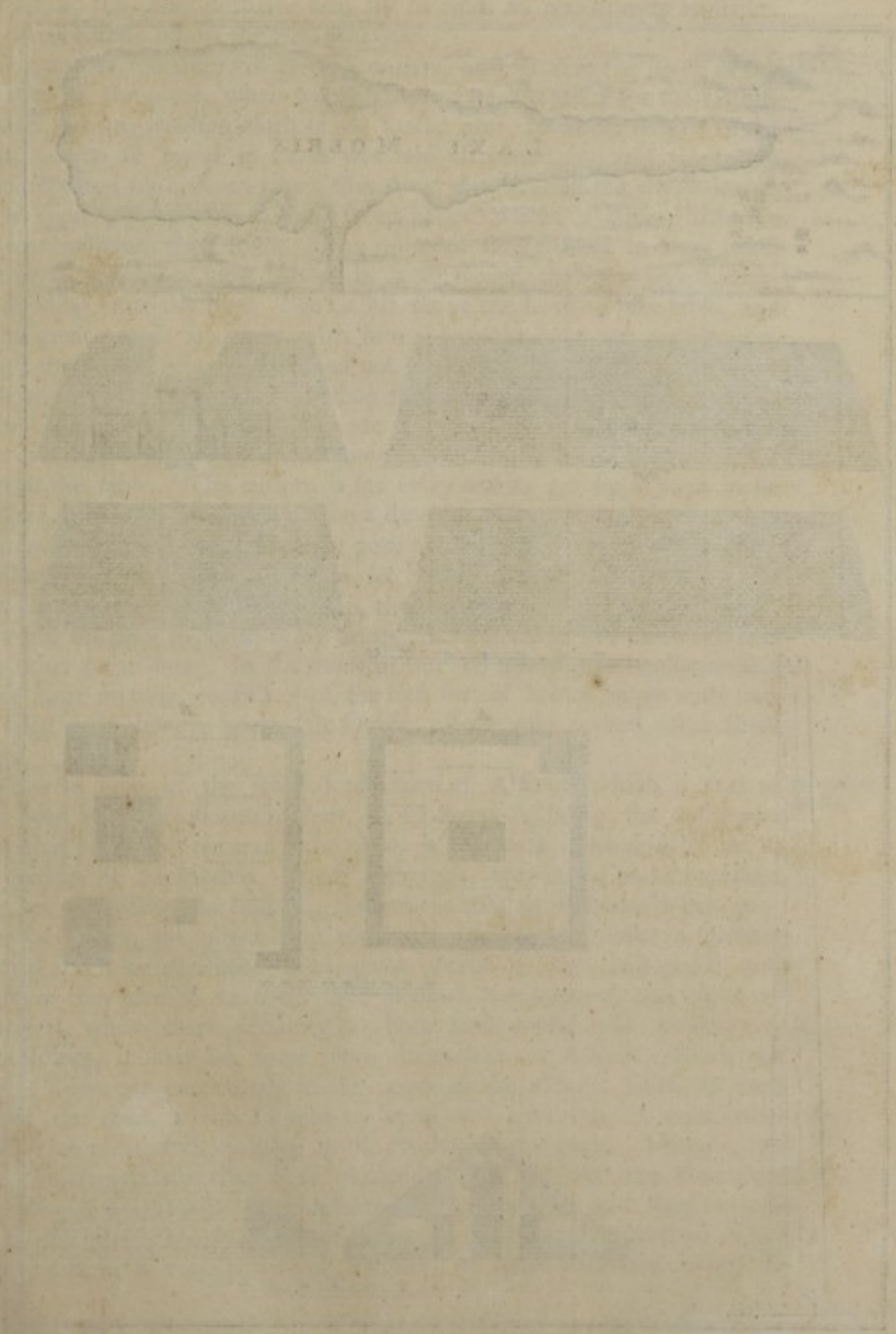
also I observed several heaps, and a mound extending a mile north and south, and then north west towards the pyramids that are near Saccara. This, I conjecture, might be a rampart thrown up to defend the antient city of Memphis; and this I suppose was the bank on which I came from Saccara. South of Metrahenny we passed over a canal called Calig-El-Eheram, or the canal of the pyramids, which communicates with several small canals that were dry in the month of February. We stopped a while, and I had my carpet laid at a distance; but the Cashif invited me to him, and I partook of their collation of bread, raw onions, and a sort of salt pickled cheese. We went on and came to the canal of Dashour, which we passed on a large bridge of stone with four arches. This I take to be the western canal mention'd in the way to Saccara. We pursued our journey mostly by the canal, and came near to the hills to the south at Baderishihe, to the east of the canal. Tho' the greater part of these hills may be natural, yet I suppose that the Nile formerly running more to the west, a mound was thrown up where it usually flow'd, to turn its course, according to the account of Herodotus; but that a canal was brought in lower, and join'd the antient bed of the Nile further to the north west, in order to water the country. We passed the night there in a grove of palm-trees; the Cashif sent to me to come to him, and I presented him with the liquor I brought for him, and sat with him for some time; but a great Sheik coming to him, I retired to my own place, and the Cashif sent me of his supper, which was prepared for him by the village on the other side. The next day we went on, and ascended the low sandy hills to the south west, which abound in the Egyptian pebble; the road was after through an uneven sandy desert, and we came to a vale bounded to the north by low hills that are made up entirely of oyster shells, with a very little red clay or earth between. I saw also much of that tale which is call'd Trichites; the oyster shells are large, and those at the top are dry, and not changed in their quality, but many of those below and on the plain are petrified. We ascended another small height, and crossing a large sandy plain, we came to a Sheik's tomb, and a watering place on a rising ground, and by a long descent arrived at Tamiea, at the end of the desert, where a canal comes from the Nile, and runs into the lake Mæris. This canal was very low, and had little water in it; the mouth of it at the Nile, as I was inform'd, being almost fill'd up with a bank of sand; so that at Tamiea they have made a reservoir with strong brick walls above the canal, being a sort of a pond about half a mile round, to which the water is brought by a smaller canal, that higher up branches out from a great one. Here the water is kept up for the use of the village, and to be convey'd to the high lands by two canals; but when the basin is full, and they have no need to draw it off, the water runs over in three sheets at the west end, and so falls into the great canal †. Having well consider'd this great work, we went on through a large sandy plain, having improved land to the west that is very poor, and producing bad crops, the corn being only sown, or coming up along by the furrows,

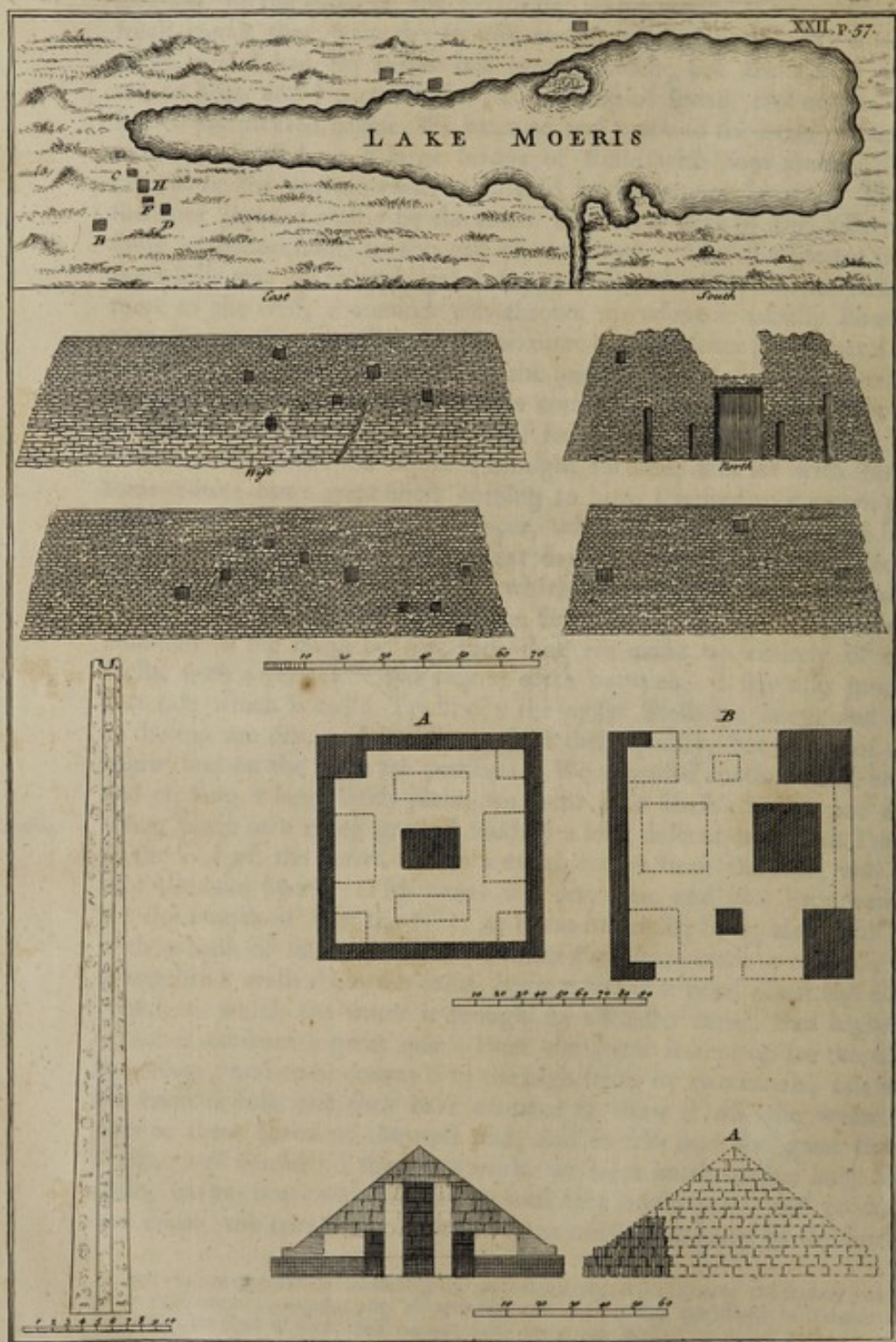
Tamiea.

† Strabo has an expression for continuing the water in this manner; *ταμινῶσι*, and 'tis probable they called the head of water itself *Ταμινία*, that is, the place where they kept up the water, and

distributed it out all over the country; and it is not unlikely that the village of Tamiea has its name from this.

where





*PLANS of the Pyramids of Baiamut, Views of them, The Obelisk Bijige, The lake Moeris
And of the Temple of the Labyrinth.*

where it has the benefit of the little water they can bring to it. The Arabs who came out to meet the Cashif, exercised themselves all the way on horseback, by running after one another with the pike, in the usual way: When one has an advantage over another he engages, he turns short and rides away, the other pursuing him till he finds an opportunity to strike, and then he runs off in the same manner.

We came to the large village of Sennours, and went to the house of the governor of the place, where a great supper was prepared for the Cashif; a coarse brown woollen cloth being spread near the whole length of the room, a heap of bread in cakes was laid all round it, and about ten dishes repeated six or seven times over were placed along the whole length of the room; as pilaw, a small sheep boiled whole, a lamb roasted in the same manner, roast fowls, many dishes of stew'd meat in soup, sweet flummery, cabobs, or meat roasted in small pieces, that may be eat without dividing, and the like. The Cashif sat at the head of the table, and all the great people sat down with him: I might have put myself in amongst them, but being determined not to do any thing without direction, I kept my seat on the sofa, and when the person got up at the right hand of the Cashif, the Cashif call'd to me to take his place, and shew'd me great civility; which was more honourable than if I had placed myself lower at the table. The custom is for every one to get up as soon as he has done, wash his hands, and take a draught of water; and so there is a continual succession, till at last the poor come in and eat up all; for it is a custom with the Arabs never to set by any thing that comes to the table, so that when they kill a sheep, they dress it all, call in their neighbours and the poor to finish every thing, and afterwards live on bread, and their other mean fare. In the morning we had a very grand collation laid in the same manner, consisting of the best sort of bread, made with butter, fried eggs, honey, green salt cheese, olives, and several other small things.

We were here in the fruitful province of Arfinoe, which is said to have been the most beautiful spot in all Egypt*, being the only part of it that produced naturally the olive, which was cultivated by art in the gardens of Alexandria. Here with care, they could make excellent oyl; but neglecting the business, they made only an ill-favour'd oyl, probably by letting the olives hang too long, in order to make a greater quantity; it also produced wine, great plenty of corn and pulse, and whatever they pleased to sow. We pursued our journey, and came to Baiamout, where there certainly has been some considerable antient city or buildings, it may be, some place dependant on Arfinoe, which was near. There are particularly to the north of the village, ruins on each side of the road, which I found to be of two pyramids, as represented in the two plans and uprights in the twenty-second plate. I should not have conjectured that they were pyramids, if I had not seen the corner of pyramid A. remain, as represented in the upright; and they are called by the people the pyramids of Baiamout (Al-Harem-Baiamout.) They were built in a very particular manner, of large freestone, being so-

* Έπει δ' ὁ νομὸς ἔστι ἀξιολογώτατος τῶν ἀπείρων κατὰ τὴν εἴησιν καὶ τὴν ἀρετὴν, καὶ τὴν καλαικτονίαν. ἰλακίφυτος τε γὰρ μὲν ἐστὶ μεγάλῳις καὶ τελείῳις ὄν- δεσι καὶ καλαικτονίῳις — οἷον δὲ ἐκ ὀλίγων ἐκφύει· σιτόν τε καὶ ἕσπερα καὶ ἄλλα σπέρματα πάμπαν. Strabo l. xvi. p. 809.

lid buildings, at the corners and in the middle; and I suppose likewise in the middle of each side, there being some remains of one of the walls in pyramid B. It seems as if the two first tiers of stone were built on the foundation, and that the others between the solid buildings were laid from the wall to those buildings; there remain at present ten tiers of stone of the middle piles, of the other parts there is only one tier above ground: the stone was brought from a great distance, so this manner of building seems to have been contrived to save the expence of bringing the materials. I saw about this place, as well as on the spot of the antient Arfinoe, near Faiume, the people sifting the sand in order to find seals and medals, there being no place in all the east where the former are found in such great abundance. We went on and passed a deep bed of a canal, with broken banks on each side eight or nine feet high, a very small stream running in it. I here observed that the soil for about three feet from the top was black, under it was a layer of two feet of a yellow sandy soil, which I took notice of in a pit at Sennours; and moreover here the earth below is black, so that the lower black soil being the sediment of the Nile; at some time or other a hurricane of wind may have brought such a quantity of sand as to cover the country for two feet deep; which afterwards might be render'd fruitful again by the overflow of the river. We came to Faiume through the heaps of ruins of the antient Arfinoe, crossing on a bridge, the large canal, which runs along the north side of the new town.

Faiume.

Faiume is about two miles in compass, but very ill built, chiefly of unburnt brick; it is the place of residence of the Cashif or governor of this province: Several rich people live here, who have villages near belonging to them; there are also sixty Arabs of interest who live in the town, and have the title of Sheiks, one of them being the head who has the greatest interest; and these all go to the divan of the Cadi, which is held twice a week. The Cadi is sent once a year from Constantinople, and has a substitute that constantly resides here, and is generally the same person; the Cashif calls a divan whenever there is occasion. They have here a great manufacture of those mattings they lay on the floors of their rooms; they are also famous for making rose water, which is used by them in many things they eat, as well as to throw on the guests before the incense; and it is said also that they make coarse cloths, and cheap woollen stuffs, prepare leather, and those leathern bags in which they carry the water on the camels backs.

The Franciscans of the convent of Jerusalem have a small place here, coming under the notion of physicians, tho' they wear their habit. A tumult being raised against the Christians a year or two before, on account of one of them that kill'd a renegado, they broke open this convent and plunder'd it of every thing. The Copti church is four miles off, tho' there are many Christians in the town; they have vineyards in this country, mostly about two leagues to the west, and the Christians make very good whitewine; they have also fine raisins, and the Mahometans make a syrup of the juice of the grape by boiling it, which they call Becmes; it is used instead of sugar, and they bring it also to the table and dip their bread in it, which is a very agreeable food. The water of the canals in the month of February is a little salt and not good, and must be

worse till the Nile rises. Whilst I was at Faiume it hail'd and rain'd almost all one morning, and rain'd very hard the night following, which is not look'd on as an advantage, and often does harm; and as they told me causes a scarcity, the overflowing of the Nile being sufficient to water the country.

When I came to Faiume, I had an apartment given me in the Cashif's house, and hoped to have seen things to great advantage; his people persuaded me to send back my horses, and promised I should be well furnish'd, but I found myself obliged to hire very bad horses at an extravagant price. They served for me a table every day in my own room, and sometimes the Cashif sent for me to dine with him; when the drams went round very plentifully whilst we were eating, and the great man diverted himself by jesting with two or three that seem'd to be with him as dependants, expecting some little government; for on such occasions, when they are in private, the Turks lay aside their gravity, and run into levity as much as the Europeans.

I went and examined the site of the antient Arfinoe, to the north of Arfinoe: the town, twelve miles and a half from the lake; it was first call'd the city of the crocodiles^c, because they worshipped the crocodile there, which they bred up tame in the lake, of which Strabo who saw it, gives a very extraordinary account. Diodorus gives two reasons for the rise of the worship of the crocodile; one that Menas, or Menes, one of the antient Kings, the same who built the labyrinth, being pursued by his own dogs to this lake, was carried by a crocodile to the other side, and in gratitude built this city, and instituted divine honours to this animal, set apart the lake for its nourishment, where he built himself a sepulchre, a pyramid, and the labyrinth. I conjectured this city might have been about four miles in compass, and probably had a canal on every side of it. There are little remains of the city, except the great heaps of rubbish that are seen on all sides, and ruins of a wall of a round building, which seems to have been built of brick, but the east side of it was encrusted with such a sort of petrification as is seen on antient aqueducts; the people say it was a bagnio, and possibly it might be some old building converted to that use. The country round is water'd by a great number of canals, over which there are many bridges made of brick. They reckon their distances here by malakas, a measure of about half a league, or what one may travel easily in half an hour.

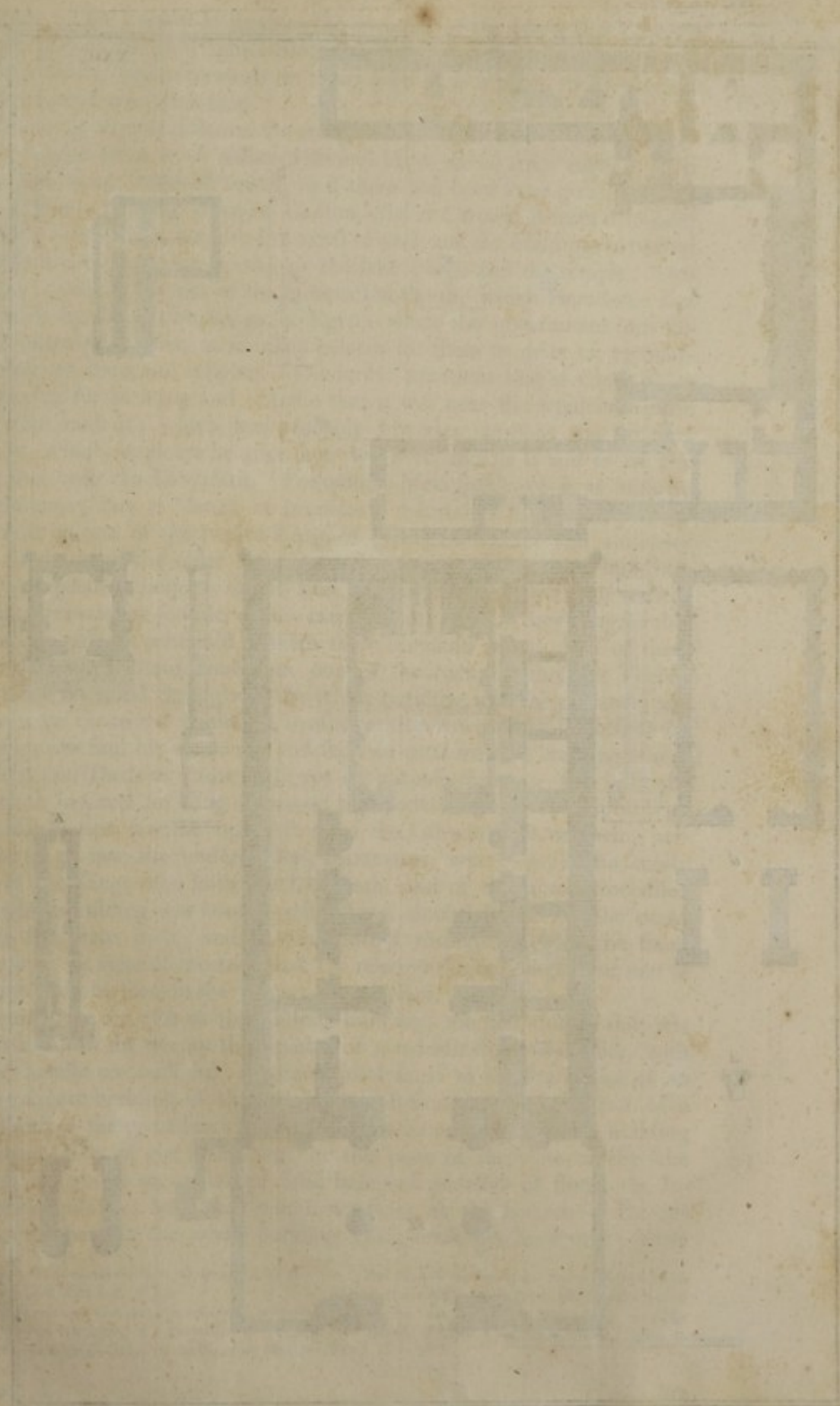
I went about three miles to the south west, to a very particular obelisk Obelisk. of a red granite, call'd Akmud Bijige (the pillar of Bijige) from the village of Bijige near it; it is of the figure represented in the twenty-second plate, measuring four feet two inches on the north side, and six feet six inches on the east; it is forty-three feet high, each side of it divided by lines into three columns, that in the middle being a foot wide. I observed the manner in which the hieroglyphics are disposed; above these are four stories of men, six on each line, eighteen inches high, most of them having hawks heads, and the high cap; below, it is divided into fourteen columns of hieroglyphics, and the top is cut down in the middle about

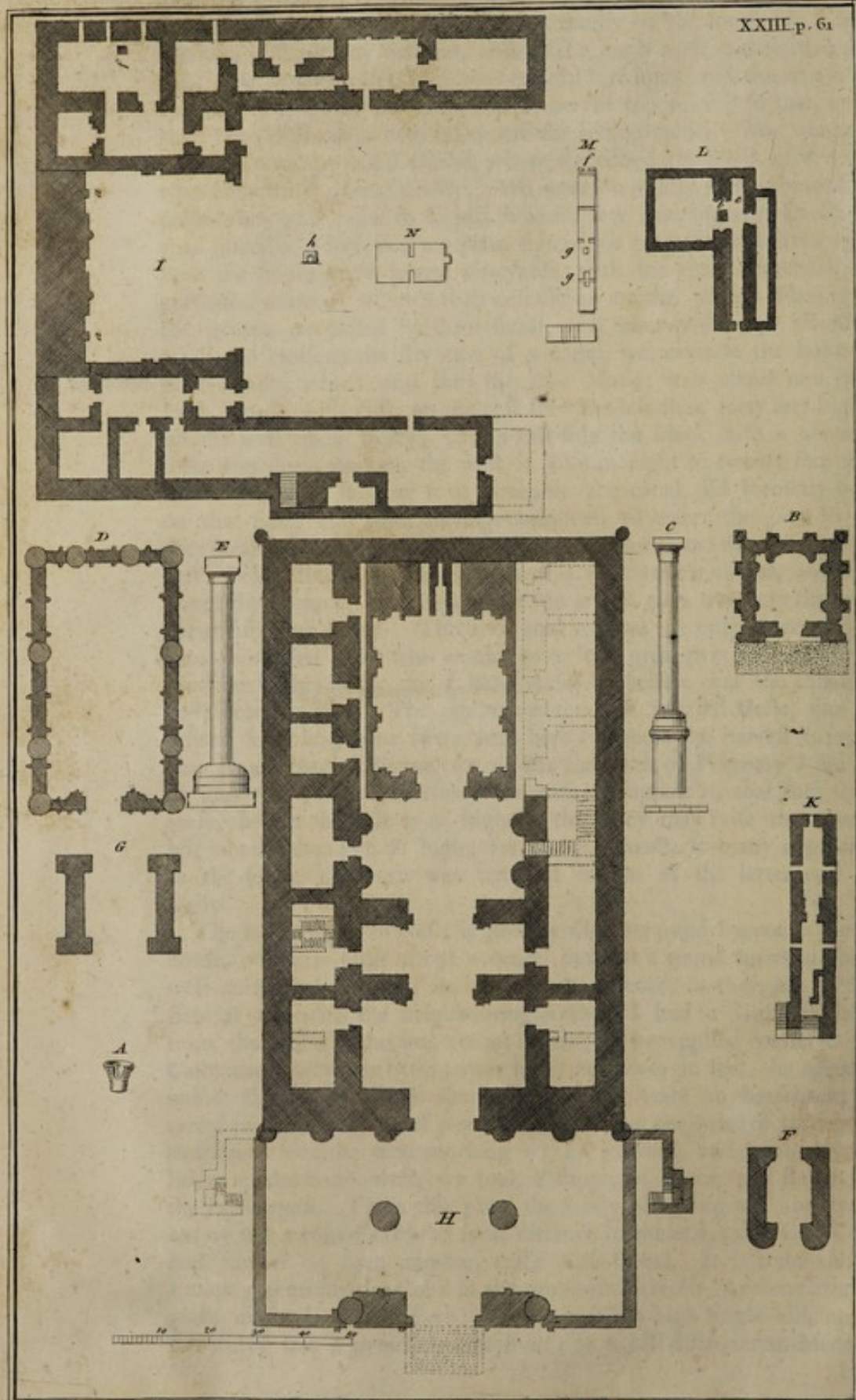
^c Παροπλισαυλι δὲ ταῦτα ἐφ' ἑκατὸν εὐαίσις, πόλις ἐφείδετο γὰρ ἐν τῇ τομῇ τῷ τῷ τιμῶσι τὸν προκρίθειαι. ἐν Ἄρσινῃ. Κροκόδειλον δὲ πόλις ἑκατόντο πρότερον, Strabo l. xvii. p. 811.

three inches from north to south, as in the draught: The obelisk is much decay'd all round for ten feet high, but mostly on the south side; the west side is almost entirely defaced, and at the south west and south east corners, it is much broken for about twenty feet high, and the whole is very foul, on account of the birds that sit on the top of it; so that it would have been difficult to have taken off the hieroglyphics. We went on and came to a village call'd Gerod, where we visited the Sheik of the village, who entertain'd us very civilly. We went on mostly thro' groves of young palm-trees, and came to Topar, where I saw a young woman sit by the road unveil'd, which was a certain sign of the profession she lived by. About the country are several vineyards, with the vines disposed in a very particular manner, which I shall describe in another place. Having passed the groves, we passed by corn fields, and afterwards over uncultivated land, and crossing the dry bed of a canal, we came to the large bed of Bahr-Joseph, which runs into the lake Mæris; it is about one hundred yards broad, with cliffs on the east side not less than forty feet high, and on the west about thirty; on the east side the black earth is about six or seven feet deep, and on the west it is from eight to twenty feet deep in different places, so that it is probable the canal did formerly overflow on that side; and after having continued to water the land by art, as they do at present, the ground may have risen more on this side than on the east: Below this it is a sandy clay of a light yellow colour, and rock towards the bottom; the stream that run at this time was very shallow, and about fifty feet broad. This they told me was the only place to pass the canal, and that those who would go to the great pyramids to the south, must come this way; tho' I have reason to believe that the canal is passable near the lake. The country to the west is call'd Nesle, and is improved for a league or two: And here I suppose the harvest is forwarder than in any part of Egypt, for on the sixteenth of February I saw barley of that year cut and thresh'd; the reason I suppose is, that they sow very early, before the Nile is at highest, that they may raise the water with less labour when it is so high; for at the cataract, so many degrees more to the south, the corn was but just in ear at the latter end of January.

Nesle.

The large village of Nesle is close by the river; and I went to the Sheik's house, which is built about a court, and has a round turret at the north west corner with canon in it for their defence, as they are often in a state of war with the neighbouring Arabs. I had a letter to the Sheik from the Cashif, who was not at home; so we applied ourselves to the Caimacam, who has little power here, and lives in fear; he agreed with one of the chief Arabs to send with me four Arabs on horseback, and a camel to carry water and provisions, for about the price of three guineas, and about four the next morning we set forward, and going about two hours to the north west, we took a supply of water, and stay'd to give the cattle grass. From this place the sandy plain begins; and travelling on, we saw a ruin'd castle at some distance to the east, call'd Cafr-Cophou; and further on such another, call'd Cafr-Cobal. It is remarkable that Ptolemy mentions the Cobii in the province Mareotis; a colony from which place might be settled here: To the west is a high single hill, appearing something like a pyramid, half built; it is call'd El-Herem-Medaiah-El-Hebgad.





PLANS of the Temple, and Other Buildings, of the Labyrinth.

Hebgad. This I was told signifies the pyramid of the horse, tho' I cannot be inform'd of the true signification of the words. The first part of the desert is sandy, and afterwards in many parts it is a plain rocky ground, mostly cover'd over with sand.

We saw at a great distance the temple of the Labyrinth; and being a-^{Labyrinth.}bout a league from it, I observed several heaps as of ruins cover'd with sand, and many stones all round, as if there had been some great building there; they call it the town of Caroon, (Bellet Caroon) it seem'd to have been of a considerable breadth from east to west, and the buildings extended on each side towards the north, to the lake Mæris and the temple: This without doubt is the spot of the famous Labyrinth, which Herodotus says was built by the twelve Kings of Egypt, when the government was divided into twelve parts, as so many palaces for them to meet in, to transact affairs of state and religion. Diodorus^d mentions that it was built as a sepulchre for Mendes, and^e Strabo that it was near the sepulchre of the King that built it; which was probably Imandes, perhaps the same as Mendes, whose sepulchre he after says^f was here, and he is said to be the King that built the Labyrinth. Pomponius Mela speaks of it as built by Psammiticus; but as Menes, or Imandes is mention'd by several, possibly he might be one of the twelve Kings of greatest influence and authority who might have the chief ordering and direction of this great building, and as a peculiar honour, might have a sepulchre apart from the others. But whoever was the founder of this extraordinary fabrick, they all agree that the twelve palaces contain'd in them three thousand rooms, half of them under ground, without doubt cut out of the rock, as those at Thebes. There was no wood throughout the whole building, and the entrances and rooms were contrived in such a manner as that it would be impossible for a stranger to find his way out; and such an extraordinary building it was, that it is said Dædalus came to Egypt on purpose to see it, and built the Labyrinth in Crete for King Minos on the model of this. Herodotus with great admiration saw the upper story of the Labyrinth, it not being permitted to go into the underground apartments, where were the tombs both of the Kings who built the Labyrinth, and of the sacred crocodiles. The whole building was cover'd with stone, doubtless laid on the many pillars that were in it; and it was adorn'd throughout with the finest sculptures: A view of the lake, and the relation the buildings have one to another, may be seen in the twenty-second plate.

Going over the spot of this famous building, the first thing I saw was the vase A. in the twenty-third plate, of a reddish stone or marble, with a solid handle on each side. Afterwards I came to the foundation of an oblong square building of the same kind of stone, about a quarter of a mile south of the great fabrick I shall give an account of; it is the building B. in the plate of the plans, and in the plate of the view of the lake Mæris; it is built on a kind of solid base and pedestal of stone, the semicircular pilasters have only one hewn stone at the bottom of the column, all above in the whole building being brick plaister'd over; there

^d Τάφον δὲ αὐτῷ καλεσκούσας τὸν ἐνομαζόμενον Λαβύρινθον. Diodorus l. i. p. 55.

^e Πρὸς δὲ τούτοις ἡ τῷ Λαβυρίνθῳ καλεσκυνὲς πέδον τῶν πυργωμένων ἐστὶν ἔργον, καὶ ὁ παρρησιάζων τὰς τῶν καλεσκυνάσων βασιλῶν τὸν Λαβύρινθον. Strabo xvii. p. 811.

^f Ἐπὶ τῇ δὲ τῆς οἰκοδομίας ταύτης πλείον ἢ τὰς δὲ ἀπὸ τῆς, ὁ τὰς ἐν πυργωμένῳ τῷ πλείοντι πῶς ἔχοντα τὴν πλείοντι καὶ τὸ ὑψὺ ἴσον. Ἰμανδὴς δ' ὄνομα ὁ ταφῆς. Strabo l. xvii. p. 811.

Temple of
the Laby-
rinth.

are no pilasters in the front, but the base is continued on before the door-place, as if it was design'd as a foundation of a portico; at the north end within there is a semicircular niche as to receive a statue: Whatever this building was, it seems to have been destroy'd and repair'd in this rough manner; and does not stand in a line with the temple, but rather a little to the west. The pilasters with their capital, and base, and pedestal, are as represented at C. I observed some unburnt bricks that were of yellow clay, and mix'd with straw; all the others I had seen in Egypt being of a black earth. A little further, but more to the east, is the oblong square building D. of white hewn stone plaister'd over, a sort of base and plinth ranges round, represented with the pillar at E. there being eight tiers of stone above this base, each eleven inches deep. Near this, a little to the north west, is a very particular sort of rustic building F. that seems to have been a gateway: Of this kind there is another G. to the north west of the great building, where there seem'd to be some remains of an arch, which would have made me doubt of its antiquity, if there had been evident signs of that kind of architecture. At length we came to the grand building itself, now call'd *Castrum Caroon* (the castle of Caroon.) Herodotus mentions a pyramid at the corner of the Labyrinth, and Strabo speaks of a sepulchre at the end of it, which was a square pyramid, in which he says Imandes was buried, which I conjecture to be this building, and that some sacred crocodiles were also deposited in it. Strabo^e says it was four hundred feet square and high; Herodotus^h, who mentions only a pyramid in general, speaks of it as two hundred and forty feet square. The present building is about one hundred sixty-five feet long, and eighty broad. If these authors speak of the same building, 'twill be difficult to account for this difference in their measures, unless we suppose that Strabo might speak of a large enclosure of this sepulchre, tho' it will be difficult to conceive how it could be four hundred feet high, and gives reason to suspect that he confounded this building with the pyramid in the island. The portico H. is a very rustic work, almost all destroy'd, being no where above six feet high; it is probable there were some apartments under it, from the remains of a flight of stairs on the east side of it. I should not have thought that it had been cover'd, if I had not seen the remains of pillars in the middle; the views of the several sides are represented in the twenty-third plate. The front is more ruin'd than any other part. The upper story in the middle is fallen down, and is entirely gone almost all the way from this break. As the building now remains, there are forty-four tiers of stone, each nine inches deep, and consequently it is thirty-three feet high. There are signs of a cornish ranging round, notwithstanding which the building might have been carried up higher. Those small openings represented in the several views of this building in the same plate, are not windows, but seem to be the places from which those pieces of brown marble or fine stone have been taken, which I saw to the north of the temple, adorn'd with a cornish at top that have some ornaments of sculpture, and in the middle a niche is cut, which seem'd to be of such a size as would contain a marble head, and possibly they might have such an object of worship placed in these niches, representing every

^e See note f.

^h Τῆς δὲ γενίης τελευτῆς τὸ Λαβυρίνθον ἔχειται πυραμὶς τετραγωνοειδὲς, ἐν τῇ ὧν μεγάλη ἐστὶν

γλῶσσαι, ὅδ' ἐς δ' ἐς αὐτὴν ἐπὶ γῆς πεποιθῆται. Herodotus l. ii. c. 149.

sacred crocodile that might be deposited in this place, as I shall shew I have reason to think they were.

The four rooms in the length of this building have door places crown'd with double cornishes, as represented in the plate of that architecture, together with ornaments of the winged globe. These rooms I suppose, before they were filled up with earth, were near twenty feet high, and are cover'd with large stones of such a length as to be laid from wall to wall; the narrow apartments at the further end might be to deposit some tombs in. Over each of them is a work like a false door adorn'd with cornishes; one of them being charged with sculptures of hawks. The passage from the cell to the west, leads up to the apartments L. by a hole that seems to be broke in, and to come out at b. the large room d. being over the narrow apartments at the end of the last room. These I suppose were the places to deposit the sacred crocodiles in; one of which long cells c. is thirty feet by three feet, and the other seven feet by two feet; a way is broke up from the end of the long room to the apartments above. In the false door on each side of the entrance to the inner room below, is a niche cut in a shell at top; on each side of the four middle rooms are the apartments in the plan, and others between them and the upper floor. Those mark'd K. I ascended to by a hole on the right side of the first room, the passage from the stairs on the south end being stopped up. In these apartments there are several small niches in the sides of the walls, as there are in the rooms above; from them there is a broken passage to the upper floor, which is of a strong gravelly cement. At I. is the plan of what remains of the building above; at a a. are two reliefs of men, with the heads of crocodiles. The most extraordinary part of this building is a sort of a well descending from the upper story I. on the east side, at the narrow hole mark'd f. as it is likewise in the section M. that leads into the square well which one descends by holes on each side, as before described in other wells. N. is the plan of the narrow cells g g. with the well. There is such another opposite to the stairs at bottom, the upright of which is mark'd h. For what purpose these cells should serve, unless to deposit the crocodiles in, cannot well be conceived; for which end it is possible they might in building the wall, place some stones to be taken out in order to convey them in, which could not otherwise be done by this narrow well, and possibly they might be the stones at the niches mention'd on the outside.

There are many stones scatter'd about the plain near this building, especially several round ones with holes in the middle, which seem to have compos'd the pillars that might be about this building as well as others, and probably were fasten'd together in some manner by means of those holes.

The lake Mæris¹ is about two miles from this building: Herodotus and Diodorus say it was four hundred and fifty miles round; Pomponius Mela five hundred. The two former add that it was three hundred feet deep in some parts; Strabo does not mention the size of it, but by passing over in silence this story, that it was made by a certain King, it is probable he did not give credit to it; for the two other authors say it was made

Lake Mæris.

¹ See the quotations in the geographical dissertation, in the last chapter of the last book.

by

by King Mæris or Myris; and Diodorus^k affirms that he made also the canal to it ten miles long and three hundred feet broad, which seems to be meant of the canal to the east end by Tamica, tho' that is longer; and the great river of Joseph I passed over, which cannot run less than forty or fifty miles from the Nile, is about the breadth mention'd by these authors, and seems to have been originally not less than twenty feet deep. Herodotus, when he view'd this lake, might well be surprized at the account they gave him that it was made by art, and had reason to ask them what they did with the earth they dug out; but seems to have too much credulity to be satisfied, when they told him that they carried the earth to the Nile, and so it was wash'd away by the river; for it was very extraordinary to carry such a vast quantity of earth above ten miles from the nearest part of the lake, and fifty or sixty from the further parts, even tho' they might contrive water carriage for a great part of the way. This I should imagine a thing beyond belief, even if the lake were no larger than it is at present; that is, it may be fifty miles long, and ten broad. Another thing is mention'd also, which at first view seems very improbable; and that is, that the water run into the lake from the Nile for six months of the year, and for the other six months run back again into the Nile^l, which I think can only be accounted for by supposing that the water enter'd the lake six months both by the canal of Joseph, and also by the canal at the east end of the lake; and that it continued to run in by the canal of Joseph for the greater part of the other six months, but at the same time emptied itself by the canal to the east, the bed of which during that time might be higher than the water of the Nile in that part, when it was so low; as it must be supposed to be much lower there than at the mouth of the canal of Joseph; so that I suppose the water began to come in at both canals, after it had begun to rise for about a month, and for about four months after the waters began to abate: And I myself saw a small stream running into the lake by the great canal in the month of February, when the Nile is very low. It is mention'd that the design of the lake was to hinder the Nile from overflowing the country too much, which was effected by drawing off such a quantity of water, when it was apprehended that there might be an inundation sufficient to hurt the land; till which time the gates were doubtless kept shut, and when the flow was moderate, they might not be open'd until such time as the country was sufficiently overflow'd. I suppose therefore that originally there was a great outlet of the Nile this way, it may be into the sea by the valley call'd Baher-Bellomah, or the sea without water, which extends from the west end of this lake near as far as the sea; that finding the country was not sufficiently overflow'd, they stopped the mouth of it to the sea, which caused this great lake; that afterwards the mouth of the canal or river by which the water flow'd being accidentally stopped up, all the lake became dry, giving occasion for the tradition that the spot of the lake was formerly all a plain or fields^m; that the country afterwards being

^k Διόρυγα μὲν ἐκ τῆς πόλεως κατεσκεύασεν εἰς τὴν λίμνην, ἐξ ὁδοῦ δὲ μὲν σταδίων τὸ μῆκος, τρεῖς πλεῖστον δὲ τὸ πλάτος. Diodorus l. i. p. 48.

^l Ἐξ μὲν μῆνας ἴσω ῥέει εἰς τὴν λίμνην, ἔξ δὲ μῆνας ἔξω εἰς τὸν Νεῖλον αὐτῇ. Καὶ ἵπταν μὲν ἱερὴ ἔξω ποῖ, τότε τοὺς ἔξ μῆνας εἰς τὸ βασιλικὸν καταβάλλει ἵπ-

τήν τε ἱερὰν τὰ λατρίαν ἀργυρεῖα ἐκ τῶν ἱερῶν ἵπταν δὲ εἰς τὸ ὕδωρ εἰς αὐτὴν, ἄρασι μῆνας. Herodotus l. ii. c. 100.

^m See quotation in geographical dissertation, in the last chapter of the last book.

much incommoded by inundations, Mæris open'd this mouth, cleansed this canal, put floodgates, and it may be in some parts towards the entrance, sunk the lake lower, and that this might give rise to the tradition that he made the lake. At this time the lake was very much retired within its banks. We went along on the south side to the east at some distance from it, and I could not persuade the Arabs to go to the lake; so I left them and went alone; but seeing I was determined to go, after some time they sent one of their company to attend me, and came themselves towards the lake to meet me. There is a gentle descent to the banks of the lake, which are broken, and of a black soil; it was then half a mile from the bank to the water, first on a flaty ground, and then on a deep slimy mud incrustated at top with a thin cake of salt. I waded along through it with much difficulty, and came to the water, which is almost as salt as the sea, and of a disagreeable muddy taste; it contracts these qualities from the nitre that is in the earth, and from the salt that is every year left on the mud; it is observed that the water is not so salt towards the parts where it enters from the Nile. I saw no sort of shells on the banks of the lake; and it is said it has no fish in it, but such as are found in the Nile. They catch the fish in great quantities, especially when the lake is low, and bring them to Faiume market, where they are sold very cheap. As I think this lake is never entirely dry, so it is probable they always throw in what small fish they find, and great quantities coming in with the Nile water, may be the reasons why the lake so much abounds in fish as it did formerly, which brought in a great revenue to the Kings of Egypt. On the other side of the lake, what they told me was the island, appears like a head of land setting out into the lake in a semicircular figure with white cliffs, and a height above, which possibly might be the lower part of those two pyramids, which are said to have been built in it by Mæris for himself and his Queen, and were six hundred feet high, three hundred feet being under the water. A colossal statue sitting was placed on each of them. It is difficult to go to this island, as their boats are very bad, and there would be great danger if the wind should rise. I saw some large buildings north of the lake; they said there was a convent at that place, call'd Der-El-Harakatemy; but the buildings seem'd to me to be some remains of antiquity, which might be converted into a monastery. They mention'd also a place call'd Ryan, to the south west of the lake, and said there were some pyramids near it; tho' I gave more credit to what they said of a lake call'd Birk-Al-Garieh, near a day's journey to the west, because other travellers have had the same account. I observed about this lake several roots in the ground, that seem'd to me to be the remains of vines, for which the country about the lake was formerly famous. Where there is little moisture in the air, and it rains so seldom, wood may remain sound a great while, tho' it is not known how long these vineyards have been destroy'd.

The common people here have strong traditions about Caroon; they say he was a King, and had keys to his treasures that loaded two hundred camels. One would imagine from this that the fable of Charon might have its rise here, and that this name might be the title of the

Island in the lake.

The fable of Charon.

ⁿ 'Εν μέση τῇ λίμνῃ μάλιστά κη ἱστᾶσι δύο πυραμίδες τὸ κατ' ὕψος αἰκιδόμηναι ἑταρον τοῦτον. Herodotus τὰ ὕψος ἐπερίχουσαι πεντήκοντα ὀργάνας ἑκατέρη· 2. l. ii. c. 149.

chief person who had the care of the Labyrinth, and of the sepulchres in and about it, and kept the keys of these numerous apartments; that no one could be buried in these places unless orders were sent to him, who might have the care and inspection of the public funerals; and their Kings might some of them be carried over to the island, or be brought by water to this place, under the direction of this great officer, who when princes had behaved ill, might be forbid to inter them, as judges were appointed to determine whether the person were worthy of burial. It is possible they might give some token, the obolus, to signify to the proper officer that they might have sepulchral honours done to them; and this lake might be called Acherusia, and the name be afterwards given to other places passed over for the same purpose; as Diodorus observes the lake at Memphis was so call'd, who gives a particular account of the whole ceremony*. Possibly this at first might be the practice only with regard to their princes carried across this lake to the island, and in time might come to be extended farther to all people in general, who were not to be admitted to have the honour of interment, unless they brought with them a clear reputation, the token, the tessera or obolus that was to waft them to the Elysian fields.

Turning to the south, when we were above a league from Cafr-Caroon, we went about two leagues up a gentle ascent, and came to the high ground where there is a ruin'd convent of unburnt brick, many ruins of the same materials, and several heaps of potsherds and rubbish, as if there had been a large town in that place. About two leagues further we came to the cultivated land, and stopping a while to refresh our cattle, went a league and a half further to the Nesle, where the Caimacam invited us to his house; and I went to repose, very much fatigued with this expedition of eighteen hours in perpetual motion. The Caimacam was very solicitous about a present of coffee I was to send him from Faiume, and attended me the next day within a few miles of that town with his Arabs and slaves, who diverted themselves in the road in riding after one another in their manner. When we had passed Topar, we left the road to the south that we came in, and the great man sitting down to repose, we left him, and soon came to Sambour, and from that place to Faiume. When I was at Nesle, I treated with the Arabs to conduct me to the two great pyramids of Davara, which I saw, as I suppose, ten or twelve miles south of Faiume; but being to the south of the great canal, they inform'd me that this was the only way to them: They demanded so extravagant a price, that I concluded they did not care to go, and they assured me there would be much danger in the voyage, as they might chance to fall in with their enemies, in which case they told us they must fly and leave us to be plunder'd. At the distance I was at, I could not well discern what sort of pyramids they were; they appear'd like two hills, being probably much decay'd. They assured me that the materials they are built of is of unburnt brick: A person who view'd them near, if he may be credited, describes one of them as built with three stories of arched niches all round.

* Diodorus l. i. p. 82, 86.

I set out for Cairo with the caravan, and went the first day to Tamica, where we lay in the yard of a cane under my tent; there being no rooms, except a few huts inhabited by public harlots. We went the next day a long journey without stopping, to Dasher; from which place I went the day after to Saccara, as mention'd before, and so arrived at Grand Cairo.



A DESCRIP.

A
DESCRIPTION
 OF
The EAST, &c.

BOOK II.

FROM GRAND CAIRO to the antient
 ETHIOPIA, above the Cataract of the
 NILE, and back to CAIRO and DA-
 MIATA.

CHAP. I.

OF ARCHOMOUNAIN, GAUA, and other places in the
 way to AKMIM.

HAVING determined to make the voyage of upper Egypt, the consul procured me letters from the great Sheik Osman Bey (who was Sheik-Bellet, or head and protector of the Arab race) to the Bey of Girge, to the Prince of Akmim, and to the great Sheik at Furskout. I provided every thing as for a long voyage; stores of coffee, rice, tobacco, soap, red shoes of the Arabs, and several other things for presents, and took care to have sufficient arms for our defence. I had the good fortune to meet with a boat of the prince of Akmim, and to be recommended to Malim Soliman who was going in it, a very worthy catholic copti, for whom I shall always have the utmost regard. He was the chief person in managing the affairs of that prince, although he would never accept of any office under him, thereby prudently avoiding the danger of having his family ruin'd, it having been the custom of these princes, as it is much all over Turkey, to seize on what is got in their service, when any of their officers die, being only (as they say) taking their own again: And tho' he might have been secure by the goodness of the

2

present

present prince, yet his family might have a harder fate under another, from whom he might not hereafter be able to withdraw himself. It was thought proper I should take on me a name that the people are used to, so it was agreed that I should be called Joseph, with the usual title of Christians in this country, malim or master. I had also let my beard grow, and put myself exactly in the habit of a copti, with the black serijee or gown of ceremony, and had a large blue and white towel or handkerchief loose about my neck, hanging down before, and on other occasions a large sheet of the same kind, which is brought round the body and over the head; not without the blue garment or shirt, which is put on over all, to go out with at any time in disguise with the boatmen. In this manner I set out with my servant and dragoman, or interpreter. On the sixth of December one thousand seven hundred and thirty-seven, about noon, we embark'd in a small hired boat, the vessel we were to go in to Akmim having left the port, and gone half a day's journey up the river, for fear of being pressed to carry the soldiers to Rosetto, which the Grand Signior had sent for to Constantinople, to go to the war against the Emperor and the Muscovites. Setting out, I was shewn on the height which is to the south of the narrow eastern plain, a ruin'd tower which they call the tower of King Antar. They have also a tradition of some buildings of this King on the side of Babylon; but who he was I could not be inform'd, being probably some King of Egypt, who goes by another name in history*. Before we came to this place, we had Osman to the west. About this place possibly might be Acanthus, where* Strabo seems to say there was a temple of Osiris, and a wood of Thebaick Acantha, which produced gums. This probably was Acacia, the Thebaick Acantha or bush; and 'tis not improbable that the city itself had its name from this wood. This tree is very common in Egypt, under the name of Sount, and is much the same as the Acacia call'd Cyale, in Arabia Petraea, which I am inform'd produces the Gum Egyptian, or Arabic. At night we came up to the great boat at Turphaier, which is on the isle that I suppose to be the great isle of Heracleopolis[†], made by a canal crossing from this great river to the old bed of the Nile under the hills. This western channel the people call the old channel at this time, which confirms what I have said in another place on this subject.

The large boats, call'd marshes, such as we embark'd on, have a mast about the middle, and another towards the prow; they cover part of the boat with matting, by means of poles set up an end, with others tied across at the top of them, under which shelter the people sit and repose all night. On the seventh we went on with a gentle wind, having had a view of the pyramids of Saccara and Dashour, to the north west from Turphaier. We pass'd by many villages, and coming to Stalhitch on the east, I saw on the west side opposite to it, at some distance, what appear'd to me at first like a small high hill with a ruin on it, something in the shape of a pyramid. When I had a better view of it, it appear'd as re-

* Diodorus l. i. p. 82, 86.

† Μετὰ δὲ Μίμφιν Ἀκανθὸς πόλις ἐμοῖσι ὡς ἐν τῇ Λιβύῃ, καὶ τὸ τῷ Ὀσίριδι ἱερὸν, καὶ τὸ τῆς Ἀκάνθης ἄλσος τῆς Θεβαϊκῆς, ἐξ ἧς τὸ κόμμι. Strabo l. xvii. p. 809.

† *Εἰς δὲ Ἡρακλεώτης νομὸς ἐν τῇ μεγάλῃ. Ibid. Heracleopolites est insula Nili, longa passuum quinquaginta mille, in qua est oppidum Hercules appellatum. Plin. Nat. Hist. xxxvii. c. 5.

The great or
false pyramid.

presented at C. in the twentieth plate. They assured me that not only the upper part, but the whole which appears like a hill, is built; the Christians call it the great pyramid, (Al-Herem-Kiebir) but the Mahometans call it the false pyramid (Al-Herem Elkadab.) To go to it, they say, one may land at Esououd, but the most convenient place is Righah, from which it is half a day's journey; that is, I suppose, about ten miles. To go to this pyramid, it is necessary to have a man from the Sheik of this country, call'd Elkebery, who lives at Mocanan. I imagine that this is a small hill, probably artificial, and that it may have been cas'd with stone, or unburnt brick; I think they said the latter, and that what appears at top is a pyramid of an extraordinary figure built on it. We arrived at Righah that night, where we staid; it being the custom going up always to lie by at night, as there are many shoals in the Nile, and travellers always lie in the boat, and keep a watch to defend themselves against any attack, or to hinder people from coming privately to the side of the boat, as they sometimes do, and steal any thing they can conveniently find. It is said, with what truth I know not, that sometimes the rogues have come to plunder boats with their naked bodies besmear'd all over with oyl or grease, that if the boatmen should attempt to lay hold of them, they might the more easily slip out of their hands. On the eighth, there being very little wind, we went ashore on the east, at the convent of St. Antony: Here, as in most of the convents of Egypt, the priests are seculars, so that they live in the convent with their wives and children. Several of them were employ'd in bringing stones to repair their convent, and thinking we were officers come to demand the poll tax, when we ask'd how many there were in the convent, they acknowledged no more than those we saw; but when they were undeceived, they shew'd us their convent with much humility, and it was proper that we should leave them some charity, as they are very poor. The convent is encompassed with a wall to defend them against robbers; they have a tolerable church, and they shew several things relating to St. Antony, who they say went from this place into the desert by the red sea, and was there the first founder of the monastic life. They told us they expected their bishop that day to officiate in their church; for the bishops here spend most of their time going round their district officiating in their churches, and collecting the dues that belong to themselves and the patriarch. There are no churches about the country but what are called monasteries, because probably few except those of the monasteries were suffer'd to remain. As crocodiles are hardly ever seen so low as this, they are very fond of stories that they can go no lower, and that if they come so far they turn on their backs. They relate the same of St. George's convent much lower, some pretending to attribute this to their faith, others to talismans.

Convent of
St. Antony.

Bouche, the
port
Ptolemais.
Benefuief.

We came up with the isle and large village or town of Sment, and soon after to a small sandy island opposite to Benadi, where I saw a little crocodile, being the first we had met with. We came to a town call'd Bouche, on the canal which goes to Faiume; it is probable that this was Ptolemais, the port of Arsinoe mention'd by Ptolemy*. We came after to Benefuief, which is a town about a mile round, very ill built, of unburnt

* Ἀρσινόη καὶ ἔξω Πτολεμαῖος. Ptol. l. iv. c. 5.

brick;

brick; it is the capital of a province of that name, and here a Sangiak or Bey resides. They have great manufactures of a striped narrow carpet stuff without napp, made of wool and coarse thread. They are used by inferior people to cover the cushions of sophas; they make also coats for their children of this stuff without sleeves, being wove so as to serve for that purpose without being cut.

We passed by Berangieh, where there is a small hill to the south, call'd Coum-el-Arab, and to the north of it are several small hillocks, so that probably this was an antient place, and for that reason as well as the situation, I suppose it to be Cynopolis¹, the capital of a province of that name, in which Anubis was worshipped, and dogs were had in great honour, and a certain sacred food was allotted to them. It is said the rise of this was owing to Anubis, a companion of Osiris, his wearing as an emblem of his courage, the dog's skin for armour, as Macedon his other companion wore the skin of a wolf; on which account some say these animals came to be worshipped: And this seems the more probable, as these Deities are represented with human bodies, with the heads of these beasts, which might have its rise from their bringing the upper part of the skins over their heads; as Hercules is represented with the skin of a lion as well as those who desired to be thought like him². We passed by Bibeh, a little town where there is a convent of St. George; we after came up with the large isle of Fetne, which is a very fruitful spot; it was planted with melons and cucumbers, in rows about six feet apart, with the canes of Turkey wheat stuck in obliquely over them to defend them from the weather, and in some parts a sort of rush or grafs call'd lese is set along in a trench over the young plants; which sort of grafs they likewise use to make ropes in this country. Here we lay by at night, and another boat having fasten'd to the east side, they shot at a man that was coming towards it, as they supposed, to steal something, who as they told me, went off crying out as if he had been wounded, and the boat moved over to the west, which is always the safer side. To this place the hills on the east side coming near the river, the country is very little inhabited above the convent of St. Antony; and those that are on the east side are mostly Arabs, who submit to no government, insomuch that when I return'd, the boatmen made an express agreement that they should not be obliged to go to any place on the east, but where they pleased.

On the ninth we had little wind, and lay by about noon at the port of Fetne; we proceeded on our voyage and went by Sharony on the east. I observed stones along the shoar, which seem'd to be the ruins of a very thick wall of a port or quay; I likewise saw two little hills, one above a mile south of the other, and to the east of the southern hill is another, which seem'd to have had some buildings on it. These hills and the ruins I saw, made me conjecture that some antient town might be here; and it agrees best with the situation of Musæ of the itinerary. We stopped all night a little above a small town call'd Abou-girge, which is a bishop's see:

Abougirge,
or Oxyrin-
chus.

¹ Εἴτε δ' ἐστὶν ὁ Κυνωπολίτης νομός, ἢ Κυνῶν πόλις ἐν ᾗ ὁ Ἀνυβὶς τιμαῖται, ἢ τοῖς κυσὶ τιμῇ, ἢ εἰσὶς τίτακται τὴν ἰσθμὸν. Strabo l. xvii. p. 812.

² Τῷ δ' ἐν Ὀσίριδι συνεσθληνῶσαι ἕως Ἀνυβὶν τε, ἢ Μακεδόνα, διαφέρουσι ἀνθρώπων ἀμφότεροι διὰ χρηστάσθαι τοῖς ἐπιστημοναῖσι ὅπλοις ἀπὸ τιναν ζώων ἢ αἰσικίων

τῇ περὶ αὐτὸς εὐτοχμίᾳ τὸν μὲν γὰρ Ἀνυβὶν περιδιδῶσαι κυνῶν τὸν δὲ Μακεδόνα λύκῳ περιτομήν· ἀφ' ἧς αἰτίας, ἢ τὰ ζῶα ταῦτα τιμαῖσθαι παρὰ τοῖς Ἀγροπύλοις. Diodorus l. i. p. 16. See also p. 77. for other reasons given for this worship.

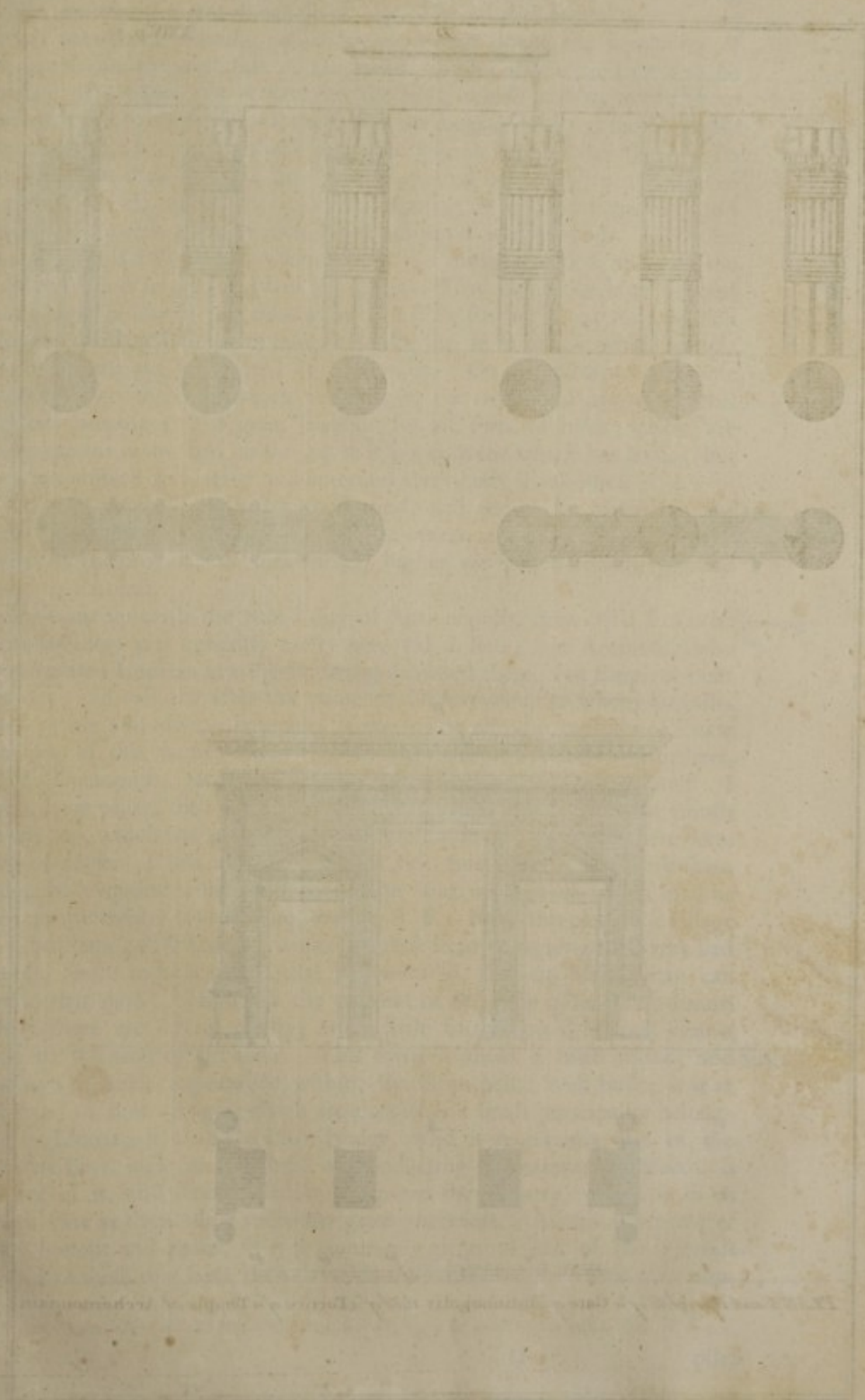
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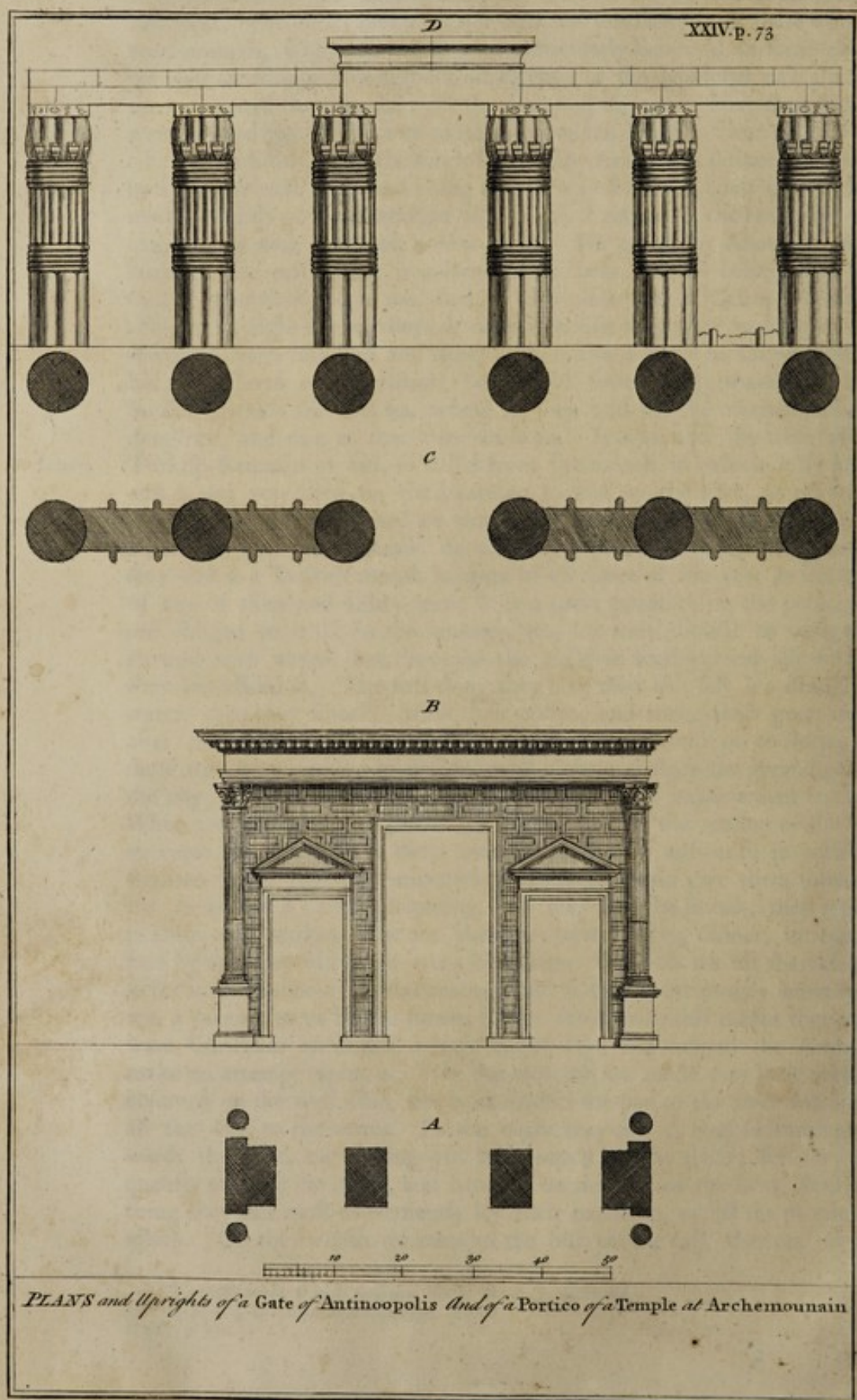
Ramadan.

This I suppose to be Oxyrinchus, capital of the province of that name, so call'd from a fish * they worshipped all over Egypt, but principally in this place, where they had a temple built to this Deity; for there were several animals, which tho' they were particularly honour'd in some places, yet were worshipped throughout all Egypt; as the lepidotus or scaly fish, the hawk, and the ibis, the bull, the dog, and the cat". Here they said we were a third part of the way to Akmim, which is about three degrees and a half from Cairo. On the tenth I saw many Arabs at a distance on horseback on the west side, and going a little way from the boat, one of them made towards me, and another after him; I retired to the boat, and they came pretty near and took a view of us. We pass'd by Abousagat-Benifama on the east; there is a large house near, which belong'd to Sara Cashif, who as they told me, fled to this place out of Cairo, when they assassinated eight of their Beys at once in a visit they were making in one thousand seven hundred and thirty; he return'd after to Cairo, and lay hid in the house of a Christian; but a strict search being made after him, he fled towards the Red sea, where as they told me, he married a Sheik's daughter, and was at that time in arms. It was now the time of the Turkish Ramadan or fast, so call'd from the month in which it is kept; and it was very hard on the boatmen to tow up the bark, as they were obliged to do when we had no wind; for during this month they are not allow'd to eat, drink, smoak, or take any pleasure from sun rising to sun set; and as a Turkish month happens at all times of the year in the term of two or three and thirty years, it is a great hardship on the poor, who are obliged to work in the summer, and are only allow'd to wash their mouths with water; but they pass the night in feasting and pleasure, if they can afford it. The first thing they take after this fast is a draught of water, then they smoak, drink their coffee, and make their great meal; after midnight they take another plentiful repast and go to sleep; but those who have nothing to do, sit up all night and sleep the greater part of the day, so that this fast does not prove in the least inconvenient to them. When we pass'd by this place, the Arabs call'd to the master of the boat to come ashore and give them some tobacco, who answer'd, in order to frighten them, that the janizaries in the boat would give them tobacco; but as we had a dinner preparing, and they saw the smoak, they reply'd in their cool manner, that the janizaries were dressing dinner, intimating that by this they knew we were Christians. On this we all shew'd ourselves in the habits of Mahometans, and so they went away; however it was a caution to us for the future, not to discover by this means that there were Christians on board, which might have encouraged the Arabs to make an attempt upon us. On the eleventh we made very little way. I observed on the west side, the bank within the bed of the river was sow'd all the way to the water. In the night they saw a man swimming towards the boat, but calling out he return'd to the shoar; for they frequently come in the night, and hanging on the side of the boat, steal any thing they can most conveniently lay their hands on, whilst the people are asleep. On the twelfth we came to the hills on the east, that end at the

* Οξύρινχος πόλις, ἣ νομοῦς ὀμάνυμος τιμᾶται διὰ τὸν Οξύρινχον, ἣ ἔστιν αὐτοῖς ἱερὸν Οξύρινχον. Strabo l. xvii. p. 812.

" Strabo ibid.





river, part of them having the name of Codrickshan. The men being obliged to tow, I went ashore there, and observed that several grottos were cut all over the mountains, which were without doubt the sepulchres of the people on the west side of the river. I saw also what I took to be the bed of a canal cut in between the hills, which possibly might be to convey water to the east: All these hills are rocks of petrified shells, mostly the cockle, and some flat shell, and also several large oyster shells. To the south of these hills is a fine spot of ground belonging to a village of the Arabs in the middle of it, call'd Ceresia; it is finely improved, and they have tobacco there, which I was inform'd is not good. We came to a town call'd Samalout, where there is a mosque with a minaret, the only one I had seen since I had left Cairo. That night our boat stopped about eight o' clock, and then went on a little further about nine, which I supposed was to avoid any danger by staying in a place where people might observe we had halted in the evening. On the thirteenth we came to the hills on the east, which are close to the river, and are call'd Jebel Ockseir, because it is a great harbour for all sorts of birds; there are many grottos in it, and on the top of it is a convent which has lands; but they are obliged to receive and entertain every body that comes.

On the fourteenth we had a good wind, and pass'd by Minio on the west, a neat town in comparison of the others, and the residence of the Cashif of the province of that name; higher we pass'd Souadi, a small town to the east.

We came up with the ruin'd city of Antinoopolis, now call'd Enfineh: Some say there was antiently a city here call'd Befa; but Antinous, who accompanied Hadrian into Egypt, being drowned there, that Emperor built this city, and call'd it after the name of his favourite, to whom he instituted games and divine honours: It was made also the capital of a new province of that name, taken out of the last of the seven provinces, call'd Heptanomis. It is said the city was three or four miles round. I saw a large pillar with a Corinthian capital, and a square stone or plinth on the top, which was probably to set some statue on; it is said there were four of these. I had also a view of a very fine gate of the Corinthian order, of exquisite workmanship; a plan and upright of which may be seen in the twenty-fourth plate, mark'd A. B. Near this place is a village of Christians, call'd Ebadie, whose greatest security, among such very bad people, seems to be a notion that has prevail'd, that no Mahometan can live in that place. Higher is the convent of St. John (Der-Abou-Ennis) where there are several priests; and a little further on is Meloui, near a mile to the west of the river. This town is about a mile round, and makes a tolerable appearance within, the shops being well built; it is at the head of nine villages, which are altogether a small principality belonging to Mecca; so that the Emir-Hadge, who is commonly one of the greatest Beys, and has the care of conducting the caravan to Mecca, is master of it, and sends a Sardar to govern the country, who lives in as much state as the Cashifs and other great governors. As this is a place of great honour and profit, so it is commonly given to one of the greatest people of those that have been slaves to the Emir-Hadge. This place sup-

* Από Ἀντινόου τῆς πόλεως Νεμῆς Ἀσινούτης, ἣ δὲ μετέπειτα ἐπ' αὐτῇ Ἀννίου πόλις. Ptol. iv. c. 5.

plies Mecca with three hundred and ninety thousand aeps or sacks of corn every year, which is sent by way of Cairo, Suez, and the Red sea, it being a very rich corn country. The Christians have no church, but are obliged to go to the convent on the other side.

Archemoun-
nain.

About three miles north of Meloui, is the village of Archemounain: There is a large country here which also goes by that name. This village is on the ruins of an old city, which I suppose to be the antient Hermopolis; or, which is all the same, as Pliny calls it, the city of Mercury. It seem'd to have been of an irregular form, extending above a mile from east to west, and more than half a mile from north to south, and is near two miles from the river. Little appears but heaps of rubbish all over the site of the old city, except a grand portico of an antient temple represented in the twenty-fourth plate at C. and D. consisting of twelve pillars, six in a row, nine feet diameter; there are hieroglyphics on every part both of the pillars and of the stones laid on them. I saw on the pillars some remains of paint, and the ceiling is adorn'd with stars; on several parts there are figures of pyramids, as with a door to them, which Kircher interprets to be (ὁ ἀγαθὸς δαίμων) the good principle; a person sitting, and one offering to him, is cut in several parts of the frieze. It appears that the pillars have been built up for about half way between, as in many Egyptian temples. About two hundred paces to the south, I saw some large stones, and a piece of a pillar standing upright, which may be the remains of some building belonging to this temple. I saw also some pieces of granite pillars among the heaps of ruins. I was inform'd that about a league to the south west of these ruins, there is a place call'd Hoar, which from the name one may conjecture to be about the site of the antient castle of Hermopolis, on the south side of the great canal, where they took custom of every thing that came out of the Thebaid; it being the first place without that country; as the Theban castle on the other side was the first place on the Thebaid; which must have been at Taroutoscherif; the provinces of Hermopolis and Antinoopolis being the last before the entrance into the Thebaid. I was also inform'd that when the waters of the Nile begin to be low, there is no current in this great canal call'd Baher-Joseph, but that there is always some standing water in it. They told me also that Mount Bibian is about two hours west of this canal; that it was a high hill, I suppose between the mountains, and that there are some ruins there. It was in my return I saw these antiquities. Going up, we stopped only about an hour near Meloui, whilst the master of the boat went to see one of his families who lived here.

We sail'd on, and observed a great number of grottos cut in the mountains all the way from Souadi to Manfalouth. Near opposite to this last place where the hills retire to the east, I saw a building on them cover'd with a dome, which I thought might have been a convent; but they told me it was some old ruin'd building. I observed that there are several

* Εἶτα Ἑρμοπολίτης Νομός ἢ μέγιστος, ἀπὸ δυσμῶν τῆ πόλεως μετὰ γὰρ Ἑρμόπολιν μεγάλη. Καὶ ἀπὸ δυσμῶν τῆ πόλεως παρασκευάσιν φυλακαί. Ptol. ibid.

† See w. Ἐξ ἧς δ' ἴσιν Ἑρμοπολίτικῃ φυλακῇ, τιθέντες τι τῶν ἐκ τῆς Θεβαίδος καταφερομένων ἐν αὐτῇ ἀρχὴ τῶν ἱεροῦσιν ἀσπίδων γράφειν. Strabo l. xvii. p. 813.

Here it is to be observed that the Greek measure

by schœni consisted of sixty stadia each, from this place up to Siene, and from Memphis to this place, they were schœni of one hundred and twenty stadia, as lower they were only of thirty stadia. See Strabo l. xvii. p. 804.

* Εἶτα ἡ Θεβαϊκὴ φυλακὴ. Strabo xvii. p. 813.

narrow openings into the mountains. About this place I saw great ruins of walls built with unburnt brick, from the river up the side of the hills; they told me they were made by the Kings of Egypt, when the Turks invaded this country, tho' I should rather have thought they had been built by the Arabs, when they might have had wars with one another. A little further is a convent cut out of the rock; the church of it is served by a priest that comes from Manfalouth. We passed by that town, which I suppose to be Lycopolis, the chief city of a province of that name, in which they paid an extraordinary devotion to the wolf. Some authors mention a fabulous foundation for it, because when the Ethiopians invaded Egypt, they say they were drove back to Elphantine, on the borders of Ethiopia by wolves: Other reasons also are given for this extravagant worship^a.

Manfalouth is a mile from the river, and above a mile round; it is tolerably well built; a Cashif resides here who governs this province: It is also a bishop's see, and there are about two hundred Christians in the place; but their church is at some distance at Narach, where the common people have a notion the holy family stay'd till the death of Herod. The Nile here is so deep, and there are so few shallows, that we sail'd all night, and on the fifteenth we passed by Sciout, about two miles from the river, which I went to in my return; it is finely situated on a height that may have been made by art, divided into three parts, being highest at each end; it is in the middle of a very fine country. There is a large lake by the town, which is fill'd from the Nile by a canal, over which there is a bridge of three high Gothic arches. There are also several pleasant gardens without the town, which stretches about two miles from the south east to the north west, and is well built; and it may be reckon'd among the best cities in Egypt: A Cashif resides here, who governs this province of Sciout; there are about five hundred Christians in the town, and a bishop; but their church is a league off, the hills to the east being about that distance, and are cut into a great number of grottos. This I suppose to have been Antæopolis, capital of the province of that name, so call'd from Antæus, who was overcome by Hercules^b; and Diodorus says that Osiris committed to his care the countries of Ethiopia and Lybia. This place answers also to the account of Ptolemy^c, who places it at some distance from the river.

We saw Aboutig near a mile to the west of the river; it is a pretty large town, and a bishop's see; I suppose it to be Hypsele of the antients. Near the town we saw the encampment of an Arabian Sheik, who commands this country. These governors often go round their territories, encamping near towns and villages, in many of which they have houses. This method they take in order to collect the tributes that are paid to them, which are mostly in cattle. Above Aboutig is the port that belongs to the city, call'd Nackele, and almost opposite to it is the country of Seling, consisting of several villages. To the north east of the most southern village, are two small hills, where I imagined there might have been some antient town; and from the name one would conclude it was Selinon, supposing the distance of sixteen miles in the itinerary from Pa-

^a See t. and Diodorus i. p. 79.

^b Diodorus i. p. 18.

^c Μετρώπολις Ἀνταίης μεσότητος. Ptol. iv. c. 5.

Gaua-Kiebre
Passalon.

nopolis or Akmim, to be a mistake for six and thirty. In the evening we came to Gaua-Kiebre, which may be the Passalon of Ptolemy, the last place in the province of Antæopolis, tho' the distances do not well agree. There is here a very beautiful portico of a temple of eighteen pillars, in three rows, as represented in the twenty-fifth plate; they have a particular capital, and the columns are enrich'd with hieroglyphics beyond any that I have seen in Egypt. The manner also in which a wall is built up against the pillars in the front, as for so many door places, is altogether singular. There is an imperfect Greek inscription in the frieze, the middle stone of the inscription being fallen down, and lies on the ground. This inscription may be seen at the end of the book, with other inscriptions I found in Egypt; it appears to have been a very magnificent building, not only from the portico, but from the vast stones that are seen about it; one I found to be twenty-one feet long, eight broad, and four deep, another thirty feet long, and five broad. Behind the portico, at some distance is a stone shaped like the top of an obelisk, as seen in the same plate. There is a niche on one side of it, which might be for a statue, and hieroglyphics are cut on it. On the sixteenth we came to the territories of the Prince of Akmim, which begin at Raigny. Near this place is the grotto of the famous serpent call'd Heredy, mention'd by travellers. On the seventeenth we arrived at Akmim.

CHAP. II.

OF AKMIM, and the places near it.

Panopolis.

AKMIM is about a mile to the east of the river, on a little height that seem'd to have been raised by art, a canal of water from the river going round most part of the town when the Nile is high. I suppose it to have been Panopolis, famous of old for workers in stone, and for the linen manufactures^d, and at present they make coarse cottons here. It appears plainly from Diodorus, that this is the city which is call'd Chemmis by Herodotus*, who mentions that Pan accompanying Osiris, on that account was deified, and particularly worshipped in this city. Herodotus says Chemmis was near Neapolis, as it was the next city to it of any consequence on the east side, and speaks of a temple and games instituted to Perseus here, whose ancestors they pretend went from this city into Greece. It is now the place of residence of the Prince of Akmim, who has the title of Emir or Prince, and is as a Sheik of the country. The family came two or three generations past from Barbary, and managed so as to become governors of a large territory, by renting the land of the Grand Signor, according to custom. It is like the other

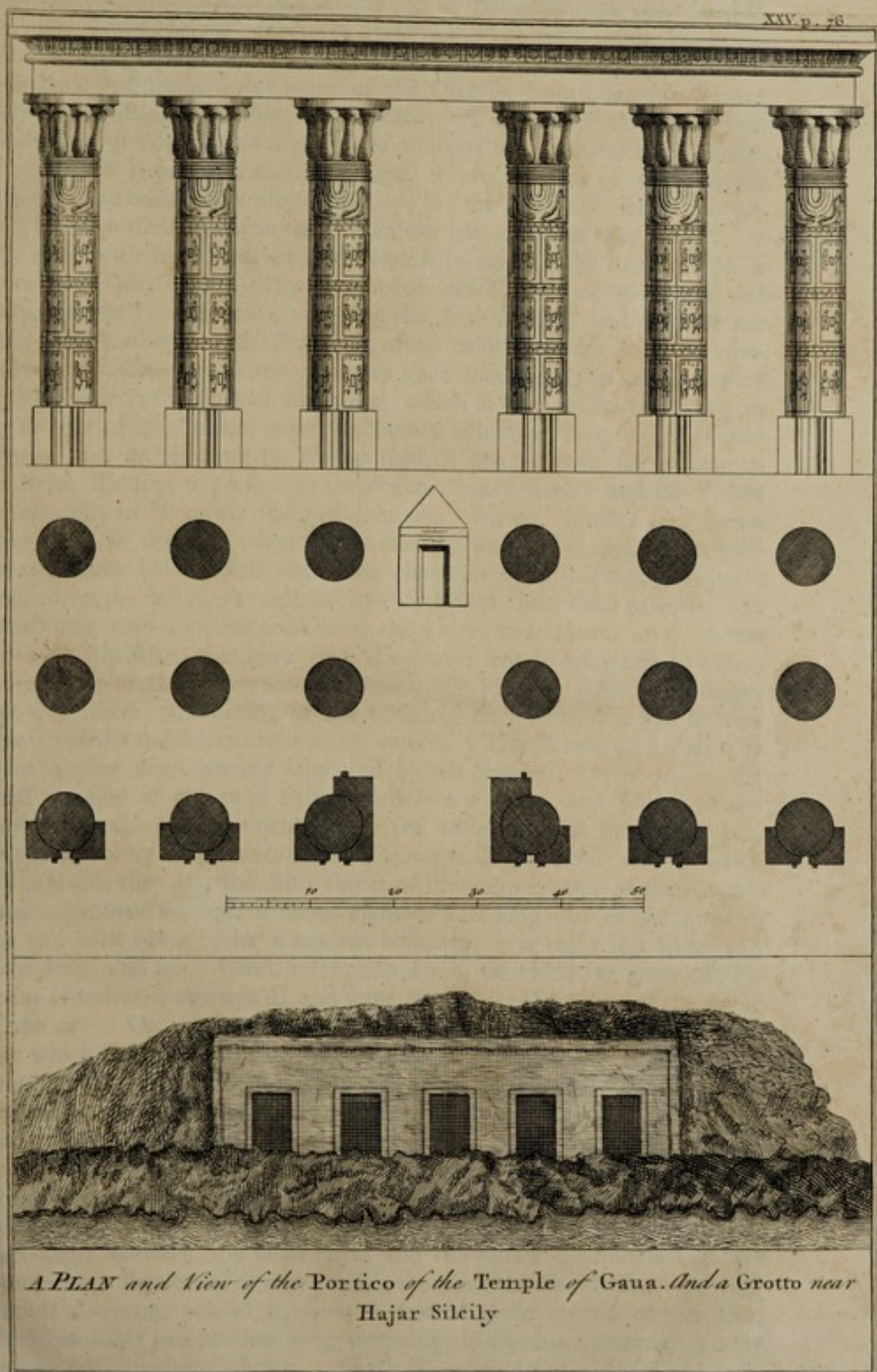
^d Παιών πόλις, λινουργῶν, ἢ λιθεργῶν κατοικία παλαιά. Strabo l. xvii. p. 813.

* Τούτῃ γὰρ τῆς Ἰχθυοῦς ἢ μόνον ἀγάλματα ποιεῖσθαι κατὰ πᾶν ἱερὸν, ἀλλὰ ἢ πόλιν ἐπώνυμον κατὰ τὴν Θεαΐδα, καλεμένην ὑπὸ τῶν ἰχθυοῦν Χίμμις ἢ Χιμμῶ, μετεμμενομένην δὲ Παιὸς πόλιν. Diodorus i. p. 16.

^e Εἰ δὲ Χίμμις πόλις μεγάλη νομῇ τῇ Θεαΐδι ἰχθυοῦ Νίης πόλιν^e ἐν ταύτῃ τῇ πόλιν ἐστὶ Περσί^e τὴ Δανάης ἱερὸν τὸ ἐργάζοντο. Herodotus ii. c. 91.

Herodotus says that this city was in the Nomos of Thebes, which probably in his time extended so far, and the provinces of Coptos and Panopolis might be afterwards taken out of it.

Arab





Arab towns, except that the streets are wider; the quoins of their houses are built of burnt brick, but all the rest of bricks that are only dried in the sun. I went to the convent of the Franciscan missionaries, being recommended to them by their prefect. I dined and supped with them in their hall, and the first day many of the Catholic Coptis came to see me, there being about two thousand Christians in and about the town, two hundred of which they told me were converts to the church of Rome. They have a large room in the convent, where as many of their people as please may come every night, and one of the fathers is obliged to attend to discourse with them, and to answer any questions they ask.

I went with my friend Malim Soliman to wait on the Prince, with a letter from Osman Bey, and a present of several vases of glass; he was dressed in the Turkish habit, not after the Arab fashion, and received me with great civility. This Prince is much beloved by his subjects, especially the Christians, who are on a very good footing in this place, as they were likewise in the time of his father, which is thought to be owing to the mother of this Prince, who had been a Christian slave, and it is conjectured that in her heart she always retain'd her religion, for as long as she lived, she sent a present to the convent every week; and this Prince was thought to be much inclined that way, having, as they say, shewn some marks of devotion when he has come to see their chapel. The missionaries came here at first under the character of physicians, and were received by the father, as well as by this Prince, into their palaces: The latter some years ago was accused to the government above, as if he was become a Christian; five hundred soldiers were sent to bring him to Cairo, but escaping to the mountains, he took with him the three missionaries that were there; and having friends at Cairo, after some time the soldiers were recall'd, and he return'd to his capital. This Prince died suddenly about a year after, greatly lamented by his people. I went to see the small remains of antiquity that are about the town, and found to the north some ruins of an antient temple, of which there is little to be seen, except four very large stones that lie near a hollow ground, out of which it is probable they dug the other stones of the temple: One of them, more remarkable than the rest, is about eighteen feet long out of the ground, one end of it being under a modern building; it is eight feet wide, and three deep, and has a Greek inscription on it, in which the name of Tiberius Claudius is mention'd, and some remains, as I take it, of the name of the city. On another side of the stone is a very extraordinary sculpture which has been painted, and from which I concluded that it was a temple dedicated to the sun. Within some ornaments, there are four circles; in the inner circle is a figure probably representing the sun, the spaces between the two next are divided into twelve parts; in the first, twelve birds are cut in like seals; in the next twelve figures defaced, that I conjectured might be the signs of the Zodiack. The outer one, not divided, has in it figures of men, if I mistake not, in the same number. In each angle between the outer circle and the square ornaments that are round it, is a figure which may possibly represent the four seasons: A wing extends along one side of it, from a sort of globe mark'd out in lines, which probably had another wing extending in the same manner, it may be over such another sculpture. These stones, and some others of a tem-

ple near, are so large that they cannot move them; nor do they use stones in building, but they break in pieces these fine morsels of antiquity, adorned with hieroglyphics, and make lime of them. About a hundred yards higher to the north east, is another great ruin, the stones of which are still larger: The entrance of this temple seems to have been to the south, as that of the other was probably to the north; most of it is a white stone mix'd with pebbles, and adorn'd with hieroglyphics; one of them has stars cut on it, which without doubt cover'd part of the building. These stones lie all in a hole some feet deep, which has been dug to get out the small stones, and to break the large ones to pieces. One of these temples might have been dedicated to Pan, and the other to the Sun, and possibly there might have been a third dedicated to Perseus. Several red granite pillars stand in a square of the town, where there might be some other antient building; and in a mosque I saw many pillars of granite, and other marble. In the portico of another mosque, there is a piece of grey granite five feet long, and near two broad, on which there was a Greek inscription, that has been almost entirely erased; it was in small letters not an inch long, and probably some law or decree was cut on this stone.

Convents to
the east.

I spent a day in going to see some places without the town, and went three miles east to the uninhabited convent of the martyrs, on a low hill near the foot of the mountain; from thence we went into a very narrow valley, between the high steep mountains, and in two miles came to the convent call'd Dermadoud, which is one of the most dismal retirements I ever saw; it consists of nothing but grottos cut in the rock, except the small church, which is of brick, that has several Copti inscriptions on the plaister within: Some of the little cells in the rock have a wall with a door-place before them; one very large one seems to have been the refectory. From the convent there is a very narrow dangerous way cut out of the perpendicular rock, to a small building half way up the mountain, which might be some hermit's cell. Beyond this monastery there is a very steep ascent up the valley; and the way for half a mile before we came to the convent is so obstructed with the great stones that have fallen down from the hills, that the way is impracticable for horses. This might be a retreat in times of persecution, and afterwards be frequented on account of the fine water that is here, most of which distils in drops from the rocks, there being a sort of well they call Bir-Elaham, which is the only water I met with in Egypt, that does not certainly come from the Nile. Near it are several grottos and little cottages, probably built by the Christians, who sometimes come and spend a day here, and have service in the church. I observed the rocks of freestone towards the bottom, have every half foot a layer of black flint about an inch thick, which has a white coat on each side; and the rock in some places having fallen away, it appears like an artificial ceiling. Coming out of this valley, we went on to the west to a village call'd El-Gourney, over which the hills are cut into sepulchral grottos in several stories about three quarters of the way up; some of these are single rooms, others have two or three one within another; they have mostly three niches in them about three feet deep, and three feet from the ground, being cut up to the ceiling, in which without doubt they deposited their dead. I
observed

observed a descent down from some of them that has been fill'd up, and saw many swathes and bones lying about; several of the rooms were painted, but without figures, except one, in which I saw an Ibis represented in the ceiling, and some very odd figures on the sides, particularly a man tied to the body of a four-footed beast.

I went also to the west side of the Nile, to two antient magnificent convents. We passed through Souadgy, where a Copti invited us to take coffee, and a collation of dates, treacle, and bread, and would not be refused; so laying a carpet before his door, we sat down and accepted of his favour, and at our departure he invited us to return and take a lodging at his house, or to dine with him the next day. Going out of town, we saw a young woman unveil'd, with brass ornaments about her neck, sitting by the way-side. We passed by several little lakes of water, made by the overflowings of the Nile, and I never saw so great a quantity of wild fowl together as there was on them. We went on, and came to the convent call'd Embeshnuda, on the edge of the sandy desert: There are several remains of antient pillars, and stones of red granite, in and about both the convents; so that I conjecture the city call'd Crocodilopolis was here, mention'd in this part by Ptolemy as distant from the river^{*}; and they have a tradition that there was a large city here that extended from one monastery to another. This convent is built of hewn stone, and there are great marks of magnificence in both the churches; and without doubt it was on the first establishment of Christianity in Egypt, that these convents were built, as the work is executed according to the Greek architecture, tho' after it had begun to decline: And as I saw a sculpture of an eagle with a cross before it, and another eagle on a crown, it made me conjecture that this great convent was founded by the Empress Helena. The churches of both the convents are built on the same model, with pillars of the Corinthian order, not executed in the best manner; several of them have crosses on them instead of the rose in the capital. It appears that there was a building adjoining to the south side of each of these churches, which seems to have consisted of two stories of cells for the monks, there being in the great convent two stories of oblong square windows. The church is paved with red granite, and on many of the stones are some remains of hieroglyphics; a plan of the church of the large convent, with the supposed apartments to the south of it, may be seen in the last book, with the discourse of the Copti church. The gates of this convent seem to have been of the Doric order, and probably some other parts, for I saw in several places the frieze of that order.

Above a mile to the north is the other convent call'd Der-Embabshai; there is a fossée round the convent about half a mile in compass; the quoins and doors of the building are of stone, most of the rest is of brick, the gate to the north is adorn'd with Corinthian pilasters, and an entablature over, with a relief of St. George on each side. The architecture of this convent is rather richer than that of the other; the greater part of this church is fallen down, and they now only make use of the east end which is enclosed. Near the west end of this church there is a large vase, said to have been used for a font, and is represented in the plate, with the

^{*} Εἰς τὴν μέγαν πόλιν κροκοδείλων. Ptol. iv. c. 5.

plan of the other convent ; it is near the west end of the church, without the present enclosure, which takes up only the site of the church, and the supposed apartments to the south.

I went first to this convent, and as they have no place fit to carry a stranger into, they prepared a collation for us in the west end of the church ; which is what they usually do, when any one comes they would shew a particular honour to. We walked two miles on the sand, to the mountains on the west, going by a large burial place of the Christians, to which they are brought from all the neighbouring parts to be buried. We after passed by a small hillock, on which there were some small ruins of a building that seem'd to have been round, and it is said was a church. We saw the track of wolves in the sand, and they pretended to shew the trace of serpents, which they say are here fourteen or fifteen feet long. There are several holes in the sides of the rocky mountains, which do not extend far in ; I went up to some of them, and could see that they were places of shelter for eagles and other large birds. I observed towards the bottom of the mountains, the same regularity as on the other side, a layer of yellow flint about an inch thick, at the distance of every eight inches. We return'd to the convent, and being a fine evening, we took the refreshment that was prepared for us, sitting on mats abroad at the door of a chapel ; they stuck the wax lights of the church into their cakes, instead of candlesticks, and we went to repose in the chapel itself. The next morning we view'd the great convent, where the priests entertain'd us with coffee, and offer'd to kill a sheep if we would stay and dine ; but we went on thro' clouds of dust to Akmim, for the wind being high, it raised the sands to such a degree that we could not see before us any further than in a very thick fog ; and the dust was so exceedingly troublesome to the eyes, that it would have been a pleasure to have had it succeeded by the most stormy weather, attended with rain. These two convents have their lands of the Prince at an easy price ; but they are obliged to entertain the Arabs, and even the Bey of Girge when he passes by, which is a great burthen. About this place and Akmim I saw many of the dome trees, the leaf of which resembles that which is call'd by the botanists the palm of Brasil, with the folding or fan leaf. On enquiry I find this tree as it grows here is not any where described, but may be seen engraved in the last book, with some other plants I collected in Egypt.

I happen'd to be at Akmim at Christmas, and sat up almost all the night of Christmas eve to see the Copti ceremonies in the Roman church ; for tho' they become converts to the church of Rome, they retain their own ceremonies, only making some few alterations in part of their prayers, where heretics are mention'd with honour ; and this is the method of the Greek, Armenian, and all the other eastern churches. As soon as the service was ended, which is not before day, I had a message from Malim Soliman, that I must come to his house and pass the whole day with him, he having invited me before to dine with him on Christmas day. Accordingly I went to his house, and coffee being served, we all found it necessary to repose on account of the fatigue of the night before. At noon a great dinner was served in an open summer-house, of twenty-five dishes, eight or nine in a row, several of them being repeated three or four times over ; they consisted mostly of rich soups, and a sort of ragoos,
roast

roast lamb, pigeons and fowls stuffed with rice, and I was the only person at the table that was served with a plate, or had a knife and fork; his sons-in-law, and some of his relations waited at table; for sons and inferior relations in this country will at no time sit down before their parents, unless they are desired three or four times; a great subordination being preserved throughout all the east, with regard to different degrees and stations. First a very rich dram was served, and at dinner wine was given round, that I had presented him with, which was a very extraordinary thing. After we had drank coffee, we walk'd out of the town to his garden, where we had coffee again, and returning to his house, after supper he ask'd me if I would lie there or at the convent? In this manner the day was pass'd in a Turkish visit; for such it really was, every thing being far beyond whatever the Arabs pretend to, and after the Turkish manner. I went a second time to see the Prince, who said he wonder'd he had seen me but once; he desired me to make his house my own, and command what I pleas'd, and promised to send a man to remove the earth from an inscription I desired to copy.

I agreed here for a boat and four men to go up with me to the Cataract, and to bring me back to this place, paying them about the value of half a crown a day, together with a certain quantity of corn and lentils by the month, and to find them in coffee; and in short as I found afterwards, they expected I should let them have a share of every thing I had; for it is the nature of the Arabs to desire whatever they see. When we had made the agreement, the Coptis who were present said a prayer according to their custom. Malim Soliman and some other friends came with me to the boat, and his servants brought me a present of a large basket of bread, some fine cakes, and a live sheep: At parting the Coptis said a prayer, and wished a safe return, that we might say another prayer together.

CHAP. III.

From AKMIM to MENSHEEH, GIRGE, FURSHOUT,
DENDYRA, KENA, KEPT, COUS, and THEBES.

ON the twenty-eighth of December about noon I left Akmim, to go on towards the Cataracts. In some time we came to a ruin'd convent of red unburnt brick, call'd Der-El-Hadid; and opposite to Mensheeh to another, which has four priests in it, and is call'd Der-Embabsag, to which the Christians of Mensheeh come to church; it is in a very ruinous condition, but about it there are pieces of entablatures and capitals, which are proofs that there had been some other sort of buildings there. After we had view'd the church, the priest told us there was nothing more to see; but as soon as he had a piece of money put into his hands, he shew'd us the way up some stairs, and brought us to a draw bridge that led to a small chapel, to which they retire in difficult times, or when the Arabs break in upon them.

Mensheeh,
old Ptole-
mais.

We crossed over to Mensheeh on the west, a poor ill-built town, about a mile in compass; but there are marks here of a great city to the south of the town, which part is call'd Embabfag, as they say from St. Sag, a bishop of this place; and it is at present a bishop's see. I went round part of the fossée of the town, which is about three quarters of a mile long to the south, and half a mile broad from east to west; probably the antient town extended also as far north as the present. All along by the river are considerable ruins of a quay, built with several short piers to receive the boats into docks, where they might be shelter'd from the weather; and in one part it is built in a semicircle, with flights of steps in different parts. I saw several pedestals, cornices, and pieces of granite among the ruins. This seems to have been Ptolemais, mention'd by Strabo as the greatest city in the Thebaid, and had a government establish'd after the Greek manner; so that it is probable that the town was rebuilt under the Ptolemies, and had its name from them. Some think it might be built on the spot of the antient city, this being mention'd as the capital of this province Thinites; Ptolemy calls it Ptolemais of Hermius; so that it is probable Mercury was worshipped here in a particular manner. Within the compass of the old town is a small lake that is fill'd with water when the Nile rises, and when the water evaporates, it leaves a cake of salt on the top, as in many other parts of Egypt. The Prince of Akmim having writ to an officer of the town to give me some letters for Assouan, I waited on him with a present of rice and soap, which are acceptable here, and he gave me letters to his friends at Assouan, and entertain'd me very civilly at his house. I went afterwards to see the master of the vessel that brought us from Cairo, who had another family here, and he had invited me to his house in the evening, it being still the fast of Ramefan; he entertain'd me likewise with coffee, and a hot sharab as they call'd it, made with sugar and ginger; instead of which, people of better condition use cinamon, and drink it like tea, it being an extraordinary entertainment. We sat round a pan of coals, and three Mahometans sung Arab songs, beating time with their hands, and playing on a tambour.

Girge.

On the twenty-ninth we pursued our voyage, and stopped at a proper place on the east to take in a store of wood: An Arab came down from the mountain on horseback after my servant, and approach'd the boat; but he came in to us and avoided being stripped, as probably he would have been, if the Arab had come to him. After some time we had to the east the high rocky hills almost perpendicular, in which there are many curious grottoes. We came to the poor little convent of Girge, on the east side, under the rocks. To this place the Coptis of Girge come to church, not being allow'd a church in the city. We went about two miles further to Girge, on the west, which is the capital of Said or upper Egypt; it is not above a quarter of a mile from the river, and may be near two miles in compass, is pretty well built, and if I mistake not, mostly of burnt brick. The Sangiack, or governor of upper Egypt, who is one of the Beys, resides here, and continues in this office three or four years, according to the pleasure of the divan at Cairo, or as he is agreeable to the people here. I went to the convent of the Franciscan missionaries, who pass for physicians, but privately have a church, and as they told me,
about

about one hundred and fifty converts; but they are often in great danger, for the soldiers are very insolent, all the most unruly janizaries being sent to this place from Cairo; so that the missionaries have been forced to fly two or three times, and their house has been plunder'd. I went with one of the fathers to wait on the Caimacam of the town, who is chief governor in the absence of the Bey. This father was detain'd here to visit this great man, who was in a dropsy. I shew'd him the letter I had from Osman Bey to the Sangiack of Girge, made him a present of two boxes of French prunellas, and he gave me a letter to Assouan, near the Cataract. I then went to the Aga of the janizaries, who was sitting according to their custom, under the gateway to his house; he received us with much civility, having been a patient of the father, and gave me four letters to the people above, and I sent him the same present I had carried to the Caimacam. We afterwards went to a Turk, who I was told had some superior command over the janizaries of the castle of Assouan; I gave him a letter from the Prince of Akmim, and to the present I made the others, I added a large basket of rice: He did not receive us very politely, but said he wonder'd for what end the Franks went up to the Cataracts, and ask'd if I had a watch to sell; which is a way they have of intimating that they want such a present: However, as soon as he saw what I had brought for him, he order'd me a letter, that he said would protect me as far as the three castles; that is, as far as the Grand Signor's dominions extend.

I went about three miles to the west, to a village call'd El-Berbi (The temple.) It is built on part of a raised uneven ground, which seems to have been the site of an antient city: Asking them where the temple was, from which it had its name, they shew'd me a hollow ground from which probably all the stones had been carried away to Girge. This I suppose to be the antient Abydus; which is the more probable, as it is mention'd as a city distant from the river, on the west side. It was once the second city in the Thebaid, where there was a famous palace of Memnon*; but in Strabo's time it was only a village. He says some were of opinion that Ismandes was the same as Memnon, and consequently that the Labyrinth was the work of Memnon. He mentions also a fountain here, to which there was an extraordinary descent by steps, and likewise a canal from the great river, which seems to be that which comes from Badjoura to the south. He says also that there was a wood about the canal of the Egyptian Acanthos, which was sacred to Apollo; and possibly the wood about Fushout may be some remains of it.

From this place they went to the upper or great Oasis*, seven days journey, probably about a hundred and forty miles from Abydus, by a way almost inaccessible by reason of the sands; but the place itself was well

* Εἴτα μετέγενετο ὁμοίως ἀπὸ δύο τοῦ Ἀβυδοῦ. Ptol. iv. c. 5.

* Ἡ Ἀβυδοῦ, ἐν ᾗ τὸ Μενώνιον βασιλεῖον θαυμάσιον κατασκευασμένον, ἐλέλιθεν τῇ αὐτῇ καλασκινῇ ὑπὲρ τὸν λαβύρινθον ἴφαιεν. Strabo xvii. p. 813.

† Abydus Memnonis regia et Osiris templo indycta, vii. M. cccc. pass. in Libyam a flumine remota. Plin. Nat. Hist. l. v. c. 9.

For what relates to Oasis, see Herodotus iii. c. 26. Strabo calls these places that are in the

midst of the deserts Ἀνάσεις, or rather Ἀνάσεις.

* Κατάσκηλον γὰρ ἐστὶ τὰς ἐκείναις περιγεγραμμέναις ἐρήμῳ καὶ ἀνύδρῳ γῆ καλεῖται δὲ τὰς τοιαύτας ἐκείναις Ἀνάσεις οἱ Ἀγρονόμοι. Strabo ii. p. 130.

Stephanus takes notice of this difference of the names, which confirms the opinion that the reading of Strabo ought to be corrected to Ἀνάσεις. Ἀνάσεις πάλαι Ἀγρονόμοι τάντην δὲ καὶ Ὀάσιν καλεῖται. Stephanus de urbibus.

water'd, and abounded in vines: This doubtless is what is call'd Elouah, in some modern accounts of Egypt, that mention it as a place where they have plenty of water and palm-trees. There the caravans of Nubia first come into Egypt, after thirteen days journey; and the country is govern'd by a Cashif. It is said the army of Cambyfes came to this place when he sent them from Thebes, on the expedition to plunder the temple of Jupiter Ammon, which was three degrees further north; in which journey it is said the whole army was buried in the sands. To this place the Christians were often banish'd in times of persecution; and there is an epistle of St. Athanasius directed to them here. The second Oasis was to the west of the lake Mæris, by some call'd little Oasis, about one hundred miles from the other: The lake mention'd as six hours west of the lake Mæris must be too near to be that place. The third Oasis was call'd also the little Oasis; with regard to which, some distinguish both the others by the title of great. This is mention'd as at a great distance from the others, and was near the temple of Jupiter Ammon. This last and the middle Oasis must be meant by Pliny, who speaks of two as being bounded by the provinces of Memphis, Heracleopolis, and Arsinoe.

On the thirty-first I set forward in the boat from Girge, in company with an Aleppine of the Roman Greek church, who lived in the convent of Furfhout, and I suppose was a lay brother. We pass'd by the large isle of Domes, call'd so from that tree; a great number of which grow on it. I first saw in this voyage the large floats of earthen ware; they are about thirty feet wide, and sixty long, being a frame of palm-boughs tied together about four feet deep, on which they put a layer of large jars with the mouths uppermost; on these they make another floor, and then put on another layer of jars, and so a third, which last are so disposed as to trim the float, and leave room for the men to go between. The float lies across the river, one end being lower down than the other; towards the lower end, on each side they have four long poles, with which they row and direct the boat, as well as forward the motion down: It is said crocodiles have sometimes taken men from these floats; a view of one of them is represented in the eighth plate. A few miles to the south of Girge is Bardis, where a great Sheik resides, who has but a small territory here on the east and west, but has a large tract of land under him up higher on the east, extending from Kena near as high as Esne, and resides sometimes at Cous. We stopped at a place about three miles from Furfhout on the third of January, the wind not having favour'd us. We mounted on asses without bridles, and only a piece of coarse cloth tied on the back for a saddle; but we were soon met by the president of the convent, who had brought horses for us on notice of our arrival, and we came to Furfhout, which is a poor, ill-built, ruinous town, that may be about a mile in compass. The great Sheik resides here, who is governor of almost all the country on the west, near as far as Assouan; tho' in the upper parts they make themselves almost independent of him, and it is with great difficulty that he collects his rents. The country round is very pleasant, most of the roads leading to the town being planted with acacia trees. The Franciscan missionaries have a convent here under the name of physicians, and have a large saloon where they receive their company, which in private serves them for a chapel. I waited on the secretary of the Sheik,

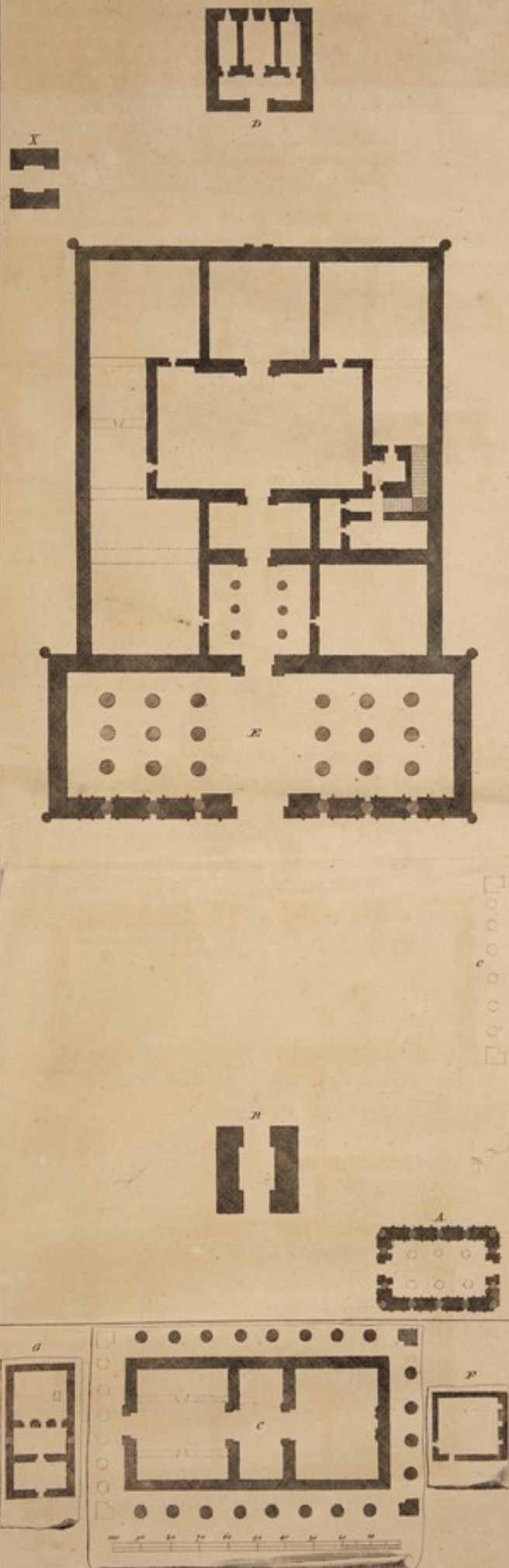
and

Furfhout.

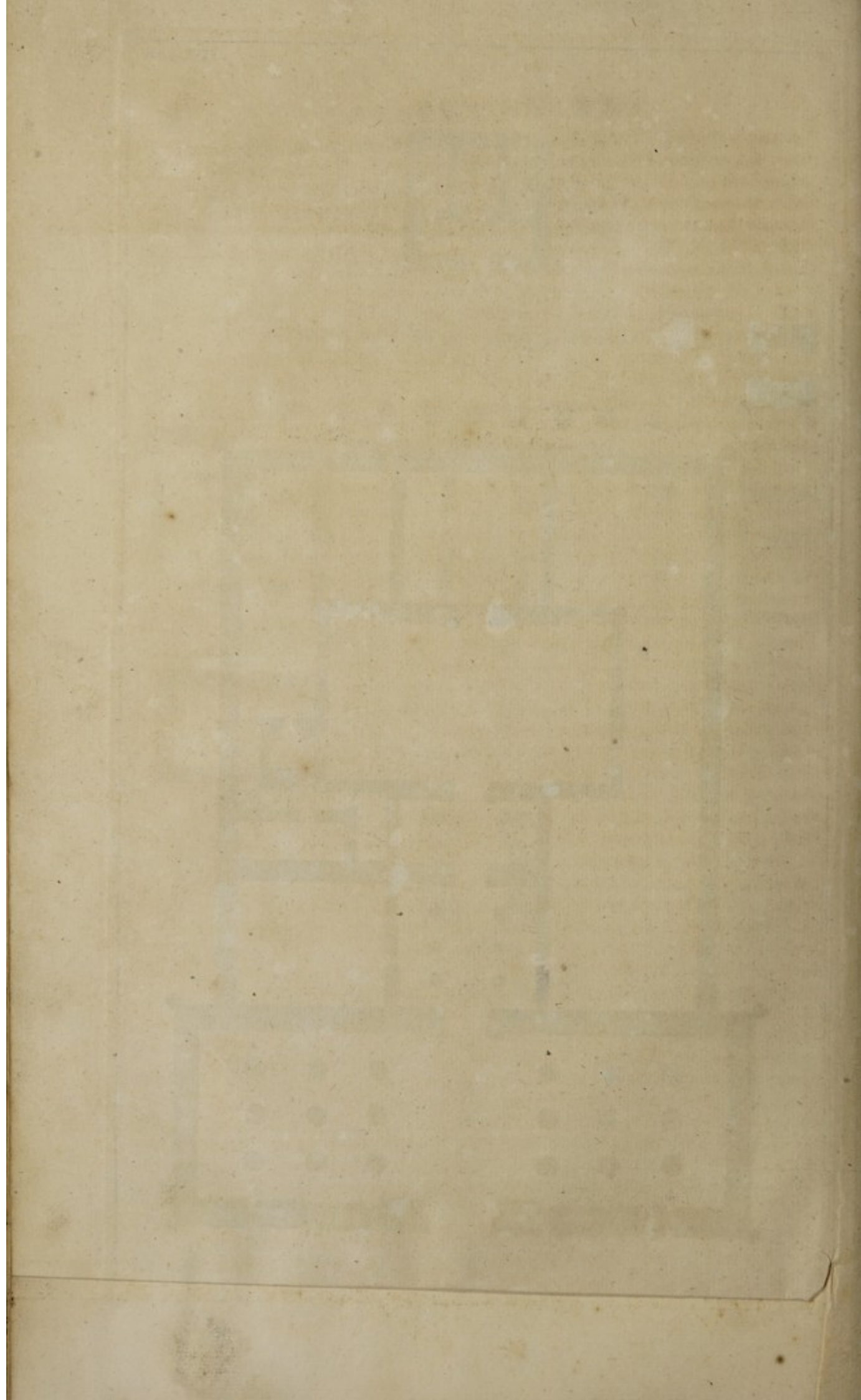
and presented him with five or six pounds of coffee, and he sent a present of a sheep alive to the convent to entertain me with, and after introduced me to the Sheik himself, who was sitting in the corner of his room by a pan of coals: He rose both when I came and when I left him; his dress was after the Arab manner. I gave him three letters, and the servant brought in the present I made him of two boxes of prunellas, two of some other sweetmeats, and several vases of glass. He ask'd me where I intended to go? I told him to the Cataract. He said a boat of Franks went up lately, and that the people said they came to find the way into the country, in order to return afterwards and take it. He then asked me what I wanted to see? I told him the ruin'd cities. He said we had not such ruins in England; and asked whether if they should go into our country, we would permit them to see every thing. All these questions, tho' a little shocking, he ask'd me with a good-natured smile, and told me he would give me letters, and a man to go with me; so that I might be assured I should travel securely. I went to see the Sheik's garden, planted in the middle with vines, the other parts being like an orchard full of the acacia, palm, oranges, lemons, and other trees. The interpreter of the Arab language I had taken with me, who was an Armenian, falling ill, I was obliged to send for another to Girge, where they engaged a merchant of Aleppo, who came up to sell goods, to go with me; and on the eighth of January in the morning, the secretary came and had his carpet laid in the convent, and sent to his house for coffee and other refreshments, and we took collation together, and about ten I dined with the fathers; the secretary eating the dinner he had order'd for himself in another part of the convent, sending us a part of it, not being accusom'd to sit at a table; and we all set out together and went through Badjoura to the boat. The secretary sent me a present of a large sheep alive, bread, and sugar canes, and about two in the afternoon we set sail, and passed by Hou to the west, a long town on a height that seems to be made by art, and extending a considerable way to the west; this I conjecture might be little Diospolis of Ptolemy: We lay all night near Reisere. On the ninth about midnight we arrived at Dendera, about half a mile from the river: There is a great quantity of wood all round it. I went out to the skirts of the town; but we did not care to go much about, because it was the first day of the great Turkish feast Biram, after the conclusion of their month of fasting. Some of our men went to the mosque in a habit of ceremony used in these parts, a gown of white cotton sowed up before, so that it look'd like a shirt; and possibly from this the use of the surplice might take its rise, as a vest of ceremony used when they went any where in high dress.

I had letters to two Mahometans here, to whom I carried some small presents, and they recommended me to the governor, who sent his brother with me about a league to the south to Amara, where are the ruins of the ancient Tentyra, about a mile from the river, and from the mountains to the south; from which the name of the present town seems to be derived. The people of Tentyra were famous for their enmity to the crocodile, so as to endeavour to destroy that animal by all means, insomuch that they often engaged in wars with the worshippers of the crocodile, and particularly with the people of Ombos. Some imagined, tho' it is said falsely,

that they had a greater natural power over these animals than other people, having encounter'd them with wonderful success at the publick games at Rome. In this city they were great worshippers of Isis and Venus; to each of which Deities they had a temple. From the many heaps of ruins that are seen, the city appears to have been large; they extend about a mile from east to west, and half a mile from north to south. The town has been much frequented since the time of its antient splendor, for the buildings are almost fill'd up with ashes and rubbish; they seem to have lived much in and about the temples, and to have built their little houses of unburnt brick near them; particularly there are several on the top of the great temple, probably erected there for coolness by night during the summer season; but as this temple is but two hundred feet long, and a hundred and forty-five broad, any one may judge with what reason it has been said, that the temple is so large that a city was built on it. The chief remains of buildings are very near to one another, as represented in the twenty-sixth plate. What are above the line mark'd in the drawing, are placed as they stand in relation to one another, except that the gate X. is further to the east. There are two gates and four temples which seem to have relation to one another; the small temple A. being without the gate B. might not belong to the others, and is too small for the temple of Venus: In it is the second capital described in the plate of that architecture. This gate B. is like the grand kind of gate at Thebes, which may be seen in the drawings of the temple of Carrack: A sort of double frieze is mark'd out in lines within it, in which one may see something of the metopes and triglyphs of the doric order, as represented in the plate of cornices and entablatures. The temple C. which is situated on the right hand, as the plan of the front of it is mark'd, has over the capitals two square stones; on the lower stone a figure is represented as on the last pillar in the second plate of columns. This temple is so near the great one, that I should imagine it was a building that belong'd to it, as well as the temple D. Over the door of the latter a hawk is cut, with the usual cap or ornament on his head: In one room there are two friezes, and two stories of hieroglyphics range round it, and a cornice on the outside, with hawks and wings, and a frieze, under which two Deities are cut. At the end of the middle room is a niche, Osiris is cut in it in relieff, with a high cap, as represented in the small brass statues, but much defaced. Possibly this temple might be the habitation of a sacred hawk. The grand temple itself E. is intire, except that some apartments which seem to have been at top are destroy'd, and six or seven of the rooms below are intirely fill'd up. There are ten flights of stairs to the top, at the sixth is the room F. and near the top are the rooms G. from which there are six steps to the top of the temple. The particular large capital of the pillars, which is represented in the plate of capitals, has over it a square stone, with a compartment of reliefs on each side, in the best taste and workmanship of any I have seen in Egypt, and are exquisitely fine, insomuch that I conclude they must have been executed by one of the best Greek sculptors. At the ends of the grand room are four stories of hieroglyphics, in seven compartments, each having two or three figures of men in it, some of which are defaced. There are also four stories of hieroglyphics on the outside; and probably there were five both within and without, before the
ground



PLANS of Four Temples at Amara The old Teniyea



ground was raised. Colossal figures are cut on the outside of the south end, five of them together, and two more beautiful than the others at each corner. Round the top of this building there are several spouts, with an ornament over them of the head and shoulders of the sphynx: This, no doubt, was the temple of Isis, as may be concluded from the capitals which are shaped like the head of that Deity. The gate X. of the same kind as the other, stands, with regard to the temple, as it is represented; on the stones that cover it are cut five of the birds Ibis. A third gate in the same style is so far to the east south east of the temple, that it is not represented with the other plans: It is all over adorn'd with hieroglyphics, as well as the others, and possibly might lead to the temple of Venus, which we may suppose has been destroy'd; and coming to it from the river, the temple of Isis might be said to be behind it, as described by Strabo.

Having view'd all these fine remains of antiquity with the greatest satisfaction, I return'd to the town; and at parting, my friends sent me a present of a lamb; and the governor's brother came to the boat for his present, which was a basket of rice, some coffee, and soap: As there is plenty of wood here, this place supplies most part of Egypt with charcoal. We pursued our voyage with a favourable wind, and came up with Kena, a Kena, Cane or Neapolis. small town on a raised ground about a mile from the river, which I suppose to be the antient Cane or Neapolis, mention'd both by Herodotus and Ptolemy^k. After Tentyra, Strabo mentions Typhonia^l, which I do not Typhonia. find in any other author: It is probable it had its name from some ceremonies perform'd to shew their detestation of Typhon; but whether it were here or on the west side of the river, there are no grounds to determine, only that he mentions the canal that goes to Coptos immediately after it, which is near this place; and I took notice of the canal which comes in and makes the isle of Kena. This city at present is only remarkable for making the best black earthen ware in Egypt, which is very light and much esteem'd: They could never be prevail'd on to make the vases with broad bottoms, to stand without danger of falling; so that the people are obliged to have wooden frames to set them on. A little higher on the west, we pass'd by Etouerat, where those large jars are made which are carried down on floats, on which we saw the people placing them for the voyage. We went on and came up with Kept, a village at some distance from the Kept. river; it is the antient Coptos, said to be so call'd in the Greek, because Coptos. Isis was here when she heard of the death of Osiris, and for grief cut off one of the locks of her hair. This city was inhabited both by Egyptians and Arabians. The Nile below the city running to the west, this was the first convenient place for carrying on the trade by the Red sea, the river being nearer to it here than at other places below; and the difficult navigation of the Red sea to the north caus'd the trade for the merchandises of India and Arabia to take this channel. The antients speak of the Red sea as six or seven days journey distant, tho' the people at present say it is only four days journey: The former seem to be nearer the truth, tho' Pliny seems to make the distance much too great from Coptos to Beronice, in saying it is two hundred fifty-eight miles. The Itinerary also makes it

^k Ὅτιον δὲ τὴν καὶ τῆς Ἀφροδίτης, Ἰσιδός ἐστιν ἱερὸν. Strabo xvii. p. 815.

^l Κανὴ πόλις. Ptol. iv. c. 5.

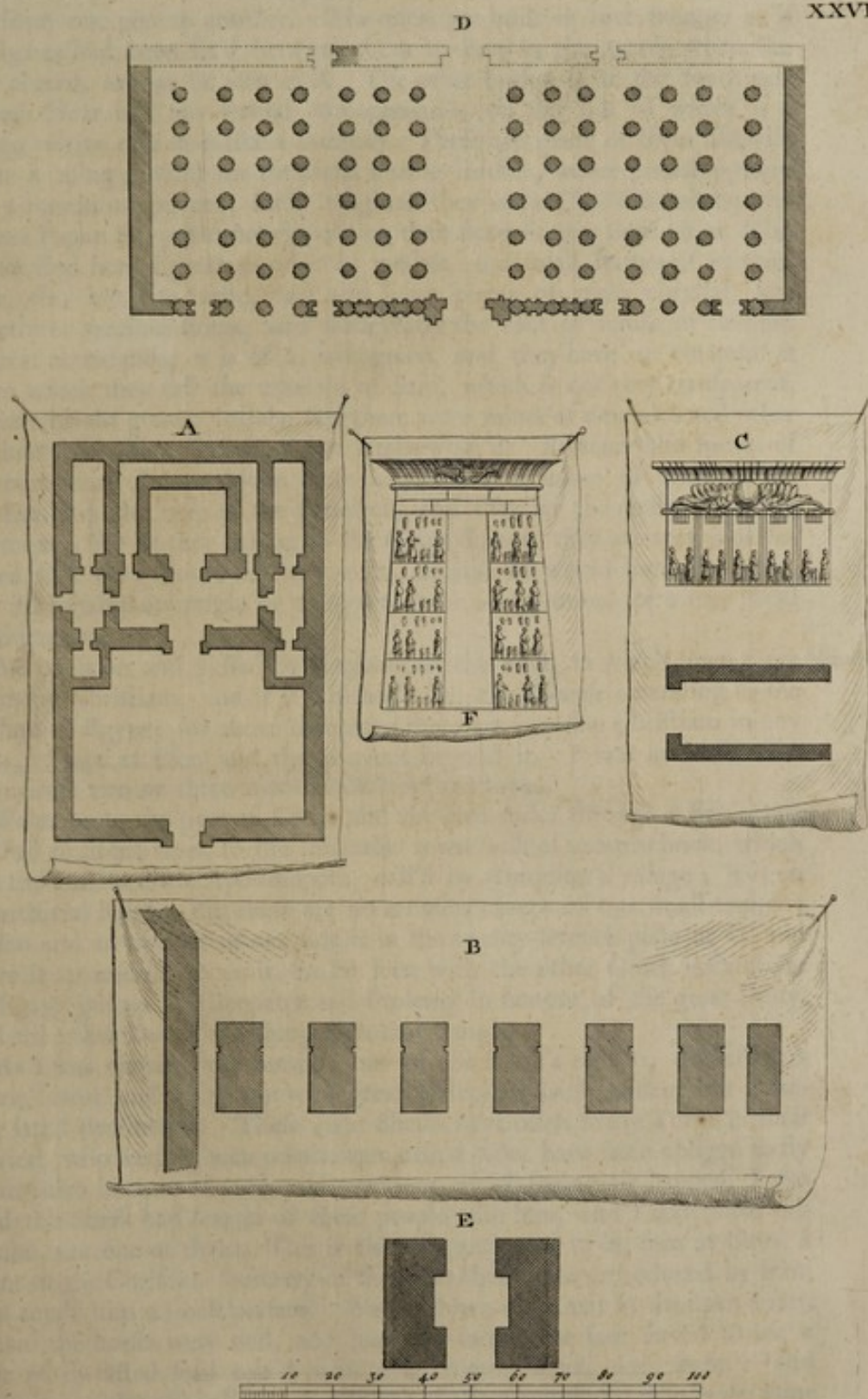
^l Εἶτα Τυφώνια καλούμενα, καὶ εἰς Κοπλὸν διέρουσι πάλιν κατὰ τὴν Αἰγυπτίαν τε καὶ Ἀραβίαν. Strabo ibid.

near the same distance, which by supposing a mistake in every distance, I have reduced to about one hundred. As Strabo makes Beronice the nearest port on the Red sea, and the Itinerary gives an account of the road between these two places; it must be supposed that Ptolemy is mistaken in his latitudes, in making Beronice so much further south, and Myos so much more to the north. Strabo^m also, who was in these parts, was inform'd that Coptos was near to Beronice; in which it is the more unlikely he should be mistaken, because he says the port of Myos was then the more frequented; Beronice being a bad port, as Cossir is at present, which is the port that was used in the middle ages, and probably is Beronice; there being another bad port north of it call'd old Cossir, which from the situation, one may conjecture to be Myos. Plinyⁿ mentions Juliopolis as two miles from Alexandria, probably the port on the lake where this trade was carried on, and says that from Juliopolis to Coptos, the voyage of three hundred and three miles was perform'd in twelve days, when the northerly winds blew. Ptolemy Philadelphus^o first made a good road from Coptos to Beronice, and fixed inns at proper distances: Wells also were dug, and cisterns made to preserve the little rain water that fell; so that the stations where they stopped had the general name of Hydrea, or watering places. The journey before was usually perform'd by night, carrying water on their camels, and directing their course by the stars. The trade continued on this way in the middle ages to Cossir, till it was interrupted by the depredations of the Arabs: They have notwithstanding sometimes sent corn this way, but very little of the eastern goods have lately come by this road. In the early times of Christianity, this city became famous for the great resort of Christians to it in times of persecution; and it is said that they retired to the grottos of the neighbouring mountains, tho' I could not be inform'd that there were any near. This was the first rise of the name of Coptis, which it is said the Mahometans gave in derision to the Christians in Egypt. This town having revolted against Dioclesian, probably on account of his persecutions, he caused it to be utterly destroy'd. I went with letters I had to two Mahometans from the Prince of Akmim. Going through the ruins of the old town, half a mile to the left to the village call'd Kalalikeman, they shew'd me all the ruins of this great city, the ground of which is much raised. About the middle of the city I saw some square pillars, and the remains of a fine entablature represented in the plan of entablatures, all of red granite. At a village to the north are the remains of a small temple much destroy'd; a plan of which is at A. in the twenty-seventh plate. To the east of the high ground of the old city is a large basin, as of a lake or pond, about three hundred paces long, and two hundred broad; to the north of it there is a deeper hole, in which there was foul water, but I could not perceive that it was salt. Both these were doubtless reservoirs of water for the use of the city, which was convey'd by the canal, and possibly they might bring their vessels into the large basin. The canal runs to the south of these, and to the south and west of the old town: Over it are the remains of two bridges; one at the south west corner of the town is almost intire, and has five piers; it is not built with arches, but large stones are

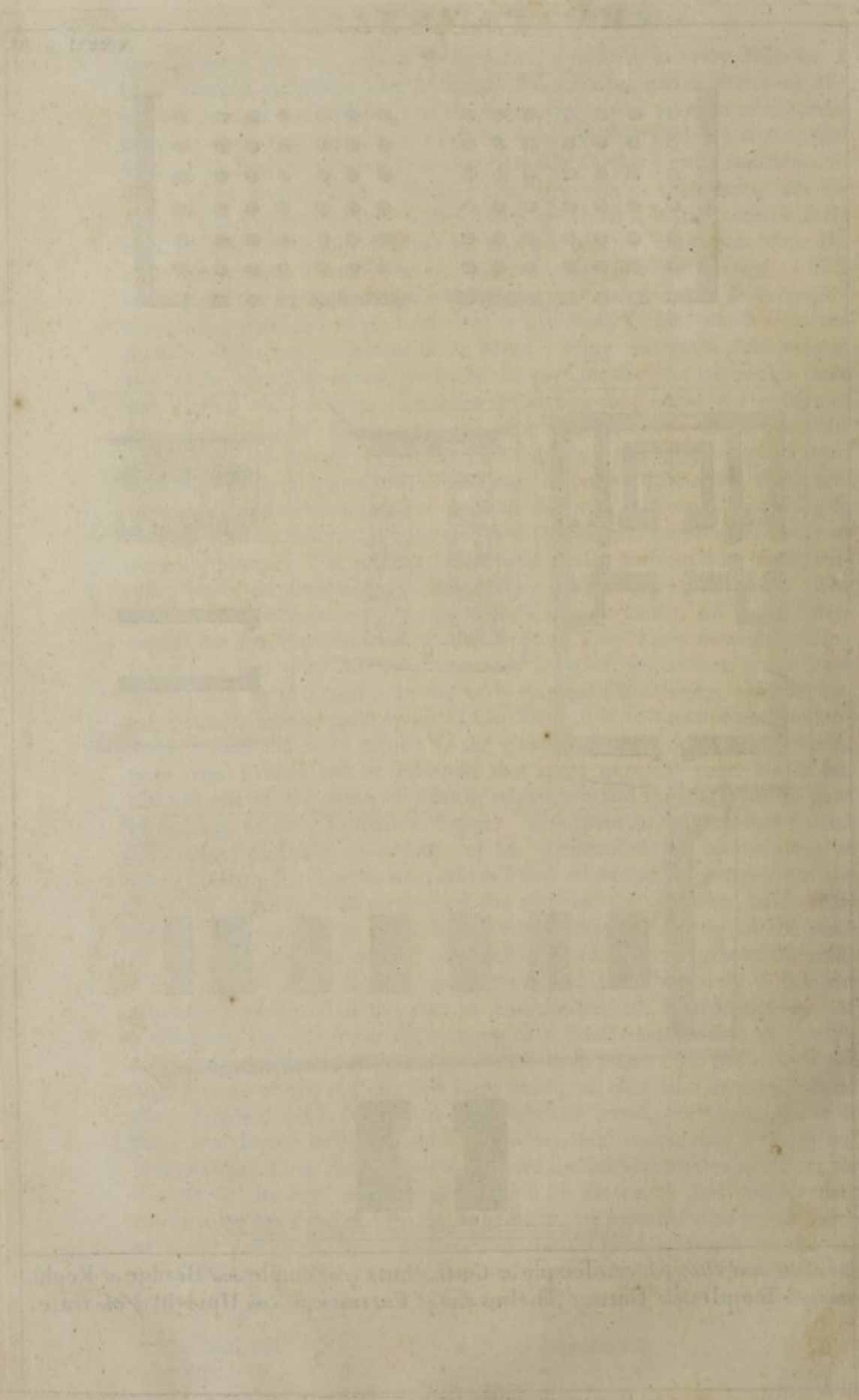
^m See Strabo *ibid.*

ⁿ Lib. vi. c. 23.

^o See Strabo *ibid.*



A Plan and Upright of a Temple at Cous. Plans of a Temple and Bridge at Kepht, and of a Temple and Gate of Thebes East of Carnack, and an Upright of the Gate.



laid from one pier to another. The piers are built in such manner as if floodgates had been fix'd between them to keep in the water when the Nile abated, as may be seen at B. The other bridge is at the south east corner: Near it I saw several Sarcophagus's, on the lids of which is a mezzo-releivo of a man like a mummy: There are many of them likewise about a rising ground on the canal a mile further, where probably there was a church or convent; for I imagined they were Christian tombs, the antient Pagan Egyptians not depositing their dead so near their cities. The people find here a great number of medals, and small statues of earthen ware, tho' but few intire, and also some pieces of rock, chrystal, and sometimes precious stones, and particularly the root or refuse of emerald in great abundance; it is of a pale green, and they have an emerald at Cairo which they call the emerald of Said, which is not very transparent, nor of a bright green. Strabo says there were mines of emeralds and other precious stones here, in which the Arabs work'd. Ptolemy also speaks of the mountain of emeralds in these parts, and the mines of emerald are mention'd in the map of the patriarch, and they say the Arabs have dug for them; but as they belong to the Grand Signor, they are very well satisfied that they should not be known, because he would have the profit, and the inhabitants might be obliged to work in the mines for a very small consideration.

We went on and pass'd by Nequade to the west, in which town there Nequade. are many Christians, and it is a bishop's see, the Diocese extending to the confines of Egypt; for above this place there are very few Christians in any parts, except at Esne and the convent beyond it. I was inform'd that there were two or three monasteries near this town.

We came to the port of Cous, and rid two miles through a flat coun- Cous. try full of dome-trees, to the miserable town built of unburnt brick, which was the antient little Apollinopolis, call'd by Antonine a village; it is on an artificial height, but there are no remains except of one small temple; a plan and an upright of one side is in the twenty-seventh plate at C. and there is an inscription on it, to be seen with the other Greek inscriptions in Egypt put up by Cleopatra and Ptolemy in honour of the great Deity, and the other Deities worshipped in that temple.

As I was viewing the temple, one of the Sheik's officers, dress'd as a Turk, came and asked me with great civility to drink coffee, but it being late I declined it. These great Sheiks have often many Turks in their service, who having been on the vanquish'd side, have been obliged to fly from Cairo in time of public insurrections, which frequently happen. I was told this Sheik had several of these people with him, and I concluded this person was one of them. This is the only antiquity to be seen at Cous. I went to the Christian secretary of the great Sheik to be introduced by him, and made him a small present. We sat down on a mat in the open court, where the horses were tied, and had very indifferent fare served to us; a sort of ill-tasted seed mix'd with oyl, onions, bread, and water; and finishing with coffee, he went with me to the great Sheik, who is the same that commonly resides at Bardis. He is a young man of a Mulatto complexion, and a large black eye: Being laid down to repose, he was in a small room on his bed on the sopha, having a blue shirt over some other garments, one of his officers sitting by him. I went up on the sopha, and

deliver'd my letters from the Prince of Akmim, and an officer of the janizaries at Gerge, and then my present, as usual, was laid before him; a bag of rice, tobacco in the leaf, Joppa soap, and a pair of such red shoes as they wear. I told him I desired a letter to see the antiquities of Carnack and Luxerein, which he order'd to be prepared, and desired us to go and drink coffee with his secretary. I went to my boat, the secretary sending me a present of a sheep. I left my interpreter to bring the letters, who came the next morning and said he was at the river in the evening, but could not find the boat; for the men hearing some people at the water side, had put off into the middle of the river. The Sheik advised me by him to see Carnack and Luxerein now, and not in my return as I propos'd, for that he was going to encamp there, and I should see every thing with greater safety. There is one little church in this town, and towards the mountains there is a mean convent call'd Aboukter, that has only three priests in it. On the twelfth we went on with a man the Sheik had sent to go with me, and stopping opposite to Zenich, where the Sheik of Carnack lives, the man went to the camp of the great Sheik, who sent us two men to guard the boat by night.

CHAP. III.

Of THEBES.

I WENT on the thirteenth to the Sheik at Zenich, with a letter I had from his superior, and the Sheik of Furskout; and making him a present, he was very civil, and took care to make a return by a present of a sheep. I went to Carnack, which is part of the antient Thebes, where there are the ruins of a most magnificent temple. I began to measure the first gate I came to on the north, and to take an account of it in my book. The man the Sheik of Furskout had sent with me, who had no authority here, pretended to tell me I should not venture to do so, before I had been with the great Sheik, who had encamp'd near the river to the north. I order'd him to shew me the way to him, and they conducted me to the village of Carnack, where I found the Sheik I had been with in the morning, who sent a man with me to see the ruins; and the secretary came whom the great man had sent to go along with me. I asked him if I might measure and write down my observations. He told me I might do what I pleas'd, and stay'd with me two or three hours; and the people of the village came round me, when they observed I was measuring the temple. This first day I had not taken care to have any provisions brought, and desiring the man that was sent with me to bring me some bread, he went and brought me of such fare as they have, and I dined in the temple; and having order'd my boat to lie under the encampment of the Sheik, I waited on him in his tent. He ask'd if we would not sup with his secretary; which we excus'd, being fatigued, and went to our boat. These encampments are in the regular manner of an army: In the middle was the large green tent of the Sheik, who sat in a corner of it, with three or four of his officers sitting by him; they go
and

and encamp about in this manner all over their territories, to get in their tributes or rents, which are paid in kind. The secretary came with me to the boat, and came into it, and took some little refreshments. I continued here viewing the temple as long as I pleased, and order'd the men to provide a dinner for me in the boat and bring it to the temple, which they did every day. The cavalcade of the Sheik passing by, a great number of them rid into the temple and talk'd to me; and one day a single man on horseback came and told me that there was a large cavern under the temple, where often a great number of rogues lay hid, and bid me take care, seeming to design to intimidate me. The Sheik's son of the place came to me, and conducted me to a part of the temple inhabited by the women, and giving them notice to keep out of the way, I went in, and view'd it, with all manner of liberty. One day the Caia or first officer of the Sheik came and dined with me, and I made him a present; which he return'd, by making me a present of a lamb.

The great and famous city of Thebes was on both sides of the river; ^{Thebes.} some say it was built by Osiris, others by Bufiris the second of that name, and that it was about eighteen miles round^p, others say it extended ten miles in length^s. On the west side was the part call'd Memnonium, from the temple and statue of Memnon there. In the time of Strabo, the city seems to have been chiefly on the east side, and was call'd the great Diof- ^{Diofpolis.} polis, on account of the famous temple built there to the Deity they chiefly worshipped, which probably was the temple of Carnack. About a league south of it is Luxerein, where are remains of another grand building, which was probably the temple or monument of Osymanduas; and the antient Diofpolis seems to have been between these two temples, as the grand entrances to both are that way. The hundred gates of Thebes are mention'd by many authors, and are commonly thought to have been gates of the city; but there are no signs of walls round it, nor were wall'd towns common in Egypt. And as there are remains of such fine gates about their temples, it might be thought that these might give occasion, as Diodorus^r observes, for this observation of the poet; but as he mentions that two hundred chariots could be sent out of them with armed men, this may be thought not to agree so well with the gates of the temples, unless we suppose that they join'd in some solemn acts of religion before they went out to war: Others^s however think they might be rather so many palaces of Princes or great men of the city, who could each of them on any exigency, send out so many chariots to the war; and this interpretation seems to be countenanced by the poet, who immediately after he has mention'd the great wealth of their houses, speaks of their hundred gates, and of the chariots and men that could be sent out of them. Carnack is a very poor village, in which the people have mostly built their cottages among the ruins to the south of the temple. There were four remarkable temples

^p Τὸν μὲν δὲ περιέβαλον αὐτὸν ὑποκείμεναι σαδίων ἱκανὸν δὲ τιτασθέντων. Diodorus i. p. 42.

^s Διόπολιν δ' ἔχει τὴν μεγίστην αὐτῆς ἐπὶ ὀρθοκονίᾳ σαδίων τὸ μέγεθος ἔστι δ' ἱερὸν πλῆθος. Καὶ τούτων δὲ τὰ πολλὰ ἐκκρήνησας Καμύνης ἐνὶ δὲ κυμαδὶν ἐννοικῶνται· μέγεθος δ' ἔστιν ἐν τῇ Ἀφρική, ἐν ἧτις ἡ πόλις. Strabo xvii. p. 816.

Καὶ μέγιστος Διὸς πόλις μεγάλη. Ptol. iv. c. 5.

^r Ἐνταῦθα φασὶν ἡ πόλις ἱκανὸν ἰσχυρῆσαι τῇ πόλει,

ἀλλὰ πολλὰ δὲ μεγάλα προσέλασεν τῶν ἱερῶν, ἀφ' ὧν ἱκανὸν μύησιν ἀνομιᾶσαι, καθάπερ πολὺν. Diodorus i. p. 43.

^s Thebæ, ut Homero dictum est, centum portas, five, ut alii aiunt, centum aulas habent, totidem olim principum domos: Solitasque singulas, ubi negotium exegerat, dena armatorum milia effundere. Pomponius Mela l. xi. c. 9.

at Thebes; and this is, without doubt, the temple mentioned by Diodorus Siculus, as of a most extraordinary size, though in no part incredible to any one, who has examined the great remains of this stupendous building, the ruins of which extend near half a mile in length, and he computes it to have been above a mile and a half in circumference; he says also, that the height of the temple was forty-five cubits, and that the walls of it were twenty-four feet thick, in both which respects it will appear, that this temple, in some parts of it, exceeds the account Diodorus gave, though it has been looked on as an extravagant relation¹; a plan of this temple, and a section of the middle part of it, and a view of the gates may be seen in the twenty-eighth plate.

In order to understand the nature of this temple, and of Egyptian temples in general, I have below given Strabo's² description of them. There are no less than eight grand entrances to the temple, to three of which there were avenues of sphynxes of a great length, two of them having sixty statues on each side, according to the manner of building with the Egyptians, who commonly had before their temples what the Greeks called the Dromos, marked A, about a hundred feet wide, and three or four times as long, adorned in this manner. After this, to one of the entrances are four grand gateways, B C D E, that lead to the temple; they are about thirty-five feet deep, one hundred and fifty in length, and must, before the ground was raised, be from fifty to sixty feet high; there is an entrance to them at one end, and a flight of stairs that leads up to the opening, over the door in the middle; for these buildings are open in the middle, as may be seen in the view of them: From this part there is another flight of steps, up the middle of the other side of the building that lands at the top: These buildings lessen very much every way from the bottom to the top, like a pyramid; for which reason I call them the pyramidal gateways. It appears from three medals that have been found, that they put statues over the door-place; in one of them I met with in Egypt, seems to be an eagle; in another I have seen two canopuses, with the lotus flower on the heads of them; and in the drawing of a fourth, a statue with a pike in the left hand, and something in the right. The first of these four gates B is of red granite, finely polished, and beautifully adorned with hieroglyphics, in four compartments in the height of it on each side of the gate without, and three in the inside, in each of which are the figures of two men, bigger than the life, and of exquisite workmanship; further on each side are colossal figures, with hieroglyphics under them, which are in height about fifteen feet above ground, and in this

¹ Τετράγωνον γὰρ ἱερὸν καὶ ἀσκησασθῆναι τὸ τε καλλὸν καὶ τὸ μέγεθος θαυμάσιον, ὃν εἶναι τὸ παλαιότατον τρισεκαίδεκα μὲν σταδίων τὴν περιμέτρου, πρὸς δὲ καὶ τετρασεκαίδεκα πηχῶν τὸ ὕψος, ἥκοσι δὲ καὶ τετράκων τὸ πλάτος τῶν τοίχων. Diodorus i. p. 43.

² Strabo gives this description of the Egyptian temples.

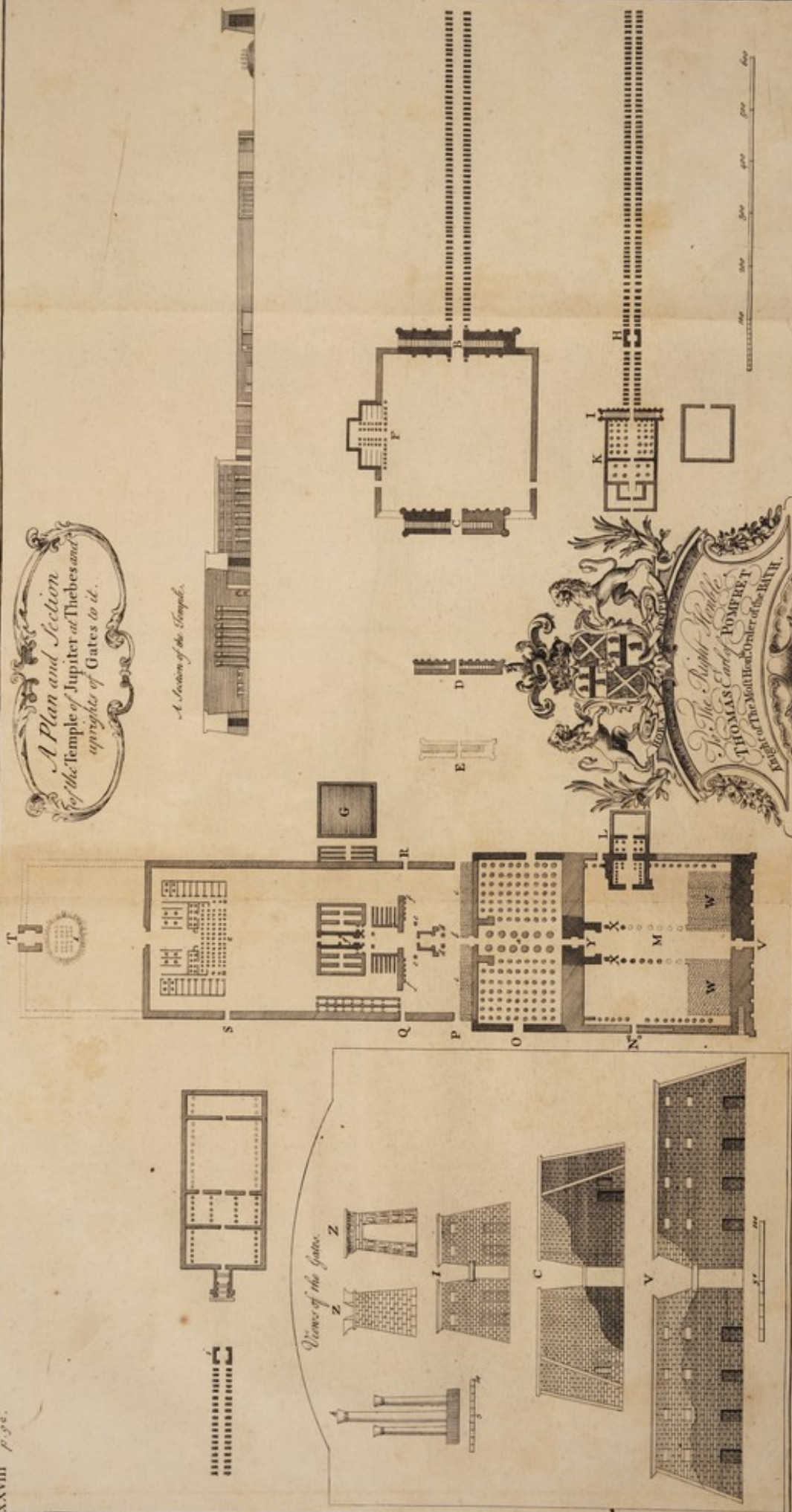
Their temples are built in this manner.

At the first entrance is a court or avenue, paved with stone, about one hundred feet wide, and three or four hundred feet long, and sometimes more; this is called the Dromos, ὁ δρόμος. On each side are sphynxes, in two rows, about thirty feet apart. After this, is one or more large vestibles, τὰ πρόπυλα. After that is the temple,

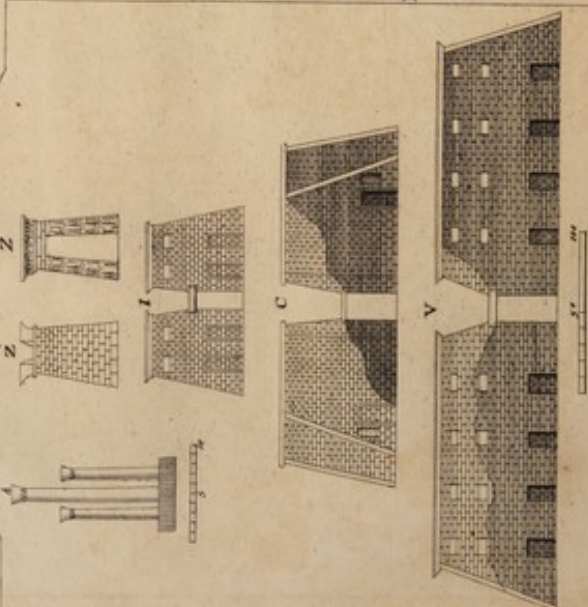
ὁ ναός, which consists of a large court or ante-temple, ὁ πρόναος, and the innermost temple, ὁ εὐχέτης, which is not very large, and in which there is no sculpture, or at least, if there is, 'tis of some beast, but never of the human figure. At the further end of the ante-temple are sort of wings, of the height of the temple, the walls being as far distant from one another, as the breadth of the foundation of the walls of the temple; and are so built, as to incline towards one another for about seventy-five or ninety feet in height; on these walls, very large figures are cut, much like the Etruscan and Greek works. Strabo xvii. p. 805.

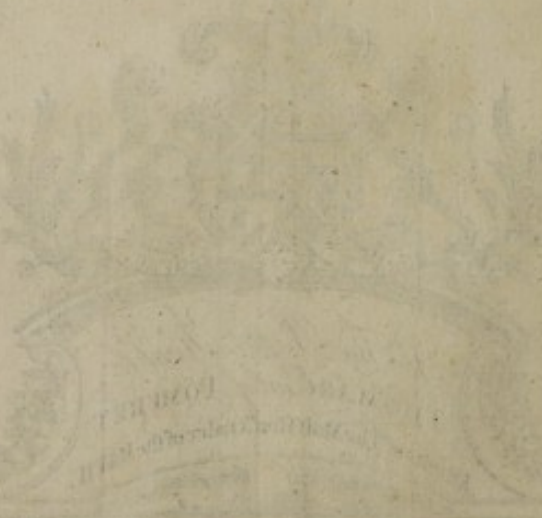
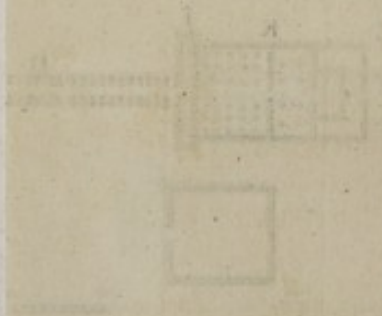
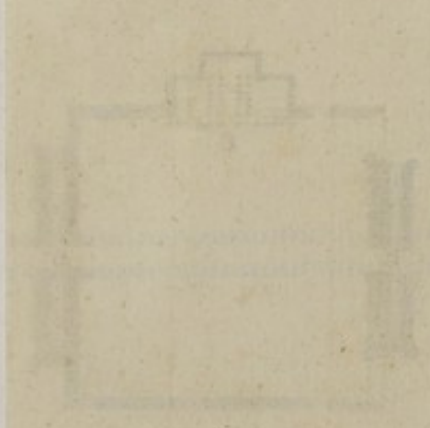
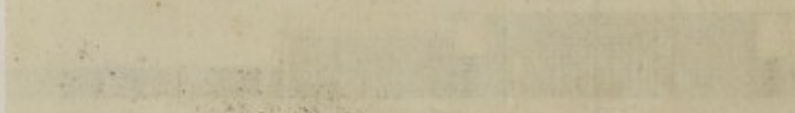
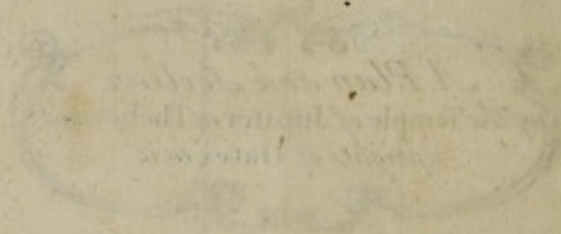
*A Plan and Section
of the Temple of Jupiter at Thebes and
uprights of Gates to it.*

A Section of the Temple.



Views of the Gates.





latter manner the others are adorned, without such compartments as are in the granite gateway. On each side of these gates there seem to have been colossal statues; on the outside of the first, is a red granite statue on one side, and on the other, a statue of a sort of granite composed of small pebbles; one also remains within, of white marble, the head being off; it has round the middle a belt, with a short dagger stuck into it. These statues have each of them in one hand, the cross with a handle, which is said to represent the four elements; I took some measures from one, and found the hand to be sixteen inches broad, and the head five feet six inches long; on the back of the stone, behind their heads, is a tortoise, cut in an oval, and some other hieroglyphics about it; on the other side are fragments of such another statue. I saw likewise on the outside of the gate, many pieces of a rough sort of red marble, like porphyry, and of that yellow spangling marble which is imitated at Venice. The next gate, C. is very much ruined, but has only two stories of colossal figures to the south, and one to the north. The third gate, D. has hieroglyphics all round, and colossal figures of men; here likewise are remains of a statue of white marble, the head of which has a serpent work'd on its casque; it is five feet diameter, and measured four feet and a half from the lower part of the neck to the top of the head. The fourth gateway, E. is now a heap of ruins; before it are some pieces of a red granite statue, the trunk of which I found to be seven feet and an half broad. To the east of these gates is the building, F. and also a large pond, G. which probably was a reservoir of the Nile water, for the use of the temple: These gateways were called by the Greeks ante-gates or vestibules, (*τὰ πρόπυλα*.) From them walls were built, that extended not only to the other gates, to make the entire enclosure of the temple, but also to enclose the particular courts between the gates and the temple. At the entrance within the enclosure of the temple, towards the obelisks, are ruins of a colossal statue, of red granite. And though this entrance from the south was so grand, yet it was the way only to the side of the temple, the situation of the ground not permitting such an entrance to the front, where every thing else is executed in the grandest manner; which I shall describe in its place.

About a hundred and fifty paces to the west is another superb entrance, with the same kind of avenue of sphynxes leading to such a gateway H, as is represented by the upright, Z. adorned likewise with hieroglyphics. A hundred and eighty-three paces from this, is a grand pyramidal gateway, I, and adjoining to it is the large building K. divided into several parts, and seems to have continued on to the temple. I got admission into it by the particular favour of the Sheik, though it is the habitation of the women. To the east of this is another entrance, L. to what I call the ante-temple, M, which is to the west of the grand building; as there is likewise on the north side of that court at N. A fifth entrance O. is the temple itself on the north side, where there seem'd to be considerable buildings, now almost entirely buried by the rubbish, which was probably thrown there from some village that formerly was near. A sixth entrance, P. is also from the north, where every thing likewise is buried, and is opposite to the first grand entrance mentioned to the south. A seventh, Q. is further to the east on the same side; and another opposite to it, R. It is probable there was an entrance also further on at S, for near it is a grand gate; and be-

tween that and the temple, ruins of great buildings, which I suppose led to the temple, though by reason of the ruinous state of that part of it, I could not fix the entrance. It is probable there was another opposite to it, and that the twelfth entrance, T. was at the east end, at some distance from the great eastern building. This grand gateway appears not to have been finished, and it is from this to the great pyramidal entrance in the west front I am going to describe, that I suppose the temple must be near half a mile in length. The grand entrance V. to the west, which may be called, at pleasure, either a gateway or a front to the great court before the temple, is the most magnificent of the kind that probably was ever built in Egypt; and it may be a mark of its antiquity that it is built in the most simple and plain manner, without any hieroglyphics or other ornaments; very much resembling what we call the rustic; it is forty feet broad, the bottom part being a solid wall of that thickness. There seem to have been stairs up to the lower windows, from the north end, where at present it is much ruined, so as that one may easily go up; and probably there was a passage to the other side over the gateway, now a heap of ruins, from whence the stairs might be continued up to the top, as they are in other buildings of the like nature; for in the front there are two stories of eight small windows; the upper story is near the top, which is so ruined in most parts, that at a distance they appear something like battlements. Within this is a large open court, having on each side, at the first entrance, a terrace, W. eighty feet broad, and six feet above the ground, as it is now raised, to which I suppose there were steps up from the colonnade which is on each side of this ante-temple. These pillars have square capitals; and on each side of the middle walk, to the inner part of the temple, there was a very grand colonnade of pillars, above forty feet high, and eight feet diameter, with large capitals like a vase, only worked with some figures in lines: On the top of these capitals is a square stone, as for a pedestal to place statues on: At the further end of these pillars, are two colossal statues, X. of red granite, on pedestals four feet wide, and six feet long; the heads are broke off, and the statues much disfigured: The pilasters behind the statues are adorned with hieroglyphics, and so also is an oval below the navel of the statue. Strabo says, that within the gateways, was the temple, which consisted of the ante-temple, and the temple properly so called, or the inner temple, which seems to be the most sacred part of it: What I have described must be the ante-temple; what follows in the description of the Egyptian temples, is somewhat difficult; for it is said, that at the further end * of the ante-temple are a sort of wings, of the height of the temple, the walls being as far distant from one another, as the foundation of the walls of the temple, and so built, as to incline towards one another for seventy-five or ninety feet in height *. In this manner the walls, almost intirely ruined, seem to be built between this ante-temple

* So the word *πρόκειται*, seems to mean, at the further end, or advanc'd before it, that is, between the ante-temple and the inner temple, &c; so these words, though very obscure, seem to be understood: *Ἐπειὶς οὖν τὸ πρότερον προείρηται, καὶ περὶ τὴν εἰσόδον γὰρ μίχεται πηχῶν πενήκοντα ἢ ἑξήκοντα.* This may be in the manner of the pyramidal gates described, in which the walls incline inwards, so as

to be much narrower at top than at bottom: Possibly the meaning may be, that each wall was built in such a manner on the outside, with a plain, inclining the one towards the other.

* I measured the pyramidal top of the great obelisk, which was fallen, and found it to be ten feet nine inches long, and that 'twas five feet nine inches square, at the bottom of the pyramid.

and the inner temple, on each side of that grand entrance, Y, which may be seen in the plan, and has more of the beautiful magnificence in it, than any other building I ever saw, the door itself being very high, and yet in a just proportion; and the walls on each side of the passage, as well as the doors, are adorned with most beautiful hieroglyphics, and figures of men, in six compartments, above nine feet high and twelve wide, every compartment having the figures of three men in it; these buildings in the temple being described to have been adorned with sculptures of men, after the Greek and Hetruscan manner. Beyond this, is the inner temple itself, a, in which there are sixteen rows of pillars one way, and eighteen the other, the two middle rows are eleven feet diameter, the others eight, with capitals of a square stone only on them; over the two middle rows, the temple was higher than in the other parts, having over the space between the two pillars, a sort of windows with twelve lattices of stone in each of them, made something like the holes in the walls of cities, to spy out at, and to annoy the enemy with their arms; these seem to be designed to convey light into the temple, which is something extraordinary, there being rarely any windows in the Egyptian buildings. Every part of this temple is covered, inside and out, with hieroglyphics and other representations, in a very extraordinary manner; and it is of this part of the temple that our author seems to speak, when he says, that they put no statues in it, nor any human figure, but sculptures of animals; and in some other temples I have observed, that the human body has always on it the head of some bird or beast: This must be understood of the inside of the temple; for the outside of this building is beautified in a very grand manner, chiefly on the north side, where there are representations of battles with horses and chariots, one of which I observed was drawn by flags. At the other end of this inner temple there was an entrance, b. now in ruins, and without it, what I took to be a raised terrace, c. about thirty feet wide, the front of which has carved on it two barks with covers on them, like the Venetian gondolas; at one end of it is a sculpture, resembling a ray of the sun; in the boat, men are represented working it along with their poles, and one stands towards the head of the bark, and receives the homage of the others. Here is the grand entrance described from the south, and on each side of the entrance into the temple itself, at the east end of it, are two obelisks, d. having only one column of hieroglyphics, and are sixty-three feet four inches high, and six feet square. Further to the east, are two other obelisks, e. seven feet six inches square, and seventy-three feet high; the obelisk to the south is fallen down; they have three columns of hieroglyphics all the way down: All these obelisks, are of red granite. A little further, a wall is built on each side to the north and south; and on the west side of it are several colossal busts or half statues at f. very much defaced. Continuing on along the middle to the east, we came at length to the small granite room, g. with a room on each side of it, which seems to have been a place of more than ordinary sanctity, and the entrance to it is adorned with a very particular sort of square columns; one of them I observed, was a knot of three such pillars as are represented at h. It is possible this granite room was the place allotted for the beautiful noble virgin, that was annually

ally consecrated to the Deity in a very strange manner'. All along on each side are several apartments much ruin'd, which might serve both for the priests and for the beasts they kept for sacrifice. And about a hundred and sixty feet to the east is another large building z. consisting of several small apartments, on each side of a spacious colonnade, as if for the officers of the temple. To the north, without this enclosure, are ruins of buildings, with the grand gate, i. before them, which seem to have led to the temple. Further to the east of the other building, are signs of a colonnade, k. almost buried in the ground; to the east of this is the most eastern grand gate, T. mention'd as unfinish'd, where the enclosure of this vast temple ends'.

Temple east
of Carnack

The Sheik's son offer'd to go with me to a temple four miles to the east of Carnack, and he came early in the morning to the boat with horses, and laying a carpet on the bank of the river, I entertain'd him with coffee, and we set forward towards the temple; the son also of the Caia, or steward of the great governor went along with us. The plain to the east naturally runs into a coarse grass, much like a rush, great part of it lying waste; and where it is sown, the ground is laid in broad low hillocks, round which there are small irregular channels, the corn not being sown at top of these hillocks, but only near the channels, in order, I suppose, that it may be the more easily water'd; for men raise the water out of the Nile into a small canal, which conveys it to all parts. I omitted to enquire how they cultivated the land, which is probably only by harrowing in the corn. About four miles east of Carnack, are the remains of a temple fronting to the north west, a plan of which may be seen in the twenty-seventh plate at D. with a plan of the grand gate, E. which stands in that manner to the temple, and an upright of it, F. It is about two hundred feet north of the temple, and is adorn'd with four compartments of hieroglyphics. The walls in the front of the temple between the pillars, are about seven feet high, cover'd also with hieroglyphics. Among those on the gate, a person is represented offers something that is round, it may be some fruit, to a person sitting in a chair; another offering beasts. The heads, legs and arms of the figures are defaced. The pillar on each side of the door is that beautiful one Numb. 11. in the second plate of the architecture of Egyptian columns; the other pillars are of Numb. 7. of the first of those plates; but being so near to one another, I suppose they were without bases. At the further end, where I conjecture there was a door on each side, I saw the remains of a square pillar of red granite, which might be the ruins of a door-case. All this temple is very much destroy'd, except the front, which is not perfect. The grand gate is intire; and I saw a sphynx near it about four feet long. It is probable the antient Thebes extended formerly to this place. The

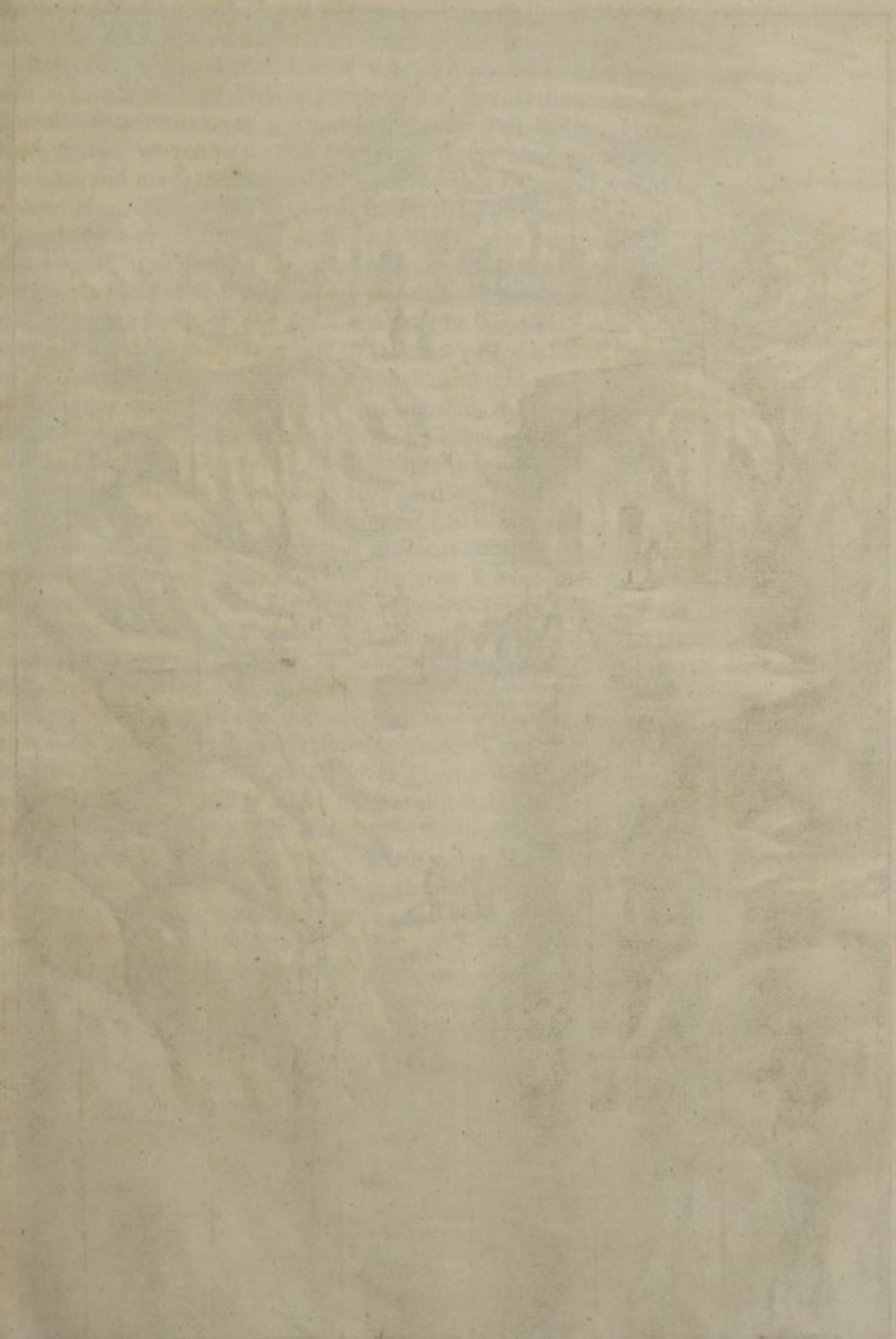
¹ Strabo xvii. p. 816.

² About the gates of the temple I took particular notice of the following hieroglyphics. On one a man offers to the Deity, in each hand a vase like a chocolate dish, having on each arm something resembling a folded napkin. In another, one seems to offer himself to two Deities, which by some emblems, I conjectured to be the sun and moon. A man offers something like apples to one on a throne; four Deities being on thrones above, as on another floor. A bird like a hawk, on

a pillar somewhat resembling the Corinthian order. A peacock on another, with the bell capital; both which are in the plate of Egyptian pillars. A man standing before four monkeys, which are on two floors, as I think two on each floor. Three trees on a pedestal. It is to be observed that the heads, hands and legs of many of the figures are defaced; but those cut on granite remain intire, as they could not be so easily disfigured, by reason of the hardness of the stone.



ON EGYPT



By J. J. ...
London: ...



The Sepulchres of the Kings of Thebes.
To the Honourable William Herbert.



patriarch's map has Maximianopolis, a bishop's see, in this situation, call'd in Arabic, Medmut, which may be one of the villages of old Thebes, mention'd by Strabo, that might after increase to a small town.

Returning I view'd the ruins of what I supposed to be a round temple, and appear'd to have been a hundred and seventy-five feet diameter. I saw also some remains of a grand gate to the west of it. Having view'd these things, we return'd, and I entertain'd my conductors with coffee at the boat, and made the Sheik's son a present that I thought would be agreeable to him. This young man had shewn me great civility, imagining that I might be a physician, and desired my advice in a certain case. The next day I spent in reviewing the great temple of Carnack, and taking several heights. I had thoughts of going to Luxerein, and so coming from that place to take leave of the great man; but his Caia, who came to me very kindly, told me it was best to take leave of the Sheik before I departed, so I waited on him. He was very civil, and told me I might see Luxerein without any trouble; and when I was return'd, the secretary sent me provisions from the Sheik's kitchen. Part of Thebes, which was west of the river, is now call'd Gournou; but the Memnonium, which was the most western part, I take to be now call'd Medinet Habou. When I went on that side, I sent to the Sheik, to whom I had a letter from the great Sheik of Fushout; he came to the boat, and conducted me to his house at the village of Gournou, mark'd A. in the view I have given of this side in the twenty-ninth plate. The Sheik furnish'd me with horses, and we set out to go to Biban-el-Meluke, and went about a mile to the north, in a sort of a street, on each side of which the rocky ground about ten feet high has rooms cut into it, some of them being supported with pillars; and, as there is not the least sign in the plain of private buildings, I thought that these in the very earliest times might serve as houses, and be the first invention after tents, and contrived as a better shelter from wind, and the cold of the nights. It is a sort of gravelly stone, and the doors are cut regularly to the street. We then turn'd to the north west, enter'd in between the high rocky hills, and went in a very narrow valley. We after turn'd towards the south, and then to the north west, going in all between the mountains about a mile or a mile and a half, as represented in the plan mark'd N. in the thirty-first plate. We came to a part that is wider, being a round opening, like an amphitheatre, and ascended by a narrow steep passage about ten feet high, which seems to have been broke down thro' the rock, the antient passage being probably from the Memnonium under the hills, and it may be from the grottos I enter'd on the other side. By this passage we came to Biban-el-Meluke, or Bab-il-Meluke, that is, The gate or court of the Kings, being the sepulchres of the Kings of Thebes. Diodorus Siculus* makes mention of them as the very wonderful sepulchres

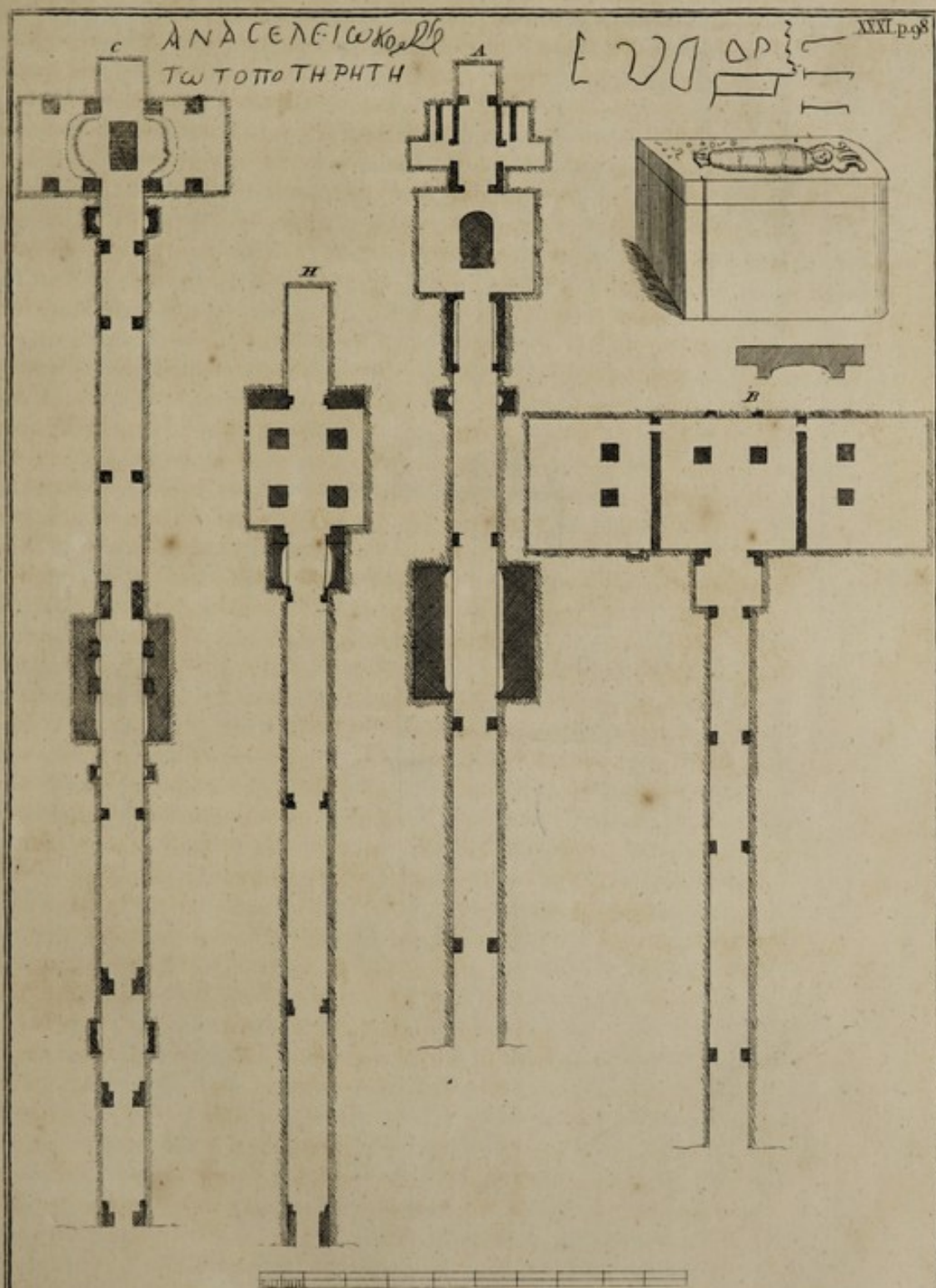
Sepulchres
of the Kings
of Thebes.

* Είναι δὲ, φασί, καὶ τὰς ἐν ἑαυτῇ τῶν ἀρχαίων βασιλῶν θαυμαστὰς, καὶ τὴν μέγιστον τὴν ἐν ταῖς παλαιαῖς Φιλομενέοις ὑπερβολὴν ἢ ἀπολείπειν. Οἱ μὲν ἔν τε ἑαυτῇ ἐν τῶν ἀναγωγῶν ἴσταν ἐνέσταν ἰππὰς πρὸς τοῖς τετραγώνοις τὰς βασιλικὰς εἰς δὲ Πτολεμαίων τὸν λόγον διαμένει, φασί, ἰπποκρίματα μέν, καὶ τὰ πολλὰ κατὰ φθασίαν καὶ ἢ χρεῖνες παρὰ βάλουσι ἡμῶς εἰς ἑαυτὴν τὰς τέρας. Diodorus l. i. p. 43.

Ἐπὶ δὲ τῷ Μενονίῳ, θύκαι βασιλῶν ἐν σπηλαίοις λαλομένηται πρὸς τετραγώνοις, θαυμαστὰς καλεῖται μέν, θύκαι δὲ φασί. Strabo xvii. p. 816.

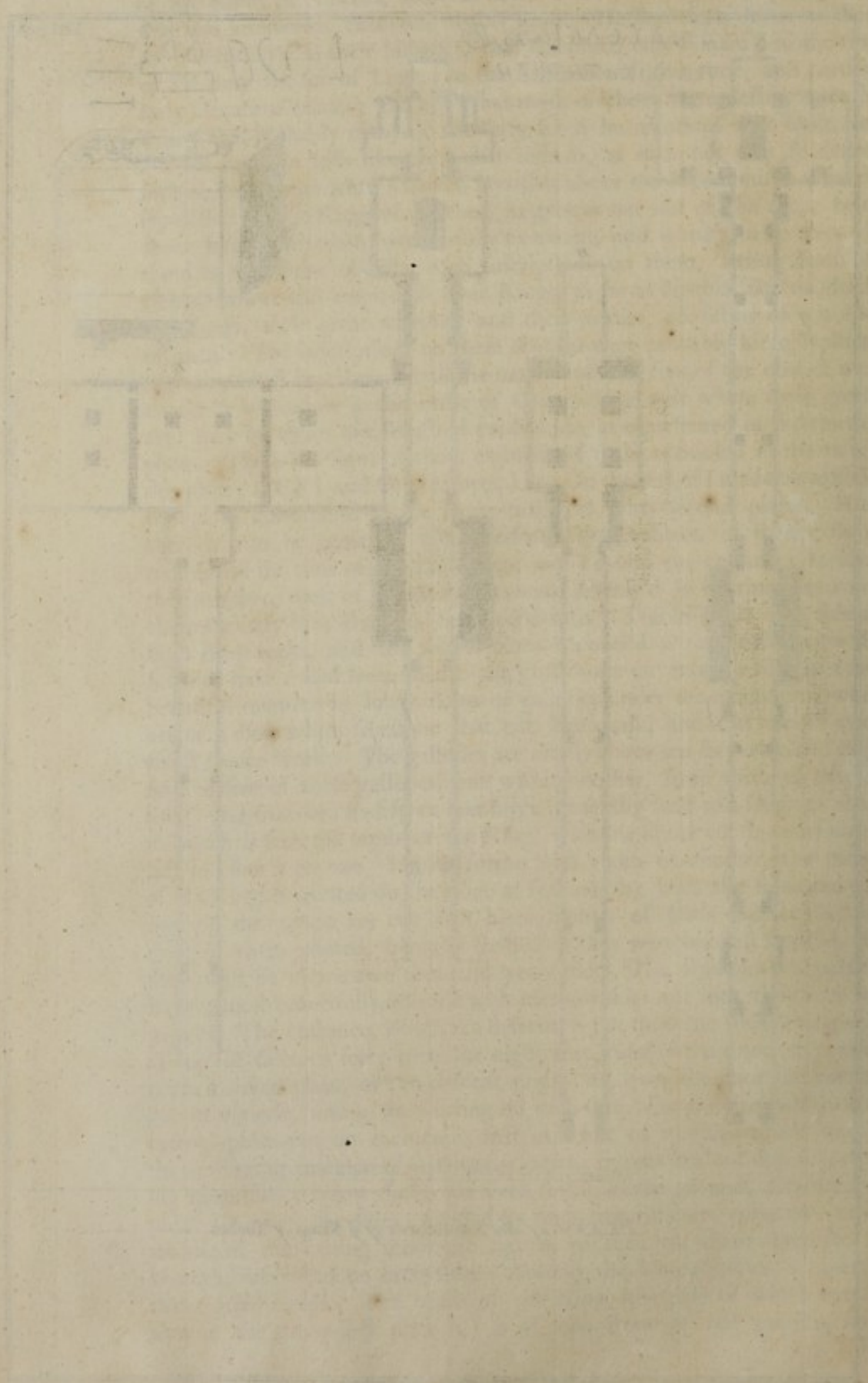
It is very probable that what Strabo calls τὰ σπήλαια, are the same as Pausanias calls αἱ εὐρυγχεῖς, which signifies not only pipes or tubes, but any passages or grottos under ground; and near these, our author says, the famous colossal statue stood.

of the Kings of Thebes, such as never could be exceeded by any thing that was afterwards executed in this kind. He says forty-seven of them were mention'd in their histories, that seventeen only remain'd to the time of Ptolemy the son of Lagus, as the historians of that time, and particularly Hecataeus relates; and adds that most of them were destroy'd in his time; tho' probably many of the forty-seven he mentions were built, and not cut into the hills like these that remain, as it is not easy to destroy such sort of monuments. Strabo says that above the Memnonium were the sepulchres of the Kings of Thebes, in grottos cut out of the rock, being about forty in number, wonderfully executed, and worthy to be seen. In them he says were obelisks with inscriptions on them, setting forth the riches, power and empire of those Kings, as far as Scythia, Bactria, India, and Jonia, their great revenues and their armies, consisting of a million of men. The inscriptions on these obelisks were probably hieroglyphical; and they must have been small, it may be of the size of the obelisk mention'd in a window in the castle of Cairo. The vale where these grottos are, may be about one hundred yards wide, as represented in the thirtieth plate. There are signs of about eighteen of them, as mark'd in the view in this plate; D E F I. and O. are stopped up: To the rest, if I made no mistake, the plans correspond in the thirty-first and thirty-second plates. However, it is to be remark'd that Diodorus says seventeen of them only remain'd till the time of the Ptolemies; and I found the entrances to about that number, most of which he says were destroy'd in his time, and now there are only nine that can be enter'd into. The hills on each side are high steep rocks, and the whole place is cover'd with rough stones that seem to have rolled from them; the grottos are cut into the rock in a most beautiful manner in long rooms or galleries under the mountains, which are of a close white freestone that cuts like chalk, and is as smooth as the finest stucco work. The galleries are mostly about ten feet wide and high; four or five of these galleries, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, generally lead to a spacious room, in which is seen the tomb of the King, with his figure cut in relief on the lid, as I saw it on one. In the furthest room of another, the picture of the King is painted on the stone at full length; both the sides and ceilings of the rooms are cut with hieroglyphics of birds and beasts, and some of them painted, being as fresh as if they were but just finish'd, tho' they must be above two thousand years old. The sepulchre A. particularly is most beautifully adorn'd with hieroglyphics cut into the stone and painted. The entrance, which is a descent, is cut thro' the rock, being open at top for thirteen feet; then for eight feet more to the door, the ceiling is an inclined plain, as the descent under it; over the door the beetle is cut in a circle, and a man sitting on each side; the galleries within have hieroglyphics cut on each side; first in a sort of a compartment next to the ceiling in manner of a frieze; lower, figures are cut out representing mummies; below these, for seven feet from the ground, are hieroglyphics all down the sides, divided by lines into different columns; in the middle of the ceiling there are figures of men for about three feet in breadth, with stars on each side. Among the hieroglyphics, I observed many goats heads. The tomb of the King, (the plan of which may be seen in the thirty-first plate A.) is of one stone of red granite, seven feet

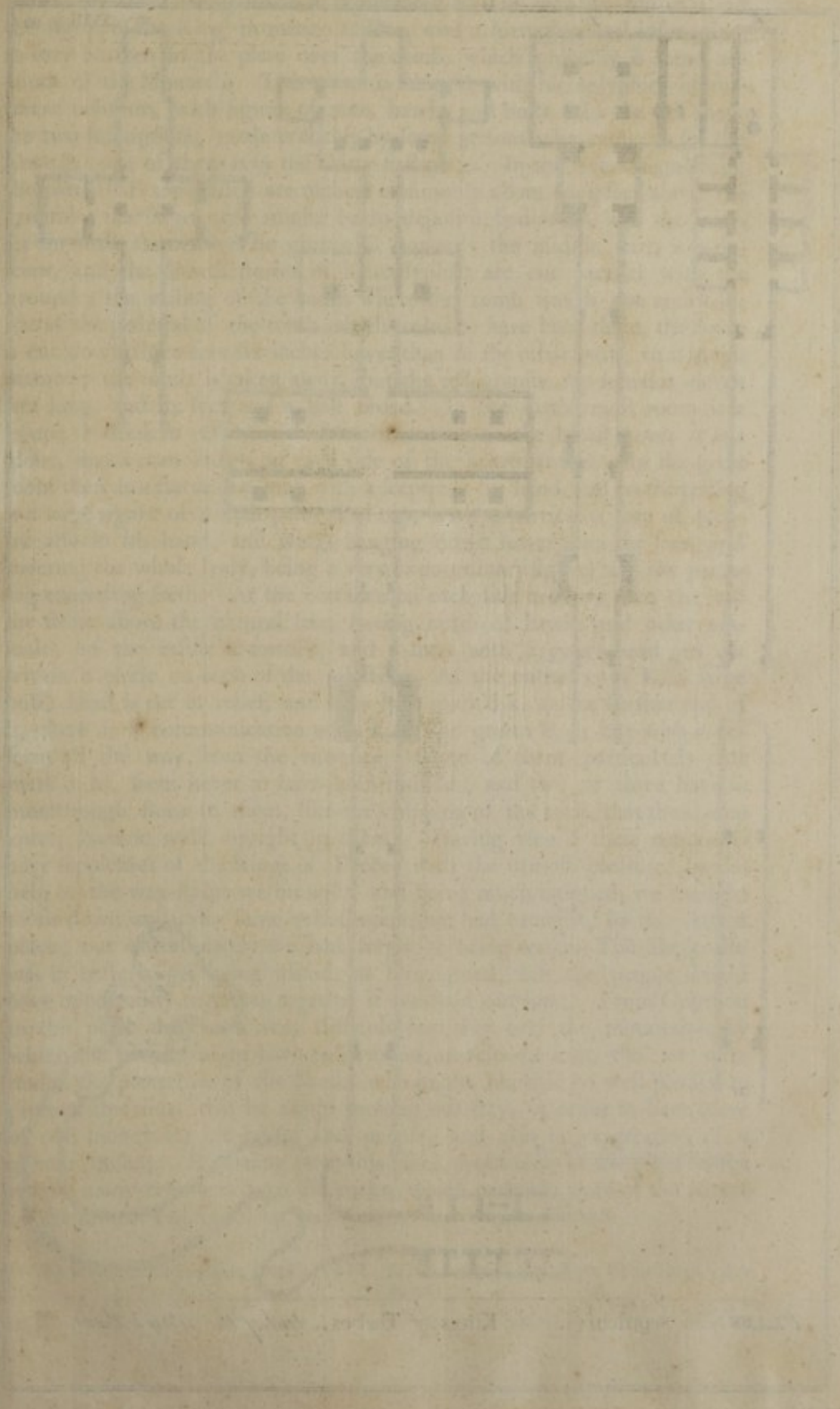


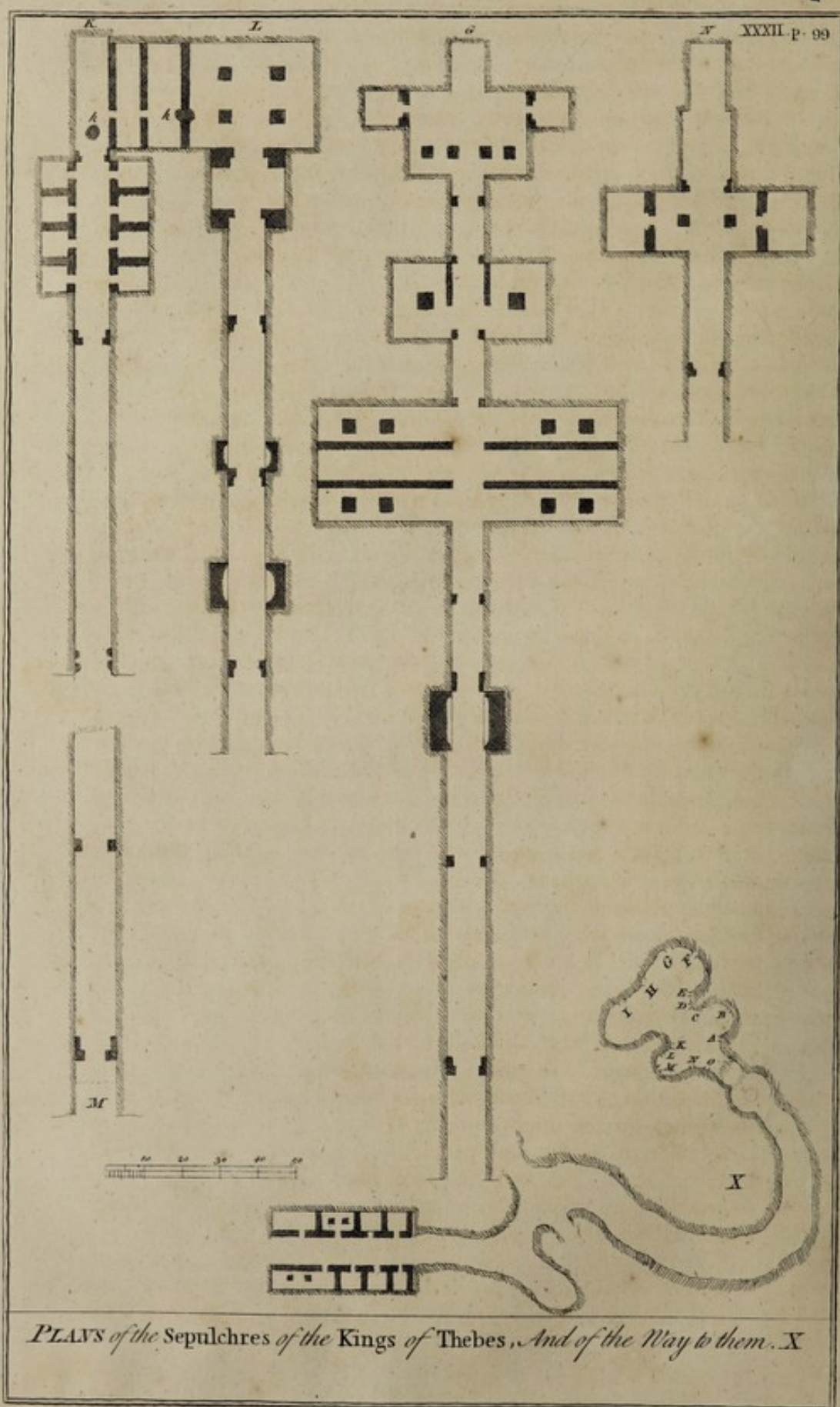
PLANS of the Sepulchres of ^y Kings of Thebes.

DESCRIPTIONS



ON EGYPT





feet nine inches high, eleven feet eight inches long, and above six feet broad, the cover being made as represented to shut into it: On it is cut the figure of the King in mezzo-relievo, and a hieroglyphical inscription, as may be seen in the plate over the tomb, which probably is some account of the Monarch. This room is adorn'd with hieroglyphics in different columns, with figures of men, hawks and bulls. In the last room are two inscriptions, made probably by some persons who came to see the place*; one of them is in the thirty-first plate. In the several sepulchres, the parts that are shaded are niches, commonly about four feet above the ground; the large ones might be to deposit bodies in, and the smaller for little statues. The grotto C. towards the middle part, is a descent, and the several stories of hieroglyphics are cut parallel with the ground; the ceiling of the room where the tomb was is cut archwise; round the pedestal of the tomb which seems to have been there, the room is cut down three feet six inches lower than in the other parts, in a rough manner; the tomb is taken away, but the red granite top remains eleven feet long, and six feet and a half broad. In the furthest room is a figure, I think in relief, with the arms across on the breast; over it is a globe, and a man kneels on each side of the apartment H. In the great room there is a statue of a man with a sceptre in his hand, and on the ceiling is a large figure of a man painted at top, with a particular sort of sceptre also in his hand, and wings hanging down lower than the feet, and covering the whole body, being a very extraordinary figure, and the painting exceeding fresh. At the entrance on each side are four men cut into the stone above the natural size, having heads of hawks and other animals; on the inside a tortoise, and a man with a goat's head are cut within a circle on each of the pilasters. At the entrance of K. a large bull's head is cut in relief, and by a hole mark'd k. at the further end of it, there is a communication with L. The grotto B. is cut with a descent all the way from the entrance. Some of them, particularly that mark'd M. seem never to have been finish'd; and two or three have so much rough stone in them, like the chipping of the rock, that those who enter, cannot walk upright in them. Having view'd these extraordinary sepulchres of the Kings of Thebes with the utmost pleasure, by the help of the wax-lights we brought, and being much fatigued, we thought to sit down and take some refreshments we had brought, in this retired place; but unfortunately we had forgot to bring water: The Sheik also was in haste to go, being afraid, as I imagined, lest the people should have opportunity to gather together if we staid out long. From Gournou to this place there is a very difficult foot way over the mountains, by which the people might have paid us an unwelcome visit, tho' we were under the protection of the Sheik, who might likewise be well pleased to protract the time, that he might prolong our stay, in order to have more of our money for his horses and people, and also in expectation of a greater present. Returning from this place, I observed in the plain to the north, many entrances into the rocks, which probably were of the nature of the grottos I observed on each side of the way as I came.

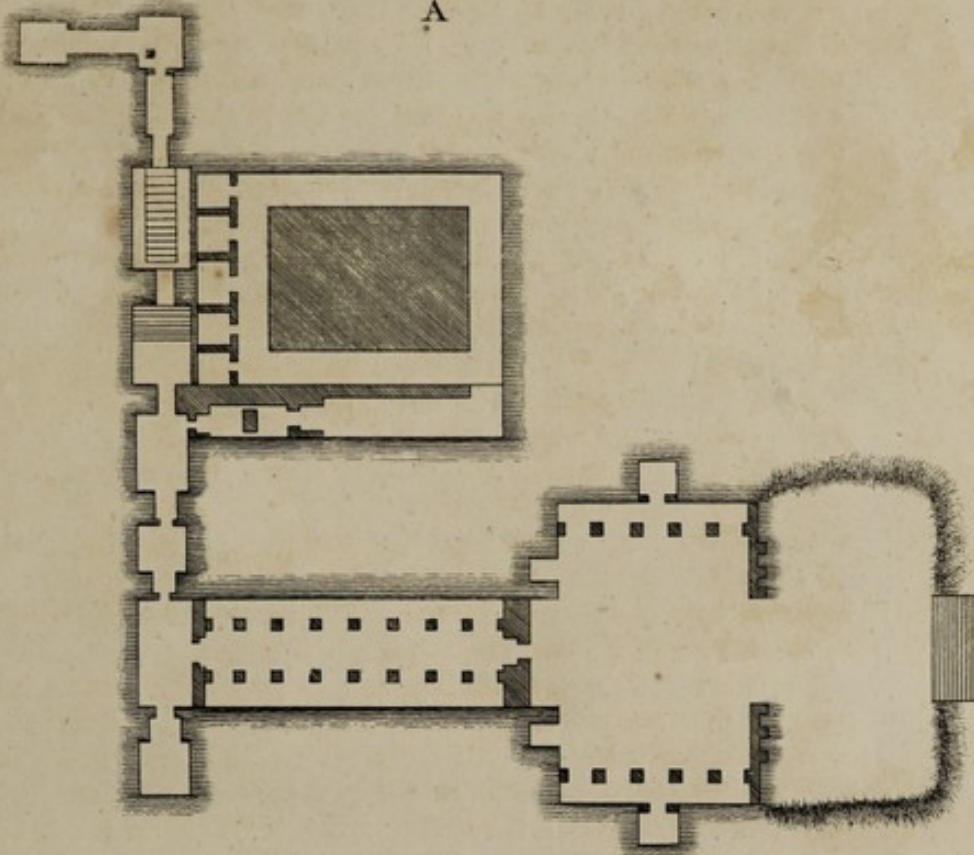
* This is the other inscription; Januarius PP VI. DIEI miravi locum filium Eliani Varina valet omnes.



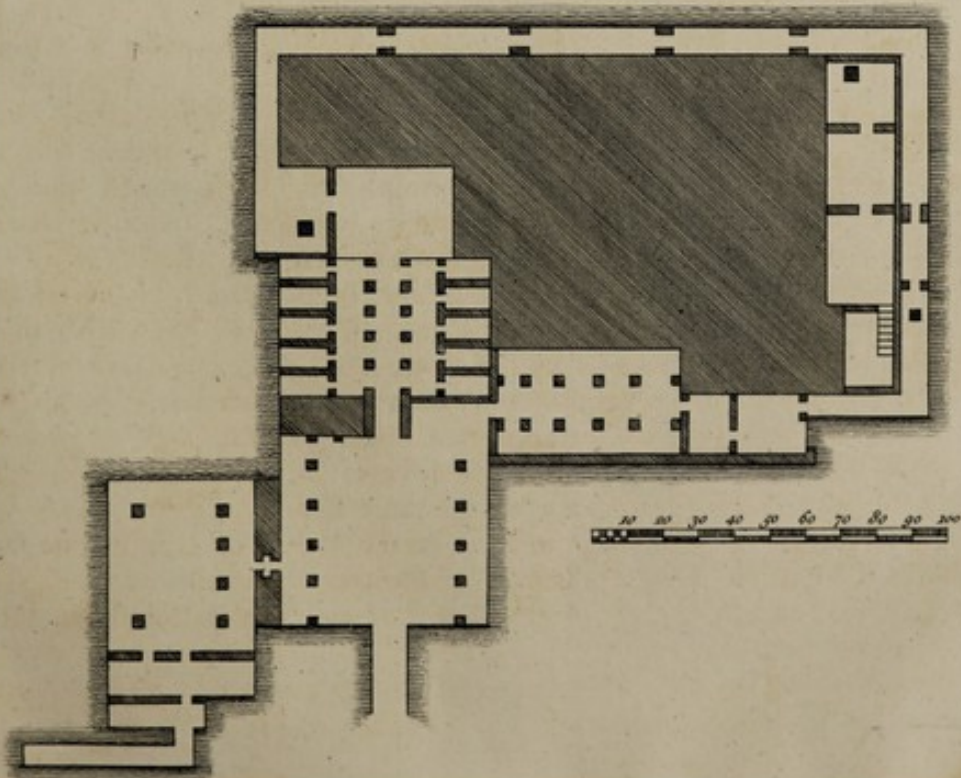
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The Sheik was so civil and humane as to stay and eat with me, which is what they rarely do. The next day I went into two very extensive apartments cut in the rock, on the south side of those hills we went to the day before, being in between the foot of the hills, at the place mark'd G. in the twenty-ninth plate. To one of them A. in the thirty-fourth plate, is a descent of ten steps to an area cut in the rock, which leads to a room in which are square pillars cut out of the rock: Beyond that there is a long room with pillars on each side in like manner; all the apartments are adorn'd with hieroglyphics; but the stone is scaled in such a manner, and is so black in some of the first apartments, that there is great reason to think the place has been damaged by fire. Beyond these rooms, the apartments extend to the right, there being several steps down; one part leads to a gallery cut round the rock, which has some apartments on one side; and in this, as well as in the apartments of the other grotto mark'd B. are holes cut perpendicularly down to other apartments below, where I saw doors and openings, and where probably there are as many apartments as above. One would almost imagine that these places were habitations for the living, and possibly might be cut under the palaces of the Kings of Thebes, if they were not the very palaces themselves, to retire to when they pleased, from their tents or other places more exposed to the wind or heat. The other grotto B. is cut under a small hill, which is between E. and C. near the appearance of a grand entrance in under the mountains. The way to that entrance is by a valley, which seems to have been divided into four parts by walls or mounds, of which there are still remains: That which is most to the east is deep, and looks like a quarry of black flint stone, being much deeper than the others. I thought it might have been a reservoir of the Nile water, and for that reason formerly paved with stones, in order to make it hold the water. The other three parts go towards some remains of buildings, as represented in the thirty-fifth plate: the granite door A. leads to the building B. which is all ruin'd, except a small part of the front. To the west is a room C. over which there is a well-turn'd arch, with a half round at the spring of it; the door at the north end has likewise a half round on each side of it, and is of granite. It appears to have been used as a Christian church, and the hieroglyphics have been cover'd over with plaister, which are in small columns, exquisitely well cut; Christ with a glory is painted on the plaister. As this was a church, it is probable the arch over this building is a Christian work. In the small room D. to the south are many bones, which seem'd to have been burnt; and if there had not been linen with them, I should not have thought they had been embalm'd, but burnt by accident. The rock at the mountain has been made perpendicular by art; the people said there was an entrance there under the hill, and 'tis probable it was a passage to which there was a descent, and that all has been fill'd up. I took a particular view of the large temple, a little way to the south east, for such it seems to have been; a plan of it is in the same plate. At all the square pillars E. are statues, as represented at K. with the heads broke off, which seem to have had on them the long cap, that is often seen in the hieroglyphics; for there is enough remains of those caps on the pillars to shew what they were. These statues have the lituus in one hand, and the flagellum or whip in the other, as commonly seen with the statue

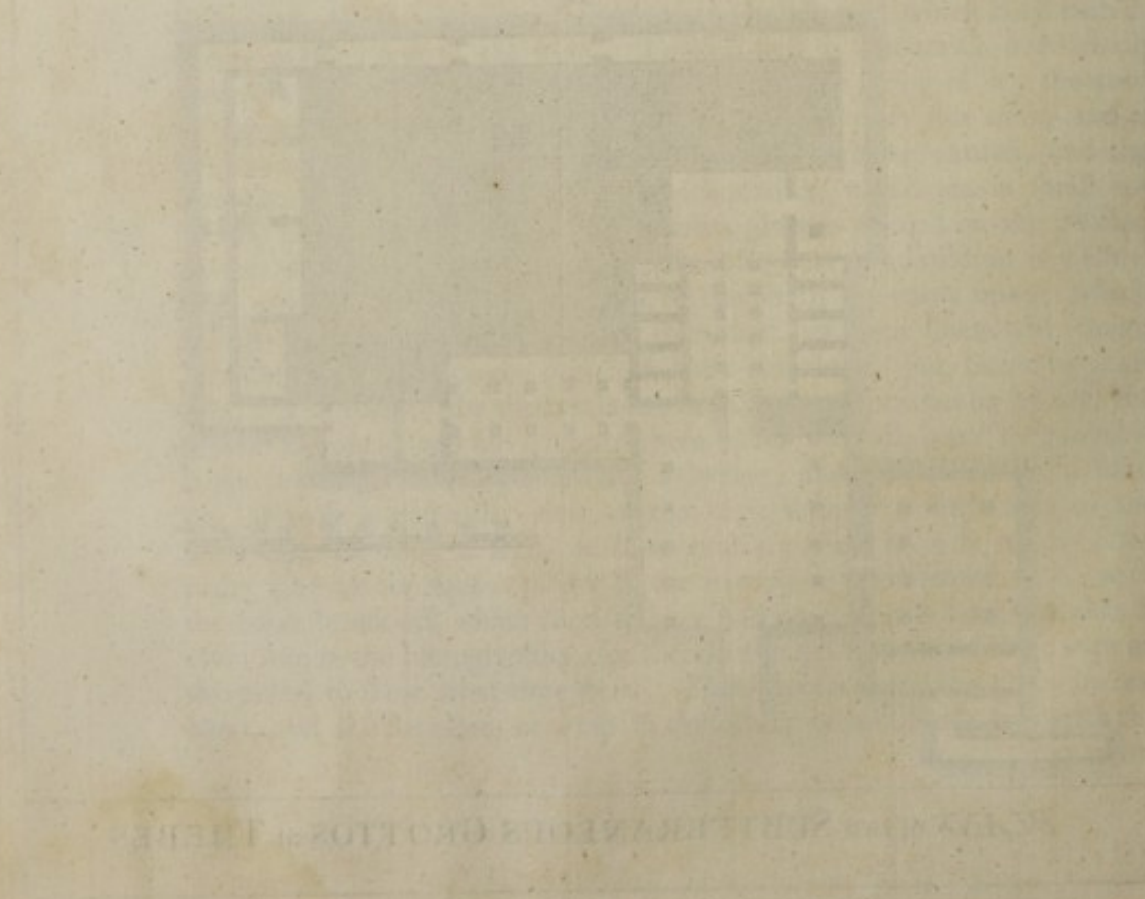
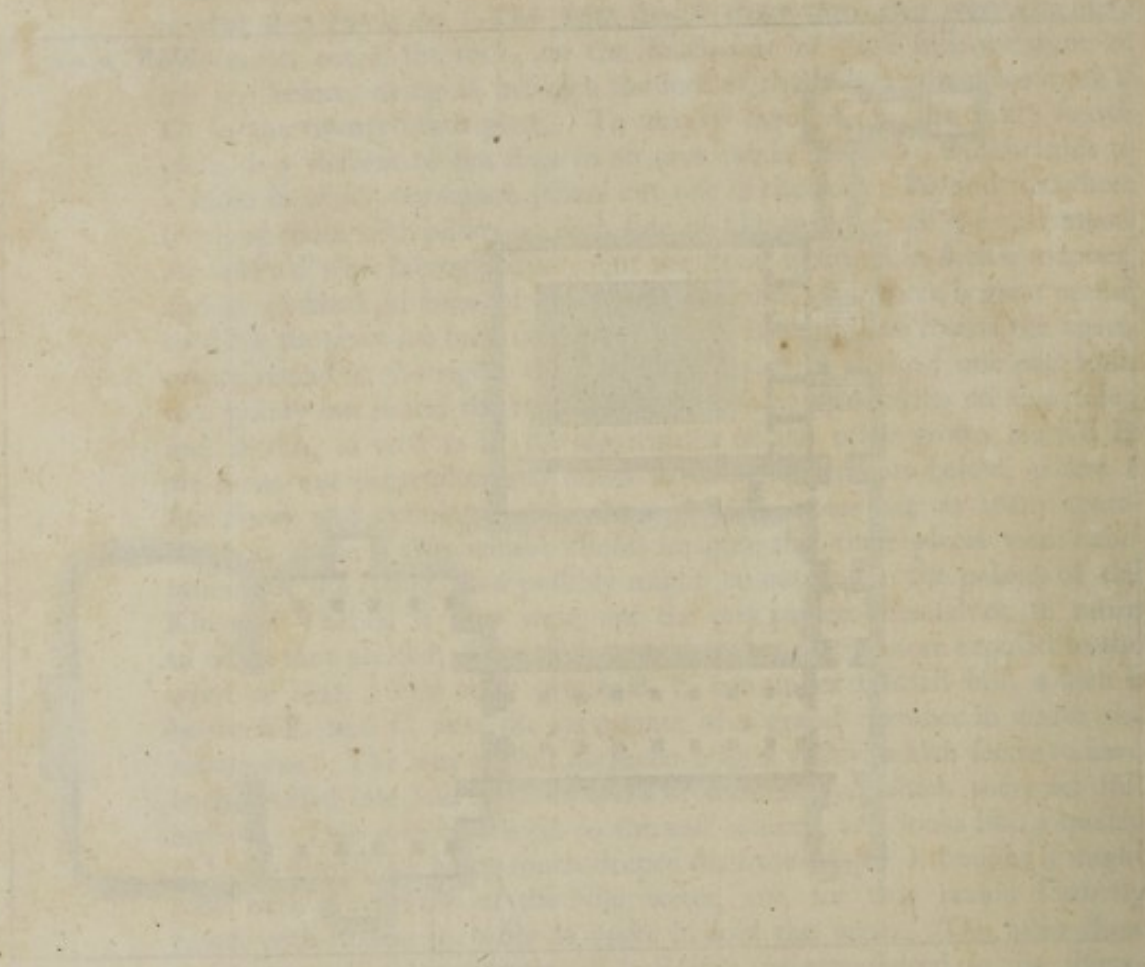
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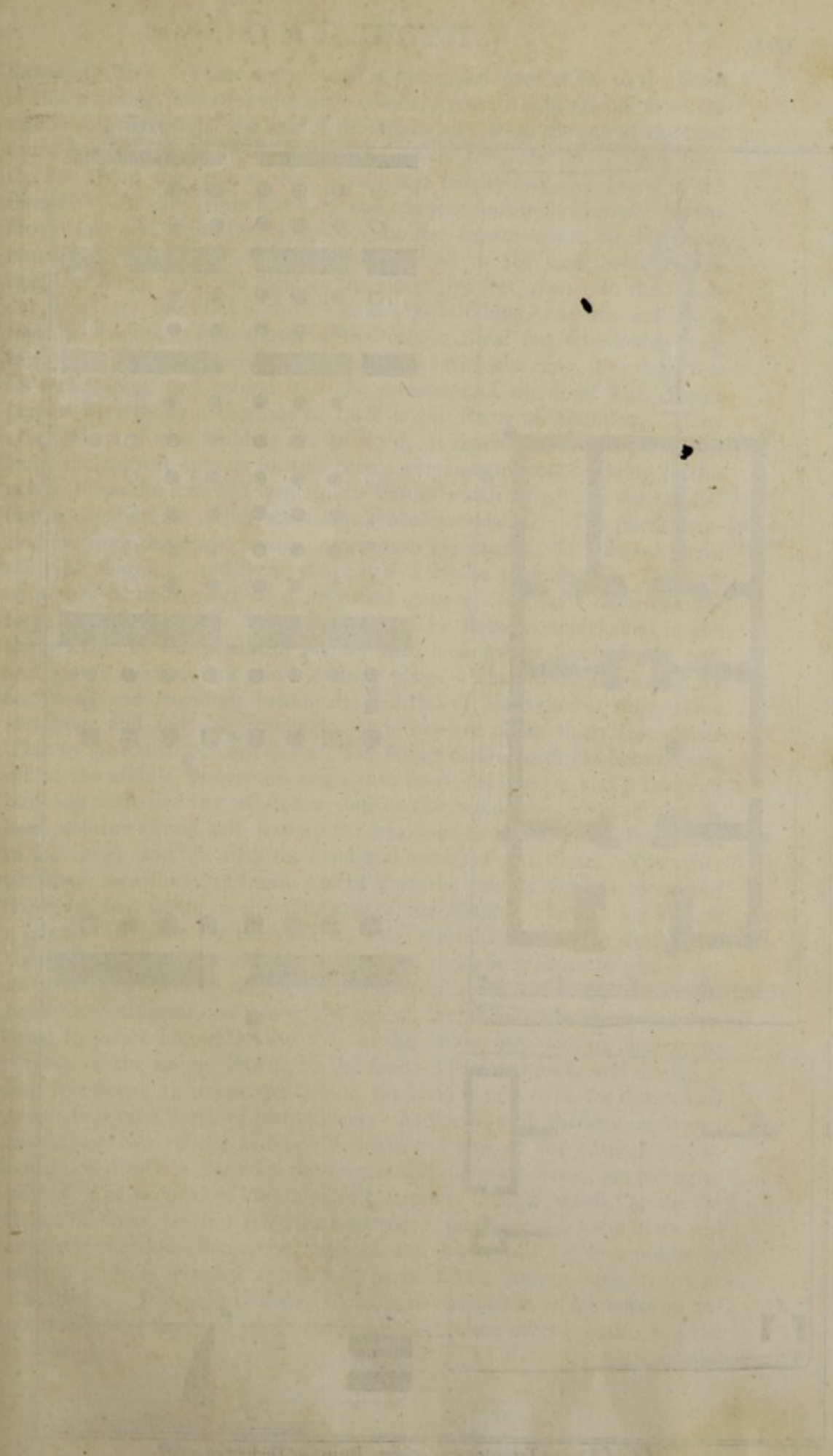
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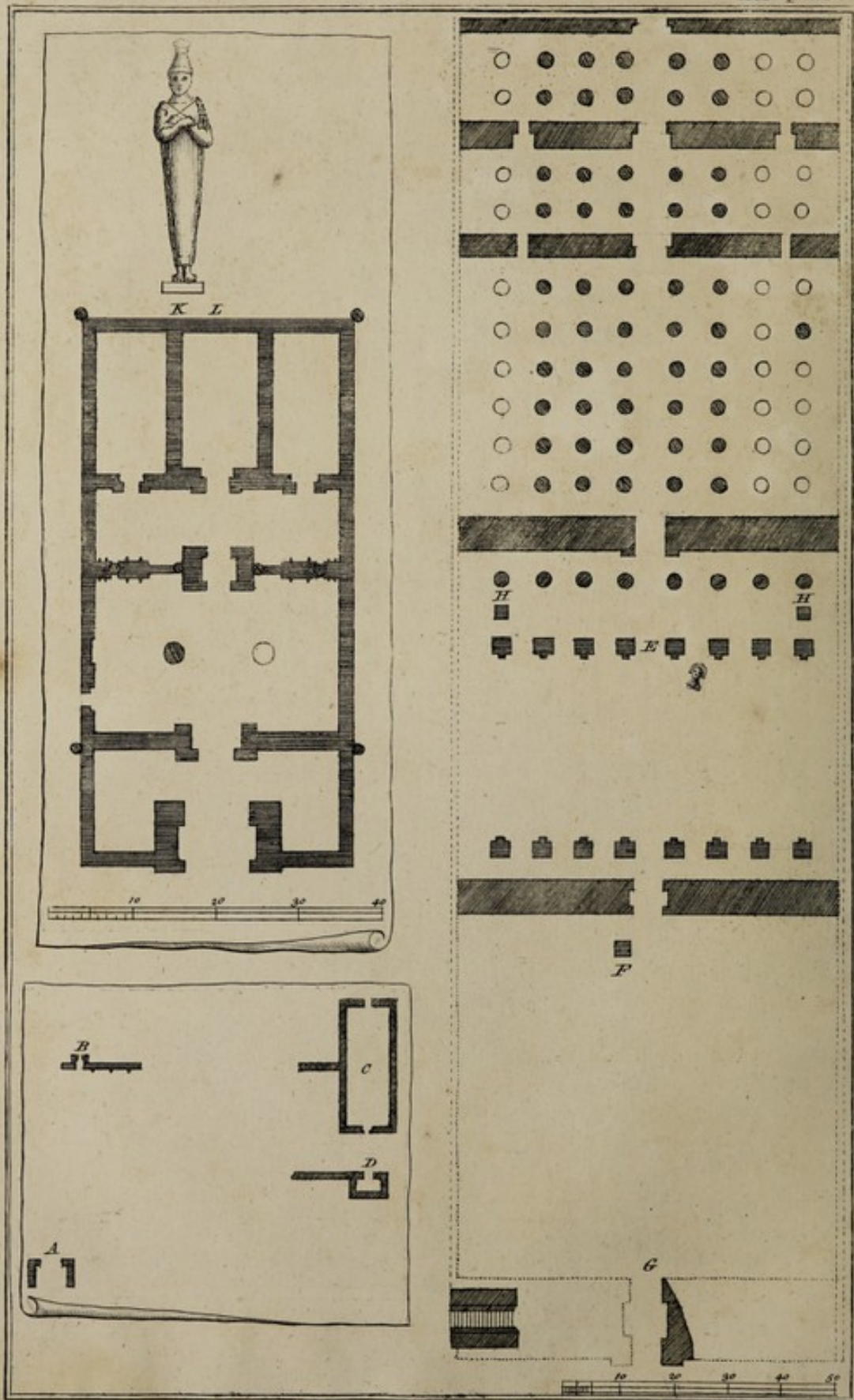


PLANS of two SUBTERRANEAN GROTTOES at THEBES.



THEY ARE NOT TO BE TAKEN FOR GRANTED





PLANS of two Temples, and of some Ruins at Thebes, on y^e N^o 101.

statue of Osiris. There are ruins of a pyramidal gate at G. to the south of this building, and of a very large colossal statue; it is broke off about the middle of the trunk, the head is six feet broad; from the top of the head to the bottom of the neck, it measures eleven feet, and so it does from the bottom of the neck to the navel; it is twenty-one feet broad at the shoulders; the ear is three feet long, and one foot four inches broad; and the foot is four feet eight inches broad. In the second court, at HH, are remains of two statues of black granite; that to the west, which is sitting, measured from the hand to the elbow five feet, thence to the shoulder four feet; the head is three feet and a half long, and the ear is one foot in length. The statue to the east is three feet five inches long in the foot; at a distance from it is the head with the cap; it is three feet six inches long, and behind it is the ornament of the dome leaf. Some persons have thought that one of these is the statue of Memnon. Many other pillars of this building are destroy'd, as represented in the plan; but from the ruins it appears to have been a very magnificent building in this way. From the temple I went to the statues which I shall call the colossal statues of Memnon; they are towards Medinet-Habou. The Sheik hurried me from this place, saying he was near his enemy; so I set out early the next morning, and spent above half a day at these statues: They are of a very particular sort of porous hard granite, such as I never saw before; it most resembles the eagle stone. The statue is represented in the thirty-sixth and thirty-seventh plates; they look to the south south east, and are on a pedestal or plinth entirely plain. That to the north is thirty feet long, and seventeen broad, the pedestal of the other is thirty-three feet long, and nineteen feet wide, and they are about thirty feet apart: That to the south is of one stone. The statue to the north has been broken off at the middle, above the arms, that lie on the hams; and it has been built up with five tier of stones; one to the top of the clinch of the elbow, another almost half way up the arm, one to the armpits, the fourth to the neck, and the fifth the head and neck, of one stone. The other tiers have two stones in front, except that the middle tier has three, and there are two stones in the thickness of the statue: The feet are broken a quarter off from the toes; but as I did not take a particular draught of the parts of the statue that are maim'd, I thought it better to give it entire from the drawing and observations I did make. I found the height from the bottom of the foot to the top of the knee, to be about nineteen feet; from the bottom of the foot to the ankle, two feet six inches; to the top of the instep, four feet; the foot is five feet broad, and the leg is four feet deep; the ornament behind the head seem'd to be the dome leaf, as I have it on a statue of Harpocrates. At the side of the legs, as represented, are two reliefs, and one between the legs, of the natural height, but much defaced: Between the former and the great statue, are hieroglyphics. The pedestal of the imperfect statue is crack'd across, at the distance of about ten feet from the back part; there are also some flaws and cracks in the other statue, but it is of one stone, which I dare positively affirm, and in which I could not be mistaken, having been twice at the statues. I spent half a day there, and took down in my notes an account of every stone, of which the upper part of the other is built. On the

Statues of
Memnon.

pedestal of the imperfect statue is a Greek epigram, which may be seen in the fifty-fifth plate; and on the insteps and legs, for about eight feet high, are several inscriptions in Greek and Latin, some being epigrams in honour of Memnon, others, the greater part, testimonies of those who heard his sound, and some also in unknown characters; all the inscriptions are ill cut, and in bad language, both on account of the hardness of the stone and the ignorance of the people, who probably made money by cutting these inscriptions for those that came to hear the sound. I copied them with all the exactness I possibly could, tho' many of them were very difficult to be understood, and they are engraved in the thirty-eighth and thirty-ninth plates; for I was not entirely undisturbed whilst I was doing it; but after I had been at this work some time, the Arabs came about me, and said, they would not permit me to copy every thing in that manner, and some of them attempted to pull me away; but I continued on copying them out, till I had finished them all. The common people have the weakness to imagine that inscriptions discover treasures.

Going on from these to the north north west, at a hundred paces distance in a line from the broken statue, are the very imperfect ruins of another statue lying on the ground, and one hundred paces farther, such another, two hundred paces from that, is another statue, of which there are greater remains, being broken and fallen down, the back part with hieroglyphics on it lies uppermost, and is thirty feet six inches long; it is of a mixture of white and brown marble. Further on a little to the right, among the trees, is a statue almost entire, being a yellow granite, in very small grains, with some little flints in it; the statue is twelve feet long, from the head to the fork, and the shoulders were four feet broad above the ground, a small part being sunk into the earth. Going on to the hills, I observed an area cut out of the rock, and many stones lying about it, with hieroglyphics on them; this seems to have been a part of the grand temple to which these statues lead, as a sort of avenue; and I suppose there were other statues, in a line from the great ones. About half a mile from this area, are the remains of Medinet-Habou, to which probably the buildings of this temple extended; and all this together, I take to be the antient Memnonium; the ruins of the other temple on this side, being a mile to the east, and seem to have no relation to these: The name also of Medinet-Habou is a confirmation that this was the Memnonium, for in the itinerary it is called Papa, a word almost universally used for father, so that Medinet-Habou seems to signify the City of the Father, and, as I observed elsewhere, Abydos may have the same derivation, where there was a famous temple or palace of Memnon.

Memnonium.

I have already remarked, that in the temple to the east there are remains of two statues of black granite, one has been thought, by some, to be the famous statue of Memnon, which at the first or second hour, they pretend, uttered a sound, occasioned, as some would have it, by the rays of the sun striking on it; others are of opinion, that it was the statue I have already described, with the inscriptions on it; in order to judge of which, it may be proper to consider what the antient authors say on this subject, and the arguments on each side.

Strabo



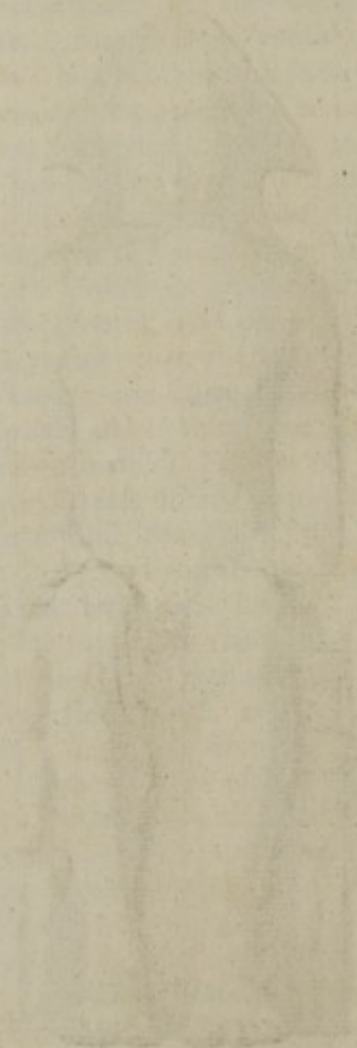
The *STATVE*, of
To The R. Hon. William



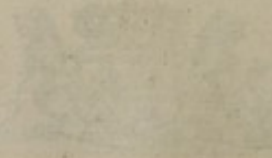
MEMNON, at *THEBES*.
Lord Viscount Duncannon.

ORIGINATIONS

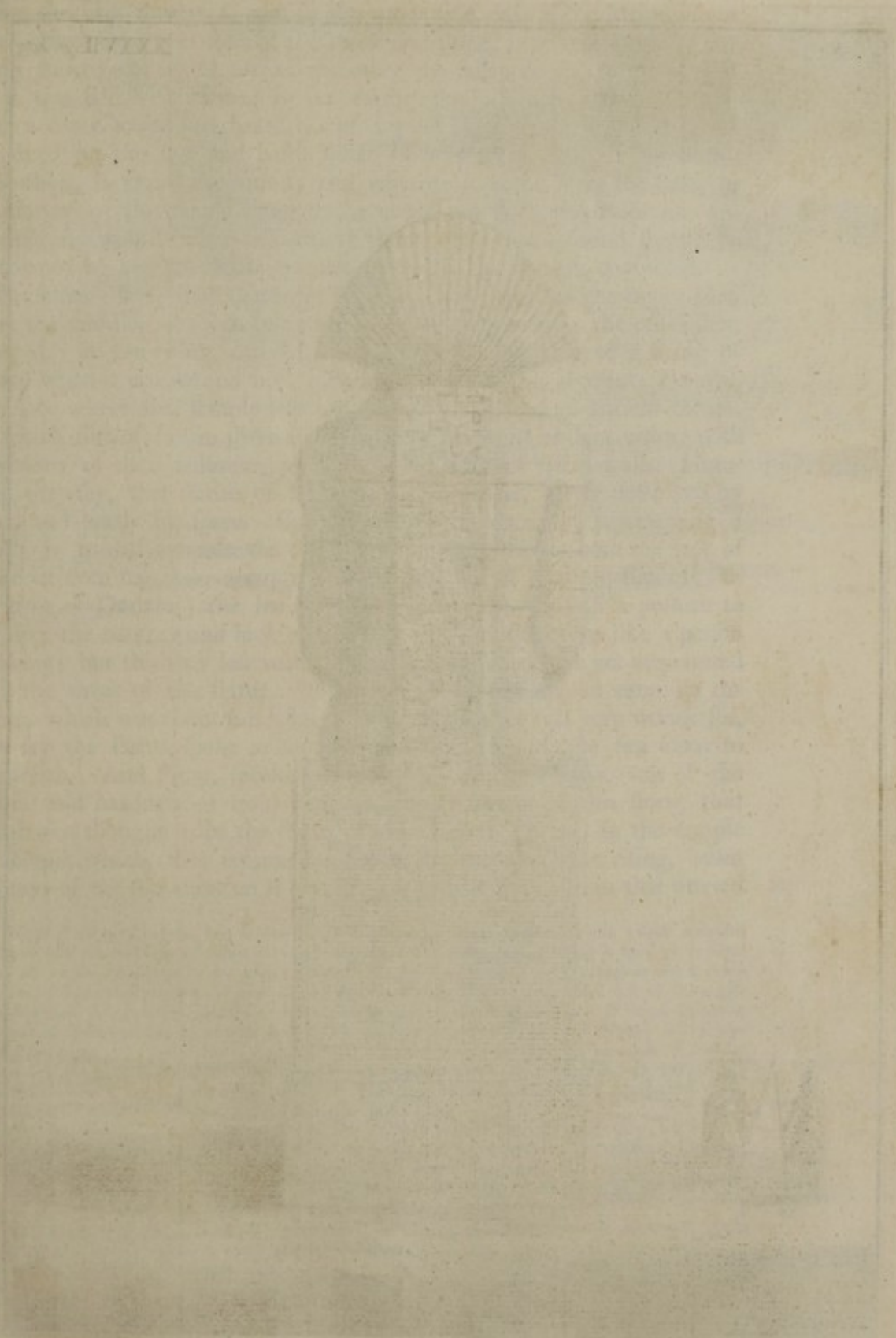
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THE



THE





The *STATUE* of
To Charles



MEMNON.
Stanhope Esq.

Strabo * speaking of Thebes, says, that there were in his time several villages on the site of it, part of them on that side which was in Arabia, where the city then was, part on the other side, where the Memnonium was. Here were two colossial statues of one stone, near one another, one being entire; the upper part of the other was fallen down, from the seat, as it was said, occasioned by an earthquake. It was thought, that once a day a sound was heard, as of a great blow, from that part which remained on the seat and base. When he was there, with Ælius Gallus and others, he heard the sound; and whether it came from the base, or the statue, or the people about it, he could not say; the cause not appearing, he would rather believe any thing, than that a sound should be occasioned by any particular manner in which the stone is composed.

Pausanias * says, that Cambyſes broke it, and that then the upper part, from the middle, was ſeen lying neglected on the ground; the other part, every day at ſun riſing, uttered a ſound like the breaking of a ſtring of a harp when it was wound up^d. Philoſtratus gives this account: He ſays, the place where the temple was built, was much like an antient forum, of which ſort of forum there are remains in the moſt antient cities, with fragments of their columns, and the foundations of their walls: Moreover, they ſay, that ſtatues of Mercury are ſeen there, partly deſtroyed by time, and partly by force. But the ſtatue of Memnon, repreſenting a youth, is turned towards the ſun; it is of black ſtone, both the feet of it are ſet even together, according to the manner of making ſtatues * to the time of Dædalus; the hands reſt on the thighs, as if in a poſture to get up; the manner and look of the eyes and mouth appear like a perſon ſpeaking; but this they leſs wondered at, as they were not yet acquainted with the virtue of this ſtatue. But when the rays of the ſun came on the ſtatue, which was about ſun riſing, they related what was very wonderful, they ſay the ſtatue ſpoke as ſoon as ever the rays of the ſun came to its mouth. And Pliny, ſpeaking of Baſaltes, (which, he ſays, was of the colour and hardneſs of iron) reckons among ſtatues of this ſtone, that which was thought to be the ſtatue of Memnon at Thebes, in the temple of Serapis, which, they ſay, made a noiſe every day about ſun riſing, when the rays of the ſun came on it *. Tzetzes calls it the column that uttered

* Μίεθ' ὁ δὲ ἐν τῇ περὶ τῶν Μερμερίων ἐν-
ταυθα δὲ δυοῖν κολλοσῶν ὄντων μεταλιθῶν ἀλλήλων πλη-
σίον, ὁ μὲν εὐαίμων, τὸ δ' ἐπὶ τὰς αὐτὰς μέρη τὰς ὑπὸ τῇ
καθίδρασαν πίπτουσα σπασμὸν γενέσθαι, ὡς Φασί. Περίεργον
δ' ἐστὶ ἀπ᾽ αὐτῆς καθ' ἡμέραν ἰκάνειν, ψόφου, ὡς αὐτὸν πληγῆς
ὁν μεγάλης, ὑποκίλεται ὑπὸ τῇ μίνοισι· ἔν τῃ θέρῃ
καὶ τῇ βροχῇ μέλει. . . . Διὰ τὸ ἀδελγεῖν τὴν αἰτία, πᾶν
μᾶλλον ἐπιτρέχειται περιτύνει, ἢ τὸ ἐκ τῶν λιθῶν ὅτιν τινα
μύλων ἐκπίπτουσι καὶ ἔχον. Strabo xviii. p. 816.

Ἔστι δὲ ἡ καθήκοντα ἀγαθὰ Ἡλῶν, Μίμωνα
ὀνομάζουσι οἱ πολλοί. . . . ὁ Καμβύσης διέκοψε, καὶ οὖν
ὅπου οὐκ κεφαλῆς ἐκείνου σώμα ἦν ἀπὸρριμνόν, τὸ δὲ
καθὼς καθήκει τὸ ἐκείνου κείμενον ἀντιφύσσει ἡλίου
βλαστῆ, καὶ τὸ γένος μάλιστα οὐκ αὖτε τὴν κήρυκα
παύσαντος ἔχον. Pausanias i. c. 42.

^d Τὸ δὲ ἡ χάρις ἐν ᾧ ἰδοὺσα, φασὶ μὴ περισσεύειν
ἀγαθὰ ἀρχαία, οἷαι τῶν ἀγαθῶν ἐν πέλει πρὸς ἀκρίβει-
σαις ἀντιπαραστήσαντες παρὰ χρίσματι τρυφῇ, καὶ τυχὼν ἴσως,
καὶ θάκουσιν καὶ Φλίας. Εὐμὸν τε ἀγαλλμασὶ τὰ μὴ ὑπὸ
χρίσματι διαφύετα, τὰ δὲ ὑπὸ χρίματι, τὸ δὲ ἀγαλλμα-
τι ἐκείνῳ πρὸς αὐτὴν, μηδὲ γενεήσας. ἴδω δὲ οἷαι
μίλῃσι. Συνεπιδοκίμασι καὶ τὴν πρὸς ἄμφοι καὶ δὲ ἀγαλλ-

μαρτυροῖεν ὅτι ἐπὶ Δαυιδά, καὶ τὰς χεῖρας ἀπείρου
ἐρῆας ἐς τὸ θάνατον καθῆσθαι γὰρ ἐς ὅσον τὸ ὑπανάστα-
σθαι. καὶ ὅτι ὅλον τὸτο, καὶ τὸ ὀφθαλμῶν σου, καὶ ὅσον
τὸ εἰσπλῆσθαι ὡς φθιγγαῖν ἀδελφῶν καὶ τὸ μὴ ἄλλον χεῖ-
ρῶν ἦτον θανάτου σφαιρῶν. ὅτι καὶ ἡμεῖς φθιγγαῖν
περὶ βασιλεὺς καὶ τὸ ἀγαλματὶ ἀντιπλῆσθαι, καὶ ὅτι γί-
νεσθαι πρὸς ἅλως ἐπιπλῆσθαι, καὶ καταστῆναι τὸ θάνατον
φθιγγαῖν καὶ μὴ ὅτι ὀφθαλμῶν καὶ ἀντιπλῆσθαι ἰδὼν ἅλως
ἐπὶ εἰσπλῆσθαι. Philostratus De vita Apollonii Tyaneī,
l. vi. c. 2.

* So *in* here seems to mean, and, not as some have interpreted it, *after the time* of Dædalus, who may be presumed to have brought in the manner of setting one foot before another in statuary.

^c Invenit eadem Ægyptus in Æthiopia, quem vocant basaltē, ferrei coloris atque duritiæ. . . .

Non abfimis illi narratur in Thebis delubro Serapis, ut putant, Memnonis ftatua dicatus, quem quotidiano folis ortu contactum radiis crepare dicunt. *Plin. Nat. Hift.* l. xxiv. c. 7.

a found when it was day, and says it was of a mixed red or spotted stone. For some account of the history of Memnon, and of the arguments that are used on both sides, in relation to this statue, see below. We went in

^f Memnon was, by the account of all authors, the son of Tithonus and Aurora, which is mention'd in the eighteenth inscription on the right leg of the statue of Memnon, as may be seen in the thirty-sixth plate, in these words, Παῖς Ἡὸς τῆς Ἀυρῆς. Tithonus was son of Laomedon King of Troy, and brother of Priamus; so that he was probably born about the year two thousand six hundred and eighty of the world. As he went into Asia, towards the east, and carried his arms as far as Ethiopia, this, according to Diodorus, gave rise to the fable of his marriage with Aurora, and that he had Memnon by her; and it is probable he might really marry some eastern princess, by whom he might have Memnon born, when he was in Ethiopia. Antient authors indeed differ about the place of Memnon's birth; Pausanias says that he did not come from Ethiopia, but from Susa in Persia. Suidas relates that he commanded the Ethiopians, but was born near Susa, on the river Choaspes; and yet Pausanias says that the Thebans pretended he was an Egyptian; but that others affirmed he was born in Ethiopia, and extended his conquests as far as Susa. Wherever he was born, he was certainly at Susa; and Dionysius in his Periegesis, calls it the City of Memnon (Μεμνονόπολις); but it is most probable that he was born in Ethiopia, because Philostratus speaks of him, as having a black complexion; and Virgil has the expression of "nigri Memnonis arma." Philostratus says that he reigned in Ethiopia for five generations; but how many years that was, may be difficult to determine. It is probable likewise, that he reign'd in Egypt, as such great honours were paid to him, particularly at Thebes; and his palace is mentioned at Abydos. He went to the siege of Troy, to assist Priamus, his uncle, where he was kill'd by Achilles, as mentioned by several authors, and is confirmed by these words of the epigram, cut on the base of the statue of Memnon; though it may be difficult to make out the entire sense of them, as it may be seen in the thirty-fifth plate:

Τὸν δὲ μάχῃσι ἀνέβριον Ἀχιλλεΐα.

Which words must refer to his being killed by Achilles, and plainly shew the falshood of what is affirmed by an author quoted by Philostratus, that Memnon was not at Troy, but reigned in Ethiopia. And yet Philostratus in another place mentions, that he was killed in the Trojan war by Achilles. Dictys Cretensis says, that Himera, the sister of Memnon, carried his ashes to his country Pallochen, in Phoenicia. Simonides, quoted by Strabo, affirms, that he was buried about Paltus in Syria, on the river Bada, Paltus being between Tripoli and Laodicea. Josephus likewise speaks of the monument of Memnon, at the lake Cendovia, near the river Belus; and it is certain, that the river Belus does rise out of a small lake: Possibly, the remains of Memnon might be brought somewhere to these parts; and as to the different places that are mentioned, that might be occasioned by honorary monuments erected to him.

Some are of opinion that this is not the statue of Memnon; but that it was a small statue in the temple, a mile to the north, and look on it as a proof that that statue is of black marble; that it is in a building they think answers to the account of Philostratus; that this temple was like the antient forum, and they suppose the statues mentioned in it, to be the Mercurial statues he speaks of; that they would have a greater respect for the statue of Memnon, than to cut inscriptions on it; and moreover, that Juvenal in his time mentions it as a statue, half of which was broke off, and that it is not probable that it should have been built up after his time; and that the testimony of Tzetzes, not a very antient writer, is of no great weight, who says it is of a mixed red colour; and it weakens his authority, as he calls it a pillar, instead of a statue.

Those who are of opinion that the statue with the inscriptions on it, and an epigram in the front of the pedestal, was the statue of Memnon, say, that they cannot be inform'd of any statue of Basaltis in this place, as Pliny affirms it to be, who was often misinform'd as to the facts he relates; that the outside of these statues is blackish, as may be seen by pieces that have been brought away; that where it is broke, it is of a spotted mixed red colour, as Tzetzes mentions, which may reconcile the different accounts of authors, some mentioning it as a black marble statue, and one of a red stone; that the temple where the others stood, seems to have been covered, being divided into several apartments, and probably this very part was covered, there being a row of pillars behind these statues, and the square pillars have been represented in a drawing, as covered; so that these two statues seem to have been under cover; that though the walls do not remain on each side, yet probably there were walls, as the building is divided into different apartments, so that if the statue stood towards the entrance of the temple, it faced to the south, and not to the rising sun; that the other great statues stand facing to the south south east, as was found by a compass; that if the two great colossal statues made a part of the avenue to the temple, and were within the district of it; they think that it may account for its being said that they were in the temple, as some very antient temples consisted only of an open enclosure, these statues seeming to answer the sphinxes mentioned by Strabo, in the dromos of the temple; all these parts being called (τὸ ἱερόν) the temple, as may be seen in Strabo's Description of the Egyptian temples. They add, moreover, that the temple these statues belong'd to, might be built like the antient forum, and that there is no determinate figure or circumstance mentioned in the forum, to prove that this temple was in that form; all that is mentioned of them is, that there were seen fragments of pillars, and some traces of the walls of them. As to the Mercurial statues that were in the temple, if we suppose that they were the statues of Mercury, it is observed that it is not well known what the emblems of the statues of

TET TIT LXI
XXVI IOV HADRIANI
IMP N THATER
NEPOS PRAEF XE
AUDIT MEMNONEM
XII. PMAPT IIORA I-S

INNI SULANA UE
CLELIA AFRICANI
VXOR AUDI MEMNONEM
PRIO FEBR HORATIS
ANNO IMP DOMITIANI AUG
CUM IAM TERTIO VENISSEM

TET TIT LXI
PRAEF AEG
AUDIT
MEMNONEM
XIII KAPRILIS
VEROM RIALA BIRVIDC
HORAT

CMAENIVS HANIOCIVS
DOMO CORINTHITIE CXICIFITEM
VIMM NIM AUDI MEMNONEM ANTE SECUR HORAM
XIII NNICIII TITIANO COSEODEM DIE
HORA PRIMA DEIDEM DIEI

ΚΕΛΕΙΣ ΤΡΑΤΗΓΟΣ ΕΝΘΑΔΕΙ ΠΑΡΗΝ
ΜΕΜΝΟΝΟΣ ΟΥΧ ΟΤΙ ΟΥ ΑΚΟΥΣΕΤΑΙ
ΕΝ ΚΟΝΕΙ ΠΑΡΑΥΤΗ ΑΤΩΝ ΧΩΜΑΤΩΝ
ΠΡΗΝ ΘΕΩΡΟΣ ΡΑΙ ΠΡΟΚΥΝΗΧΗΝ
ΜΕΜΝΩΝ ΕΠΙΓΝΟΥΣΟΥ ΔΕ ΝΕΖΕΦΘΕΓΓΑΤΟ
ΚΕΛΕΙΔΕ ΑΠΘΕΙΣ ΡΑ ΠΑΙΝΤΙ ΓΟΝ
ΜΕΣ ΑΣ ΔΙΑΣΤΗΣ ΑΣ ΗΜΕΡΑΣ ΔΥΟ
ΗΚΟΥΣΕΝ ΕΛΘΩΝ ΤΟΥ ΘΕΟΥ ΤΟΝ ΗΧΟΝ
ΛΕΞΑΔΡΙΑΝΟΥ ΚΑΙ ΚΑΡΟΣ ΤΟΥ ΚΥΡΙΟΥ ΕΠΩΝΟ

ANIANAS ALEXARTIAS
FELIX AUG CLIBERTUS
PROCURATOR USILCUS
HORA PRIMA SEMIS
MEMNONEM
AUDIVIT

ΣΕΡΟΝΟΣ ΥΟΥΑΤΗ
ΕΠΑΡΧΟΣ ΠΕΙΡΗ
ΑΕΓΕΩΝΟΣ ΣΓ.....

ΚΟΥΝΤΙ
ΝΕΩΚΟΡΟΣ ΤΟ
ΣΑΡΑΠΙΔΟΣ Τ
ΣΕΙΤΟΥ ΜΕΜΝΟΝΑ

ΣΑΡΙΑΝΟ
ΗΛΙΟΔΟΡΟΣ ΙΗΩ
ΝΟΣ ΚΑΙ ΣΑΡΕΙΑΣ ΠΑ
ΝΙΑΔΟΣ ΗΡΟΥΣΑ Δ ΚΑΙ
ΕΜΝΗΣΘΗΝ ΙΗΝΙΩΝΙΟΣ
ΚΑΙ ΑΙΑΝΟΥ ΑΔΕΛΦΩΝ

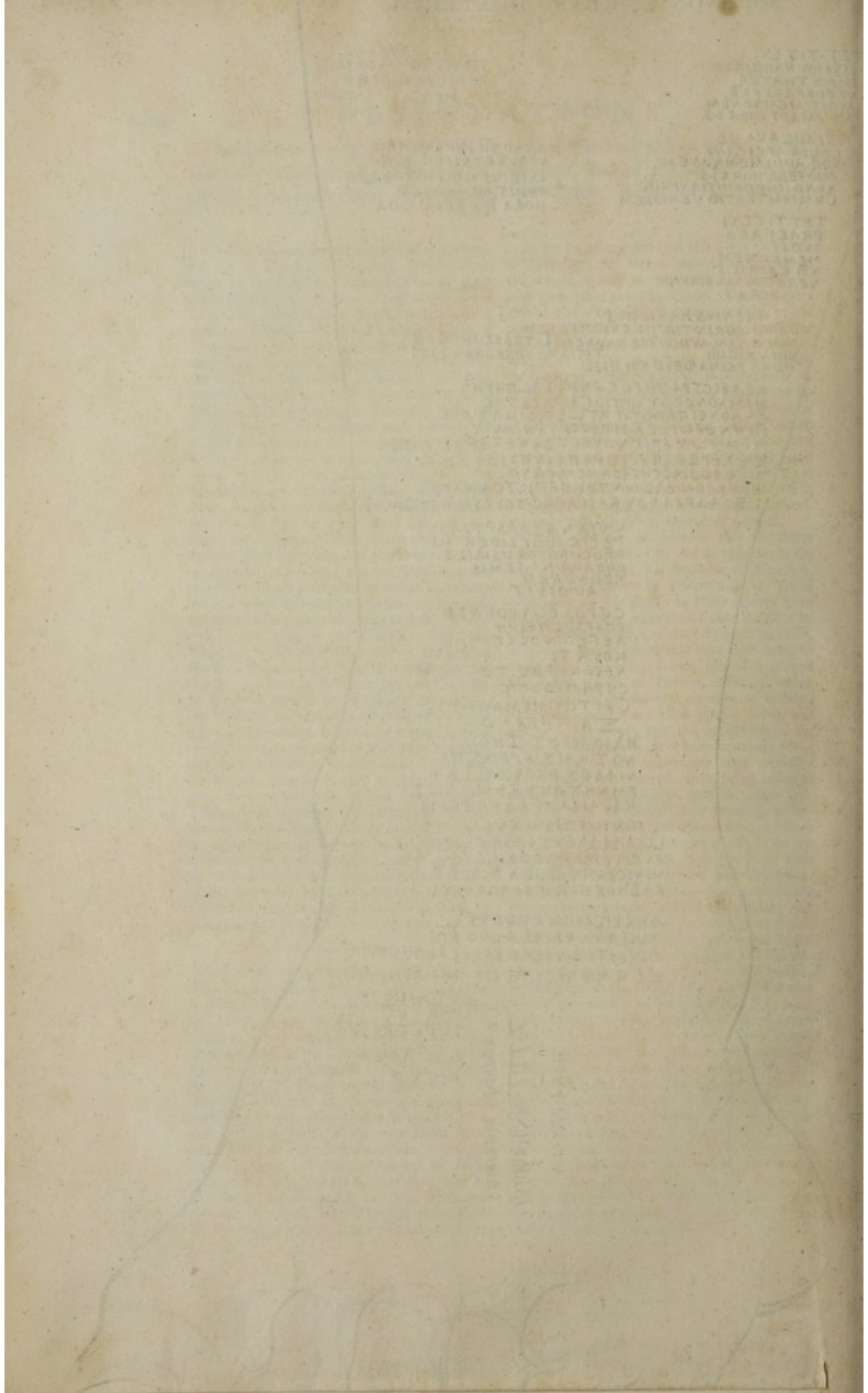
LIUNIVS CALVINVS
U A CXXONT SBSEFNIC
AUDI MEMNONEM CU
MINICIA RVITCE A Y LORF
KALNIIS HOR II ANNO LVIXX

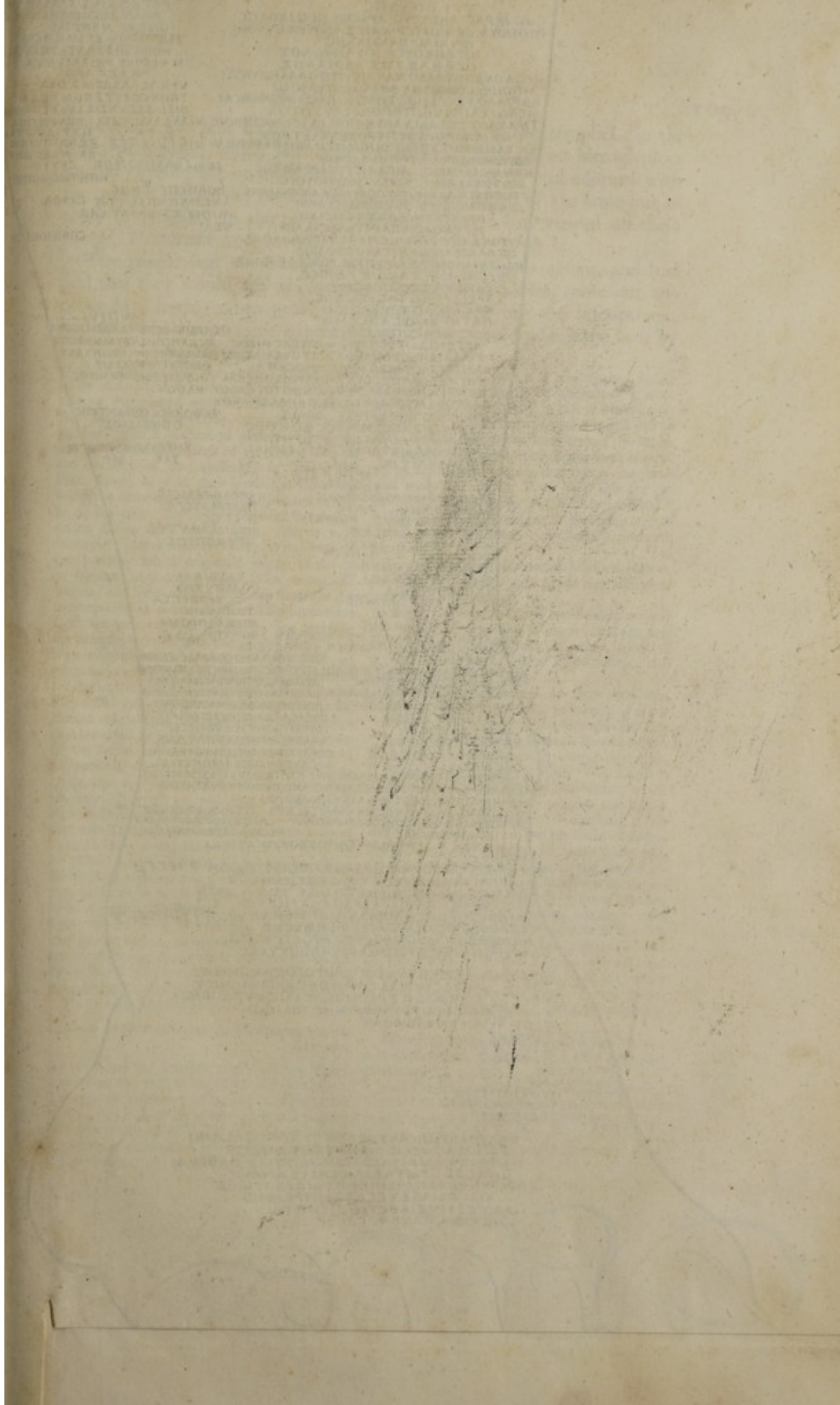
SEX LICINIVS PVDENS
XIKI ANVARIAS ANNO ID
DO LITIANICAESARIS AVGVSTI
GERMANICI AUDI MEMNONEM

IMVSVS
IVPVSPR NG
AUS ALLEM
H L P
II
CLAUDIVS MAXIMVS
7 TIT XXII AUDI
HORA PRIMA

VIENNA
IIANICIVS TFOIVERUS
PC III CYRAUDI MP
MER ONDVS

ANNO VII IMP CAESARIS
NERVA ETRAIANI AUG
QVIBIVS MAXIMVS PR IEF
AUDIT MEMNONEM
HORA IIS SECUNDA





in between the hills to the north east, and came to the temple L. in the thirty-fifth plate, which had been a convent: There are no hieroglyphics on the outside; the cornices over the doors are fluted, and adorned with the winged globe; the capitals of the pillars are much of the same sort as those of Assouan, in the plate of capitals. After I had viewed all these things, I returned to the river.

The people had come rudely to the boat when I was absent, and had said that they would see whether this stranger would dare come out another day, having taken great umbrage at my copying the inscriptions; and they had dropt some expressions as if they would assault the boat by

of the Egyptian Mercury were. Anubis seems to be their Mercury; and possibly those figures that are represented with something in each of their hands that hangs down, and one foot before another, as in a posture to glide swiftly along, and execute the commands of the Deity, may be the emblems of the messenger of Jove; but these statues have in their hands the lituus and whip, the common emblems of Osiris, and it may be of Isis also. But if by Mercurial statues are meant statues of a certain form, such as were commonly placed to direct the roads and to shew the bounds, which originally might be statues of Mercury in a certain shape, such as we call Terms, and seem to have their rise from the statues represented as bound round like mummies; these are very common in Egypt, and probably few temples were without them; and such statues there might be in the temple, to which these two great statues led. As to the cutting inscriptions on the statue, it is said, that it is probable they thought they could not do a greater honour to the statue, than to cut on it the testimonies of so many persons that heard the sound, so many epigrams in honour of the statue, and one particularly in the front of the pedestal, all which would make any one conclude, that this statue was something more than ordinary. Nor is it probable that they should cut these testimonies on a statue near a mile from that which uttered the sound; it is more rational to think they would have cut them on the walls or pillars near that statue, if not on the statue itself: And whoever this great statue represented, it is probable it was a person or Deity as much to be regarded as Memnon, to whom such a vast figure of one stone was erected, the largest, it may be, in Egypt, to whom it would be a much greater dishonour to cut these inscriptions on his statue that were in honour of another, who was a King of Egypt, though we suppose he was deified.

As to what Juvenal mentions,

Dimidio magicæ resonant ubi Memnone chordæ.

Satyr. xv.

no more can be implied than that the sound came from the half of the statue that remained. Though the testimony of a poet is of no great weight, yet it must be observed, that it was the half that remained of the statue that uttered the sound; that whenever it was repaired, the stones laid on it were not to be considered as a part of the miraculous statue, as they pretended it to be, but only what was left of the ancient statue that made a noise about sun rise; not but that the statue might be as well repaired after Juvenal's

time as before it, and if it was repaired before his time, Juvenal might be ignorant of it when he writ that Satyr: And in case it was then repaired, and that he knew it, yet it might still be said, that the half of the statue uttered the sound. It may also have some weight, that there is a tradition among the people, that this is the statue that made the noise. They have also the circumstance of the time, and if they are asked if it sounds now, they answer it does; but are so absurd as to say, they know nobody that ever heard it.

These statues being also towards Medinet-Habou, doubtless the antient Papa, as has been observed, may be of some weight.

Sicard also mentions these two statues, as those of which Strabo has said so much; and yet, as if he had not well considered that author, speaks of a third statue as the statue of Memnon, that made a noise at sun rising.

“Trois statues colossales, les deux premières, dont a tant parlé Strabon, sont remplies d’une vingtaine d’inscriptions, soit Grecques soit Latines; la troisième est la statue du Roy Memnon, que, selon la tradition des anciens Egyptiens, rendoit un son au lever du soleil.” Vol. vii. ch. 7.

They mention also one argument more, which they think has not a little weight, and this is founded on the observation of Pausanias; that the Thebans denied this was the statue of Memnon, though the opinion of every body else, (as appears by these inscriptions, and several historians) seems to have been, that it was his statue; but the Thebans said it was the statue of Phamenophes, an inhabitant of that country: And what is remarkable, Vanleeb gives an account which he had from father Portais; that at Habou are two statues to be seen a great way off, one being of a man, the latter of a woman, the former is called Sciana, the other Fama; so that the remains of the antient name seem to be plainly retained.

Pausanias's words are these, Ἄλλα δὲ ἐν Μίμνωνα ἐστὶν ὁμοίαις λίθιναι, φασὶν αὖτε ἵστας τὴν ἑρμηνείαν Pausanias, l. i. c. 42.

And Vanleeb expresses himself in the following manner: “A une lieue deçà il y a une ancienne ville appelée Habou, où l’on voit aussi plusieurs belles curiosités, & entre autres des momies. On y decouvre de fort loin deux statues, Pune d’un homme, & l’autre d’une femme; les gens du pais appellent celle-là Sciana & celle-ci Fama: elles paroissent être pour le moins aussi grandes que l’Abulhon ou le sphinx, qui est vis-à-vis du Cayre.” Vanleeb, p. 410.

night, if I staid, which, without doubt they said, that they might make me go away, for they seemed desirous that I should leave the place; as strongly possessed with a notion of a power that Europeans have of finding treasures, and conveying them away by magic art; they might also be envious of the Sheik, imagining that I made him great presents. I talked, notwithstanding, of going abroad the next day, being desirous, if possible, to see the temple of Medinet-Habou, which the Sheik's son seem'd to promise me; but I found these two governors of the neighbouring villages were not friends, and when the Sheik came to the boat, we inform'd him of what had pass'd; he said I had seen every thing very well, and wrote a letter to the Sheik of Fushout; and then he advised me to depart, and to go on as fast as we could all night. This place I saw in my return.

Luxerein.

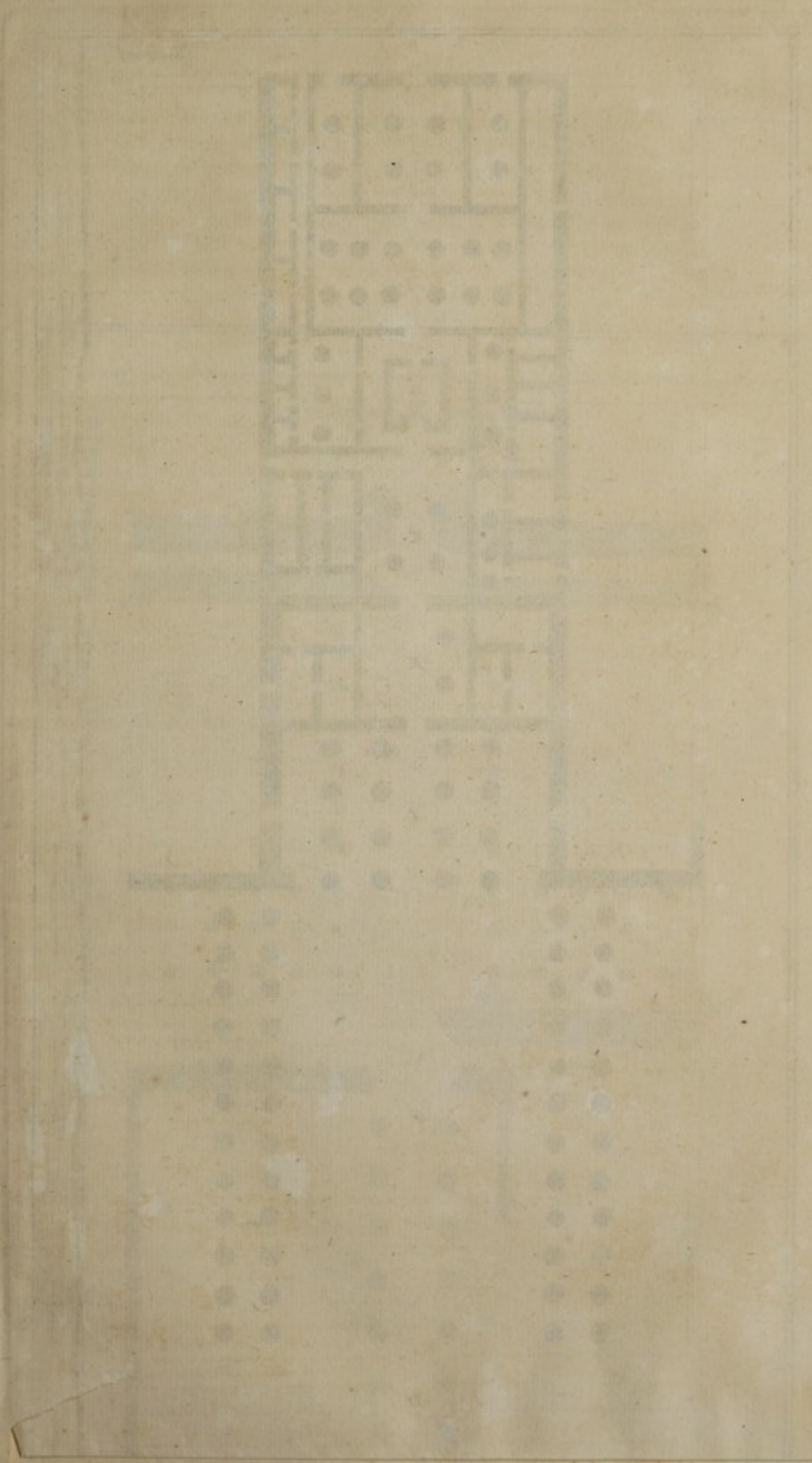
When I had seen Carnack, I went up the river, a small league to Luxerein, or Lacfor on the seventeenth of January, being very early in the morning. I carried a letter and a present to the Sheik; and the Sheik's son of Carnack came to me here, and very civilly provided a dinner, and staid with me all day. I view'd the remains of the large and magnificent temple there, which without doubt was a part of the antient Thebes on the east side of the river. That grand building answers very well to the particular description Diodorus gives of the sepulchre of Osymanduas, which, he says, was a mile and a quarter in circumference; a plan of it may be seen in the fortieth plate.

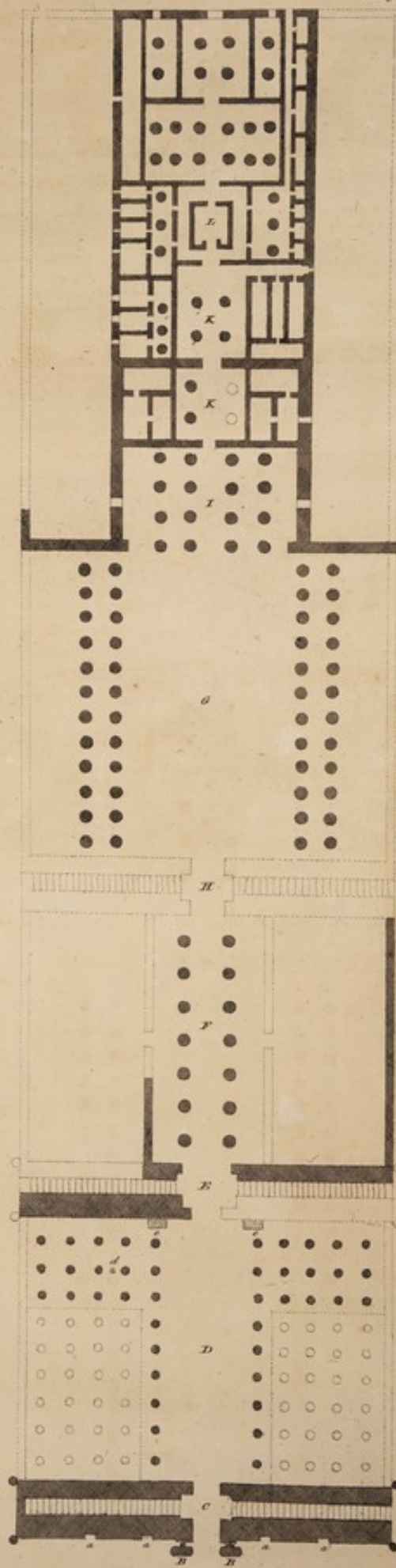
First he says there was a gateway¹ two hundred feet long, exactly answering to the measure of the pyramidal gate G. it was sixty-two feet and a half high. From the upper part of two statues B. above this ground, represented in the forty-first plate, without this gateway, it appears that the ground is very much risen; the gateway is now about fifty-four feet above the ground; and I should imagine that the gate was higher than Diodorus mentions, as the ground seems to have risen more than eight feet and a half; but these statues being thirteen feet and a half above ground, if we suppose they were sitting, they must be near twenty feet at least under ground; unless they were half statues, such as are mentioned in the temple of Carnack. They are of grey granite marble that has large spots of white in it; the shoulders are about three feet and a half above ground; the neck and head, to the cap, measure five feet, and the cap as much more. These are probably the statues mentioned by Diodorus, but he seems to speak of them as in another part of the temple, and describes them as twenty-seven cubits high, each of them made of one stone. The statue to the west differs little from the other, except that on the forehead there is an ornament of a serpent; the pilaster behind them, cut out of the same piece, in one is square like an obelisk, and comes half way up the cap behind; the pilaster of the other not being so thick; the ornament on the head seems to be the half of two dome leaves; the head itself may be supposed to have been designed to be as high as the part of the cap that sets out, being three feet deep, and the remainder of the cap three feet more, so that the head being near seven feet long, the whole statue, if standing, would be about fifty feet high, and sitting, about thirty-four feet high, computing seven heads to the whole body; so that

¹ Ο Πύλων. Diodorus i. p. 44.

* Κατὰ δὲ τὸν τελευταῖον τοῦτον ὑπάρχειν αἰδελ.

ἀντὶς καθήμενος δύο μοιδιαίους, ἐπὶ δὲ εἰκοσι περὶ ἄνω. Diodorus i. p. 45.

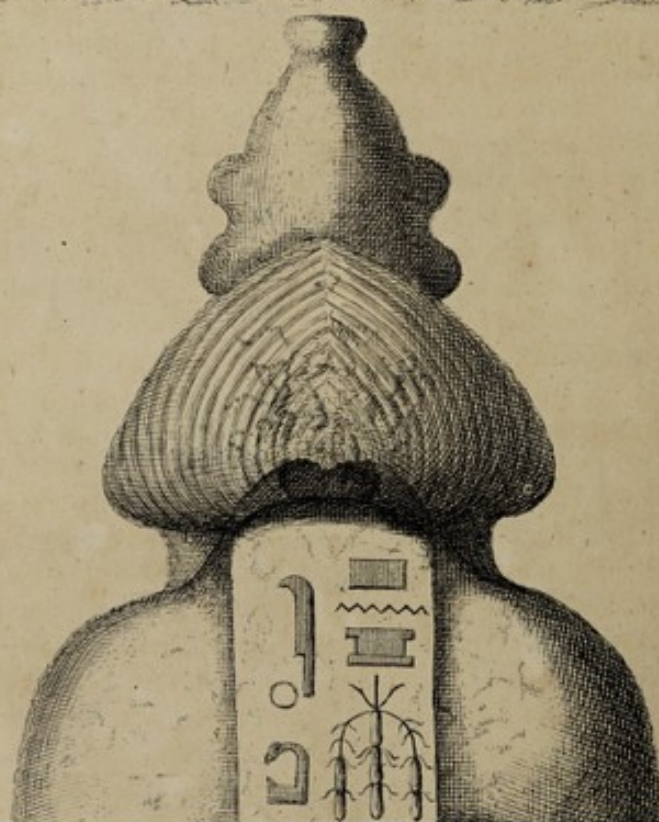




PLAN of the Temple and Sepulchre of Osymandias, at Luxor in Egypt, of Old Thebes.

PLATE LIX





*The upper part of a Statue of Osymanduas at Thebes.
To S^r Bourchier Wrey Baronet.*



if they were sitting, the ground must have risen above seventeen feet. To the north of these, at AA. are two obelisks, that probably are the finest in the world; they are now above the ground sixty feet high, and might be seventy or eighty according as the ground has risen. They are seven feet and a half square, and at bottom might be eight feet: The hieroglyphics are cut in with a flat bottom, an inch and a half deep; and the granite has perfectly retain'd its polish, which is the finest I ever saw. The hieroglyphics are in three columns down every side; at top, on each side, a person sits on a throne, and one offers something on his knees: These figures are likewise below. Lower are three hawks, then three bulls, and at about the distance of every four is an owl. I also observed among the hieroglyphics, serpents, insects, dogs, hares, monkeys, birds, and heads of camels; they are exceedingly well preserved, except that about half of the pyramid of the western obelisk is broke off, and the south west corner of the eastern one is a little batter'd for about six feet high.

In the front of the pyramidal gate there are windows over the false doors a. which are about ten feet from the top of the building; in the front of it, among other figures, is one represented sitting on a throne, holding out one hand, which has a staff or sceptre in it; the figures are in postures of adoration. On the other side, one who has on the same sort of cap as the other, is represented on a car as galloping and shooting, with a bow, and many chariots after him. This may relate to the wars of this King against the Bactrians^k, which our author describes as cut on the walls in another part of the building; as the other may be the homage the captives paid to him, mention'd also as carved on the walls^l. Next he gives an account of a court^m four hundred feet square. This may be the colonnade D. tho' the measures do not answer. Possibly it might have been near four hundred feet wide, extending a hundred feet further to the water, and as much on the other side. Instead of pillars, he says it was adorn'd with beasts cut out of one stone four and twenty feet high, executed after the antient manner, and it was cover'd with stones twelve feet long, the ceiling being adorn'd with sculptures of stars, and painted with azure. In that manner a portico might be built on each side, with the colonnade as represented in the middle. This court is almost all inhabited, and fill'd up with little cottages within the lines mark'd in the plan, so that I could not go into it; but from the pillars I saw, I concluded the colonnade was continued as it is represented; at d. I saw the top of the cap of a statue of red granite, just above the ground, which might be the remains of one of the smaller statues, and there seem to have been colossal statues at the pedestals e. c. The pillars of the court are as Numb. 3. in the first plate of columns. Beyond this colonnade he says there was another entrance and gateway much the same as the other, except that the sculpture was still finer. This seems to have been the pyramidal gate E. as I took it to be, which is much destroy'd. At the entrance he mentions three statues, each of one stone, the work of Memnon Sicnites, who doubtless was a very famous sculptor; one of them was sitting, and the largest in Egypt, the foot of it being ten feet and a half long. He makes mention of many other particulars of the statues, and

^k Ἐν ᾧ γλυφὰς ὑπάρχειν παιδείας, δηλώσας τὸν πύλινον τὸν γινόμενον αὐτῷ πρὸς τὰς ἐν ταῖς Βακτριῇς ἀποστάσεις. Diodorus ibid.

^l Ἐν δὲ τῷ δειντέρῳ τοίχῳ τὰς αἰχμαλώτους ὑπὸ τῷ βασιλεὺς ἀγομίνες. Diodorus ibid.

^m This he calls τὸ περίεστρον, a colonnade.

especially

especially the very remarkable inscription that was on this vast colossus.^a "I am the King of Kings, Osymanduas: If any would know how great I am, and where I lie, let him exceed the works that I have done." This statue, without doubt, has been broken to pieces and carried away, as there are not the least signs of it. Beyond this gateway was another court^b much finer than the last, containing the history of the King, cut all round the walls, and there was a very large and beautiful altar in the middle of it, in the open air. This seems to comprehend the courts F. and G. unless the former might be look'd on only as the entrance to it, which is not improbable. The supposed gateway H. is only from conjecture, there being nothing but a rude heap of stones; and the area G. seems to be a very proper place for the magnificent altar that is described. And possibly those ruins I suppose in the plan to be remains of a pyramidal gateway, might be the buildings of this altar, which might be of such a design as that of the temple of Jerusalem, built of large stones. The pillars in this court are forty feet high, and are of the order Numb. 6. in the plate of capitals. The work of the capitals is not in relief, but only cut out in lines. He next mentions a place like those rooms, that were built on purpose for musick, which may be the apartment I. tho' his measures do not agree. The pillars are such as Numb. 6. in the first plate of columns, and so are most of the others in the rooms beyond. He after speaks of several apartments to walk in, and gives a particular account of the beautiful sculpture they were adorn'd with, which might be some porticos and rooms on each side, that are now destroy'd.

He then gives an account of the sacred library, with that remarkable inscription on it: "The repository of the remedies for the soul^c." This might consist of the two rooms K. In those rooms are the figures in the forty-second plate, except the lowest; one is a Deity carried in a sort of boat by eighteen men, preceded and follow'd by a person with a particular ensign in his hand; the upper one has no person appearing on it, but a sort of cover in the middle of it, and is carried only by twelve men, there being no one before it^d. I observed one figure on the walls had a tortoise on the head for a cap, in another part a man leading four bulls with a string, which were cut as on four floors mark'd with a line one over another, and in several parts instruments of sacrifice. I remarked also in a compartment, a figure sitting, and one kneeling before it, on whose casque the sitting figure puts his left hand, having the cross, with a handle to it, in his right. Another with a hawk's head holds his left hand over the head of the person that kneels, having the same sort of cross in his right hand. Behind him is a short figure, which seem'd to have wings on the side of his head. Below them are three persons kneeling, with kawks heads. It is difficult to say whether or no this might be the King offering gold and silver to the Deity, that he received yearly out of the mines of Egypt, which Diodorus says was cut on some part of the walls of the temple^e. I observed a door here with a strait top within; but without it was cut in

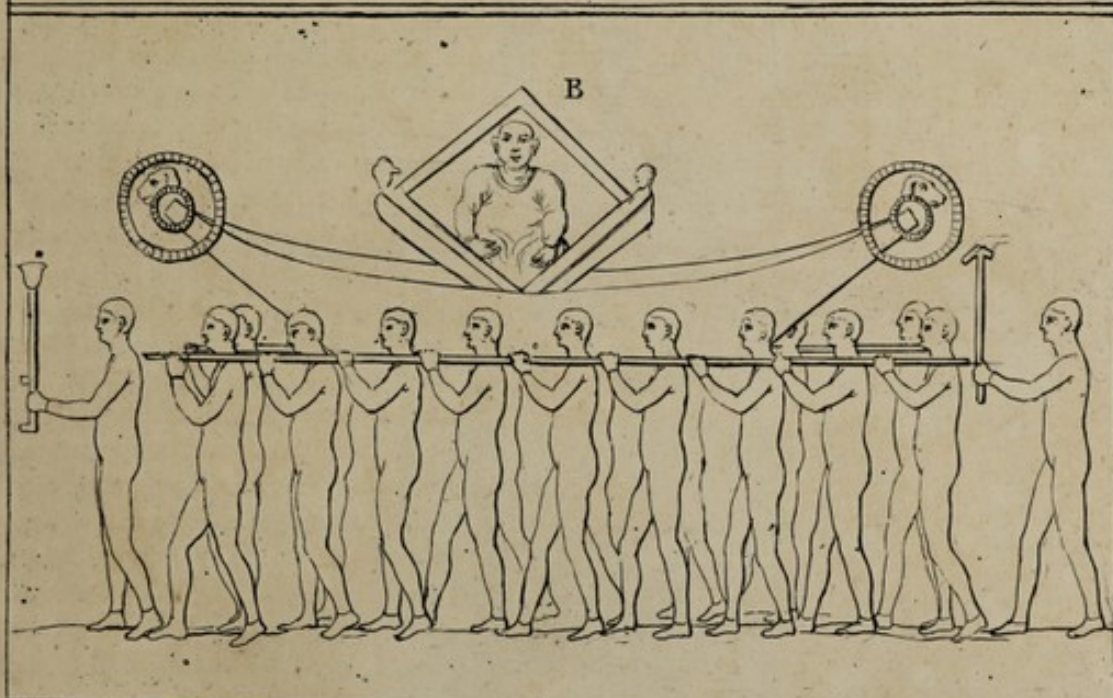
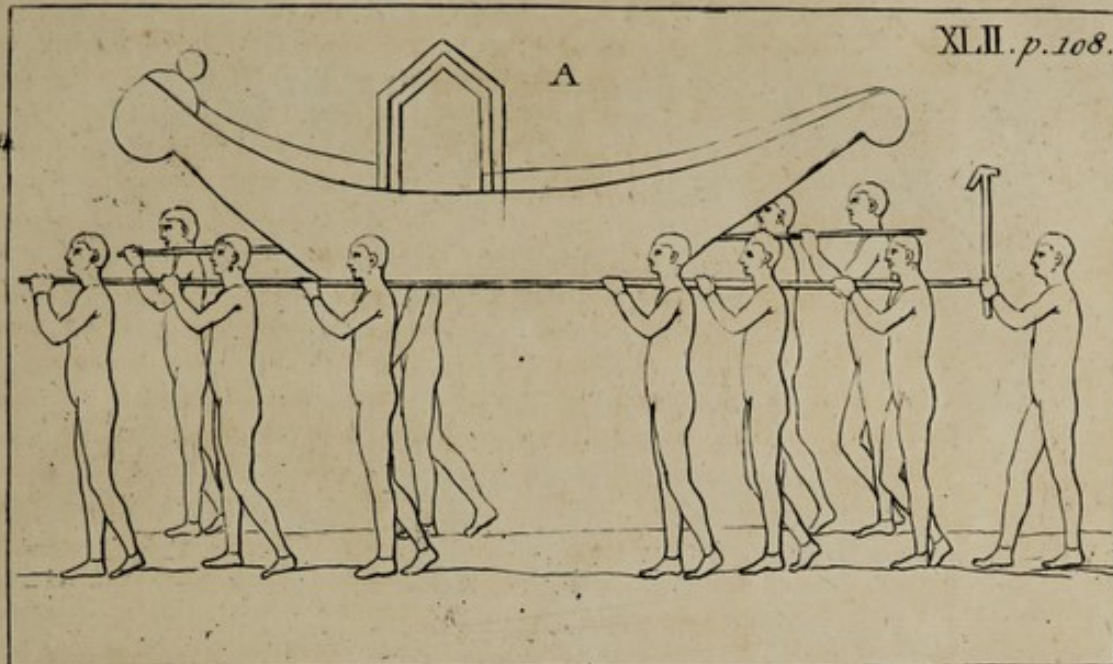
^a Βασιλεὺς Βασιλέων Ὀσυμανδύας εἰμὶ· εἰ δέ τις εἰδέναι βόλῃται ποῦ εἰμὶ, καὶ πῶς κείμενος, πλεονέκτηται τῶν ἰμῶν ἔργων. Diodorus i. p. 44.

^b Ὁ περιπαλῶν. Diodorus i. p. 45.

^c Ψυχῆς τατρώτην. Diodorus ibid.

^d Not having taken a drawing of the men, the exact manner in which they are represented is not to be answer'd for.

^e Diodorus ibid.



Hieroglyphical representations, in The Mausoleum of OSYMANDUAS.

To Richard



Bateman *sculp.*

Fig. 1. IX

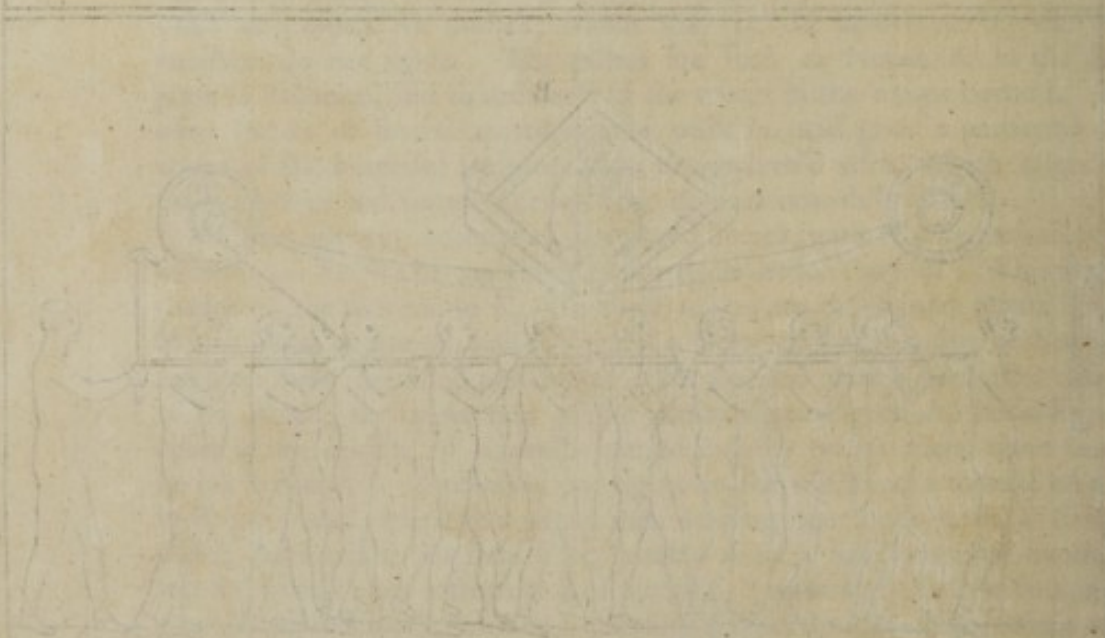


Fig. 2. X

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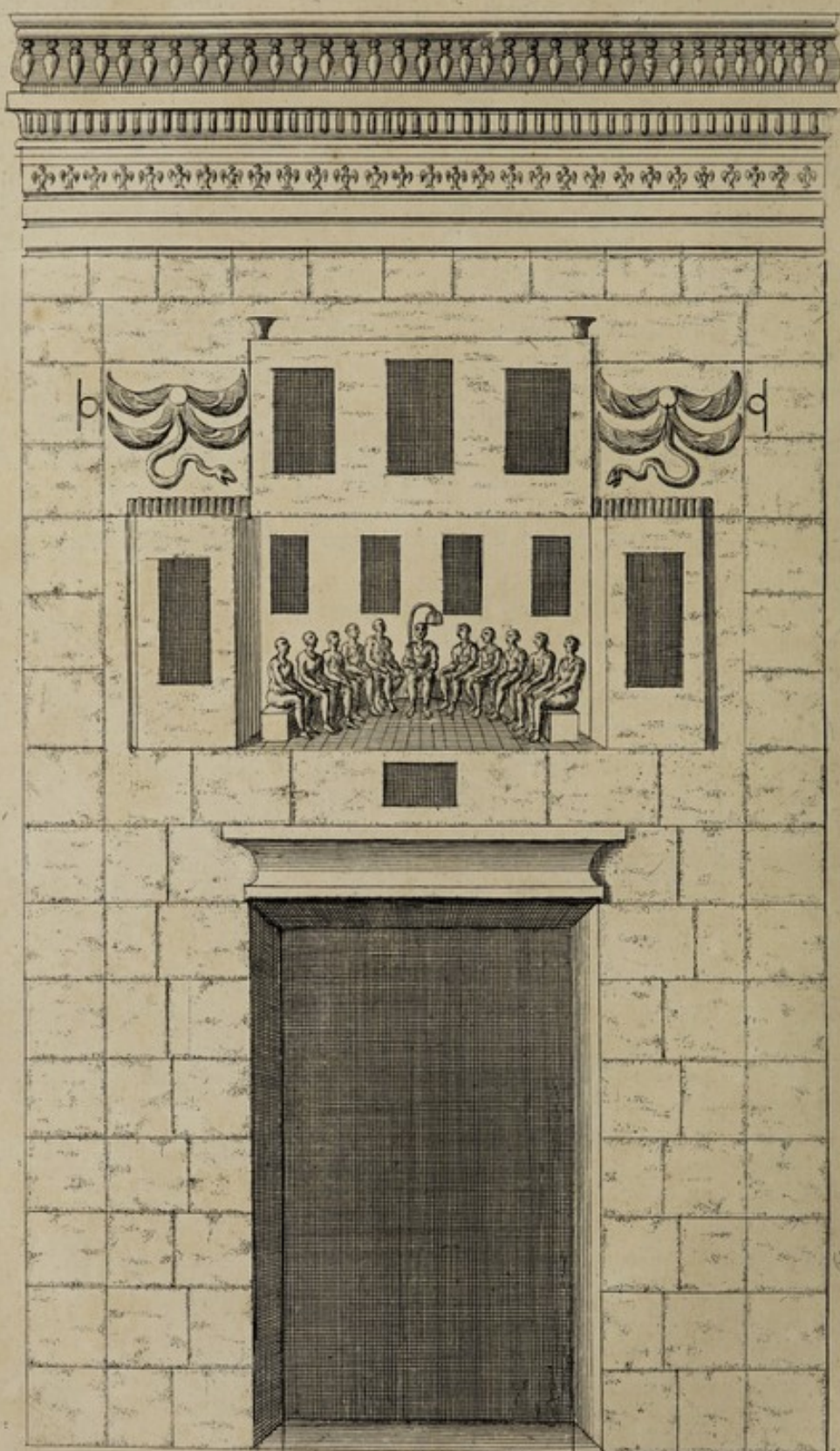
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The Front of the *SEPVLCHRE*, of *OSYMANDUAS* at *THEBES*.
To The Honourable, Nicholas Herbert.



an arch, something like the shell of a niche, which might first give the thought for the arch in Egypt. With the library he mentions about twenty apartments, in which are the representations of Jupiter, Juno, and the King, with several rooms about them, in which were cut in the most curious manner, all the sacred animals of Egypt. These seem to be those several apartments on each side, and many more that have been destroy'd, which probably made the building all the way of the same breadth. At last he comes to the sepulchre itself, which I take to have been at L. He speaks of ascending to it, and over the grand apartment there is another low room, where the body of Osymanduas might be deposited; in which, it seems, there was a plate of gold that probably often went round the room, so as to be three hundred sixty-five cubits in length, and a cubit thick, or rather broad; on each of which cubits was cut the rising and setting of all the stars for every day in the year, and the effects the Egyptian astrologers attributed to them, according to their different dispositions. This great treasure they say Cambyfes and the Persians carried away. The entablature round this room is very rich, as represented in the forty-third plate. Our author also observes that near the library were figures of all the Gods of Egypt, with the King making a proper present to every one of them; and these I take to be the figures represented in the front of the building of the supposed sepulchre in the forty-third plate, where it is probable the middle figure sitting is Osiris, with five Gods on each side. The stone below, which is represented with a dark shade, is a very particular red stone, which I saw went through to the upper room, and possibly on it might be cut a relief of the King offering his gifts to the several Deities. This was certainly a very proper representation at the sepulchre of this great King, to set forth, as our author observes, to Osiris and the Gods that were with him, that he had finish'd a life spent in acts of piety towards the Gods, and of justice to mankind. Another thing is very remarkable in the front, that a building is mark'd out on it, that shews something of a very fine taste, and that the Egyptians had a notion of a beautiful disposition of lights, and of architecture in general, where it was proper to make use of such buildings, which we may suppose was not convenient for temples, that are generally built without windows, and with massive walls, that have no other variety in them, than that of hieroglyphics.

Here I finish'd my observations on the antient city of Thebes, celebrated by the first of poets and historians that are now extant; that venerable city, the date of whose ruin is older than the foundation of most other cities; and yet such vast and surprizing remains are still to be seen of such magnificence and solidity, as may convince any one that beholds them, that without some extraordinary accidents, they must have lasted for ever, which seems to have been the intention of the founders of them.

As the city of Thebes was so antient, sciences flourish'd in it very early, particularly astronomy and philosophy; in which the priests especially

* These words of Diodorus seem to be a very just description of these figures, as here represented; in which the Gods are made as sitting below Osiris, as a sort of assessor to him.

Καθάπερ ἰδοικυμύνα πρὸς τὴν Ὀσίριον, καὶ τὴν κάτω παρὶδον, ὅτι τὸν βίον ἐξετίλισεν δίκαιον καὶ δικαιοπραγῶν πρὸς τὴν ἀνθρώπων καὶ Θεῶν. Diodorus *ibid.*

† See s.

Ἀρχόνται δὲ καὶ ἀστρονόμοι καὶ φιλόσοφοι μάλιστα οἱ Ἰθαῦθα ἱερεῖς. Strabo xvii. p. 816.

Οἱ δὲ Θεβαῖοι φασὶν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρῶτοις φιλοσοφίαν τε διδάσκειν καὶ τὴν ἐκ' ἀρχαῖος ἀστρολογίαν. Diodorus i. p. 46.

were very well versed, and first set themselves to regulate the time, and measured it by solar months and years.

I must not omit to observe that some are of opinion that Sheba is Thebes; and suppose the Greeks, having no way of writing the former name, alter'd it to Thebai.

CHAP. IV.

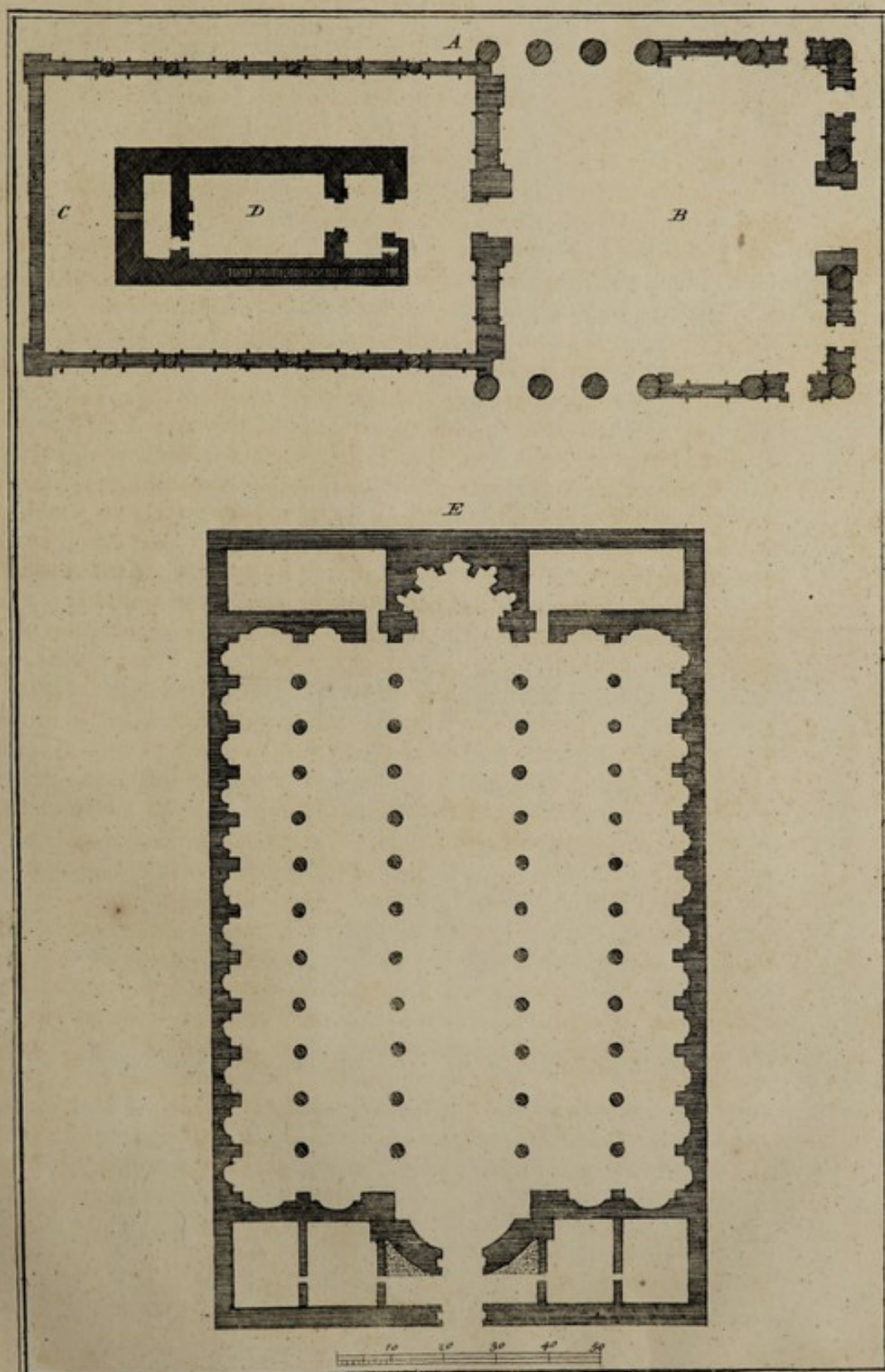
From THEBES to ERMENT, ESNE, ETFOU, OMBOS, and ASSOUAN the old SYENE near the Cataracts.

Erment, the
old Hermon-
this.

I LEFT Luxerein in the evening, and we came to Erment on the west, which is the antient city Hermonthis, in which Apollo and Jupiter were worshipped^{*}; it was the capital of a province of that name. I saw the ruins of it when I return'd. We went to the Sheik's house, who conducted us to the old city, the ground of which is very much raised, in the midst of a large plain; it seem'd to have been between three and four miles round. There are remains of the small temple A. in the forty-fourth plate, which seems to be of great antiquity; it might be the temple in which Apollo was worshipped, because of the great number of hawks that are cut in it; the frieze is adorn'd with them in a very particular manner, as in the drawings of the entablatures. The ante-temple B. is very much destroy'd; the enclosure C. round it, and the temple itself, are very particular, but little remains except the foundations. The inner temple D. is intire; there are stairs up to the top, through the wall, on one side of the building, which is about twenty-five feet high^{*}; it is adorn'd with hieroglyphics within and without. On the outside are four stories of hieroglyphics of men, but only three appear within. In the ceiling of the first room there are five hawks with spread wings; in the second room seven, and two rams face to face; the rest of the ceiling is adorn'd with stars, and on each side are some small hieroglyphics with human bodies, and the heads of a great variety of beasts; and on each side of a large hawk are two persons holding out both their hands to the bird. It is said that a sacred bull was worshipped here; and one would imagine that this was the place where he was kept, for at one end of the inner room two bulls are cut in the stone, and a great number of women with children in their laps held to their breasts. A little nearer the river, on one side of the temple, is a deep basin, as of a pond: At some distance from that are the ruins of a building that was erected on the beautiful plan E. I should think the design too fine for a Christian church, built on the first establishment of Christianity in the fourth century, and should rather imagine that it might have had some alterations made in it at that time; for it appears to have been a church, from crosses cut on some of the stones, and Coptic paintings and inscriptions in many parts of it that are plaister'd; but there are very little remains, except at the west end, where the rooms

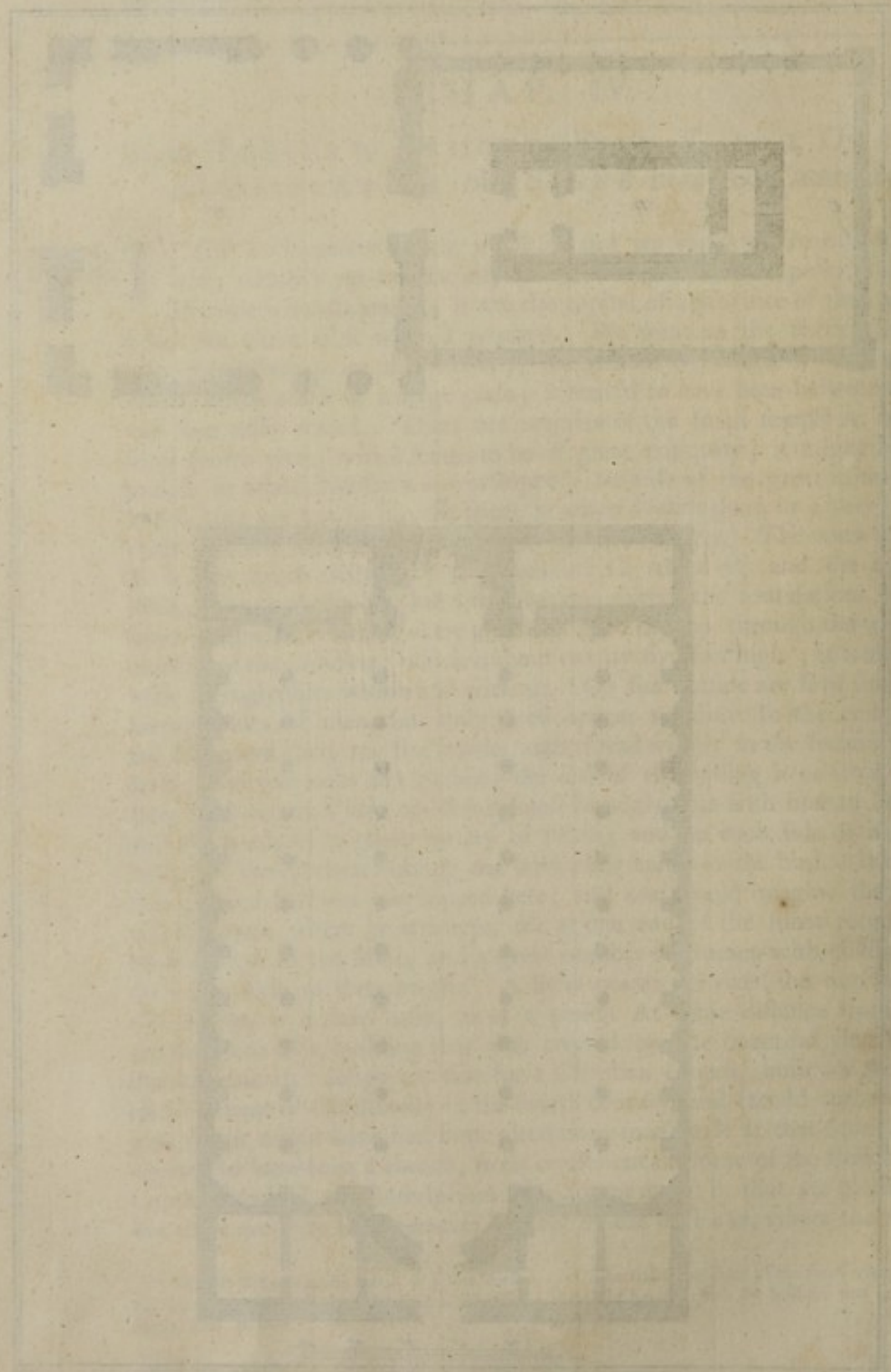
^{*} Μετὰ δὲ Θέβας Ἑρμονθίς πόλις, ἐν ᾗ ὅτε Ἀπόλλων τιμᾶται, καὶ ὁ Ζεὺς τρέφεται δὲ καὶ ἰδιόθεν βεῖ. Strabo xvii. p. 816.

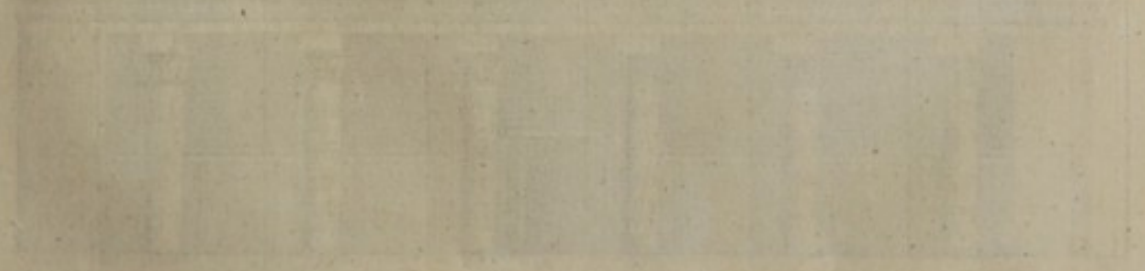
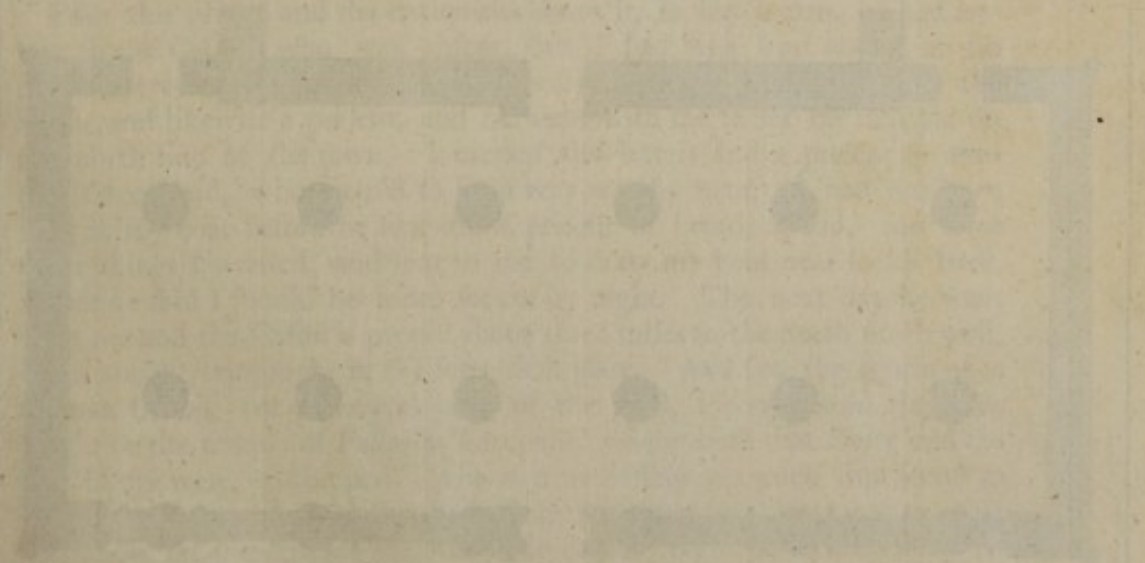
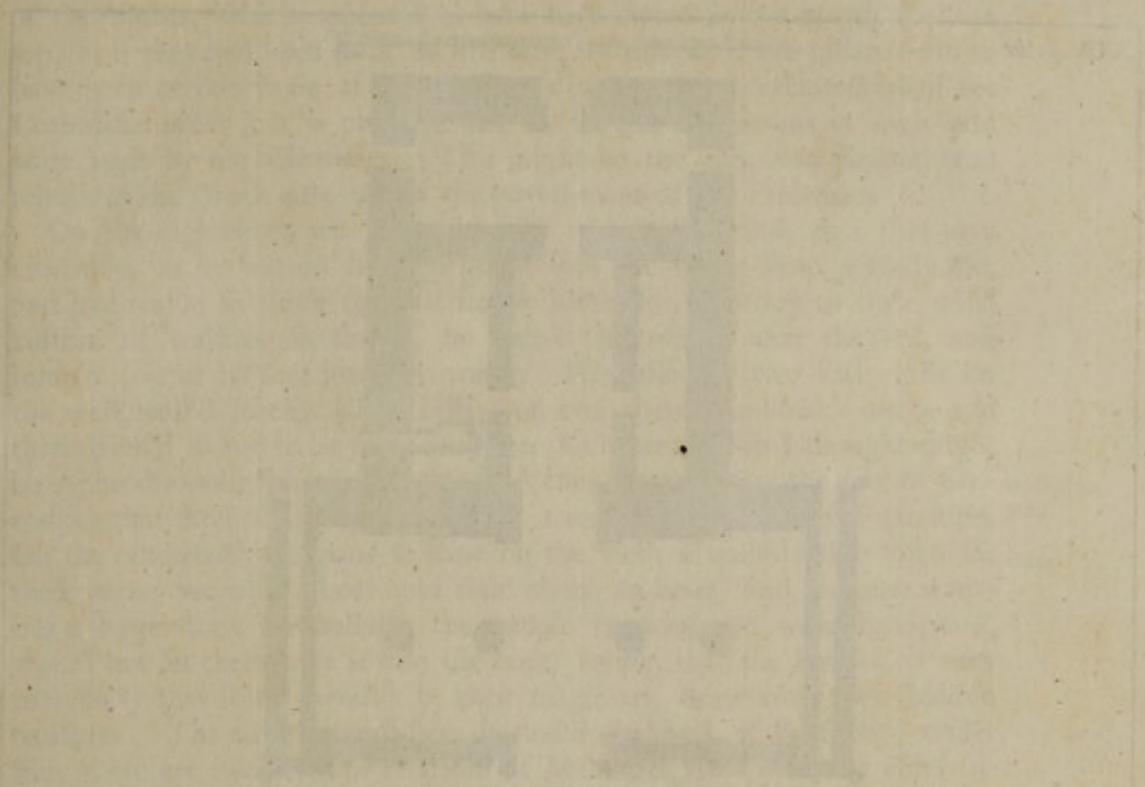
^{*} The stairs and door to the third room are on the right hand, which by mistake are engraved on the left.



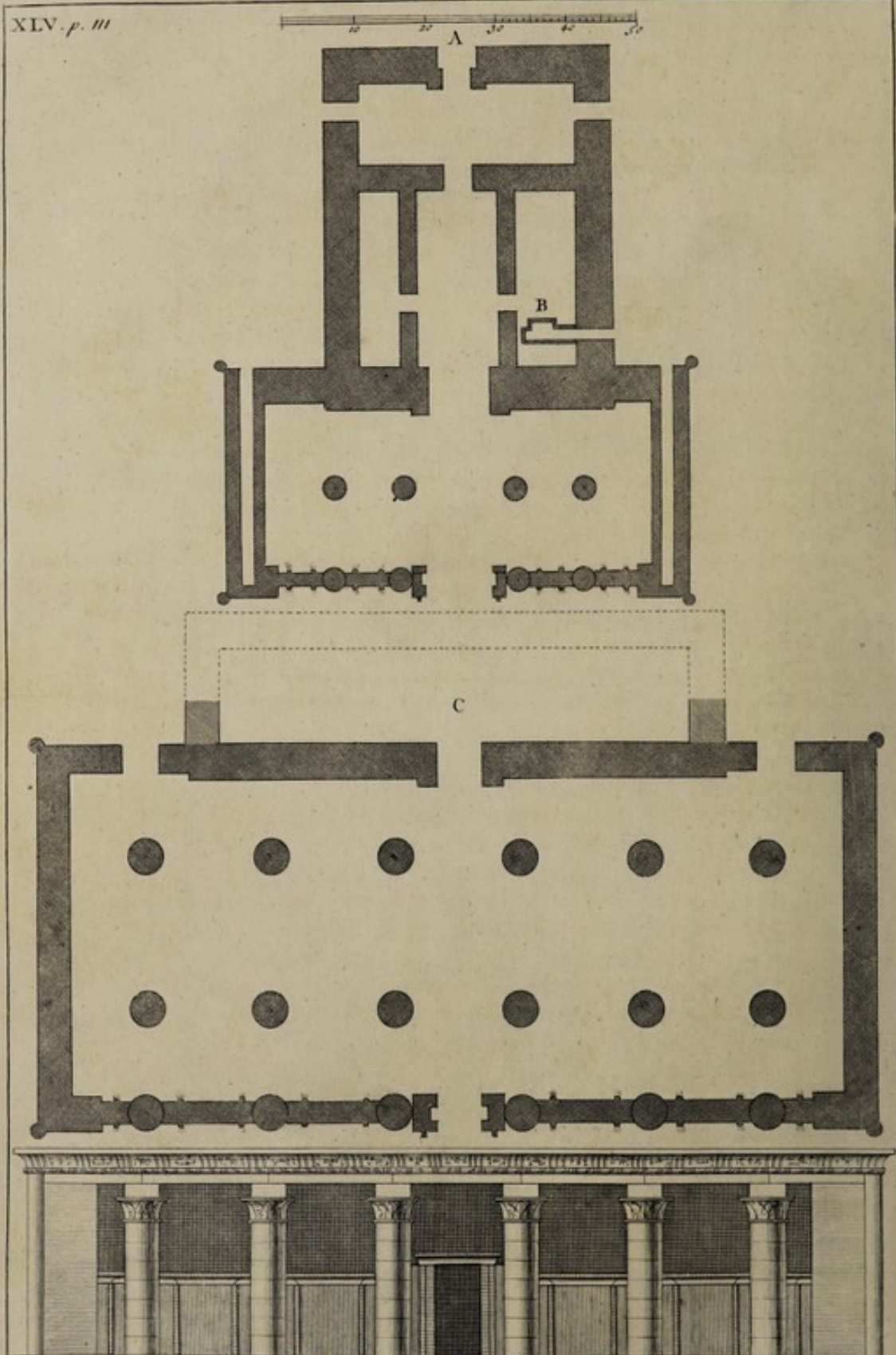
PLANS of two Temples at Erment.

DISPOSITION





This figure shows the results of the experiment.



Plans of Temples near Esne And an Elevation of One of them .

had galleries over them, which might be for the women. I observed some of the niches, which appear'd to have been hewn into a rough shell at top, as if they had been built at first with a strait top; the pillars seem to have been of one stone of red granite, after the Greek architecture of the Corinthian order; it is probable the semicircles and rooms at each end were made by the Christians. This might be the temple to Jupiter, and rebuilt in the Greek taste under the government of the Ptolemies.

On the eighteenth we went on with very little wind, and shot at a crocodile, as he was on his legs going into the water from a sandy isle, and had reason to think the ball struck him; for, contrary to their usual custom of walking in slowly, he open'd his mouth after the shot, and jump'd five or six feet into the water. We pass'd by two little hills on the west, call'd Jebelin (The hills;) on one there is a Sheik's tomb, and there seem'd to me to be some ruins on the other. This I thought might be Aphroditopolis, that is the city of Venus, rather than the city of Crocodiles that Strabo first speaks of, for a reason I shall hereafter mention. Aphroditopolis.

On the nineteenth we came to Esne on the west, a considerable town for these parts; we went ashore and staid about an hour, and the men wanting a large stone for ballast, the people knowing we were Europeans, would not let them take it into the boat, saying, that the Franks, if they took away that stone, would by their magic art, draw away their hidden treasures. The Arab interest here is under the Sheik of Furshout; under him there are two Serifs or relations of Mahomet, that have the chief influence in the town; but there is a Cadi, and also a Cashif, who as I apprehend, is sent under the Bey of Girge. There are about a hundred Christians in the town, and two priests, who have a large church. Esne.

I saw this place, and the antiquities about it, in my return. I had letters to the Cashif, who was absent, but I had seen him above, so his people were ready to go with me. I carried letters I had to one of the Serifs, and likewise a present, and he went with me to see the temple on the north side of the town. I carried also letters and a present to another Greenhead, who seem'd to be a very worthy man. I had not been long in my boat before he sent me a present of bread, a kid, and some other things I wanted, and sent to me to draw my boat near to his bark, where he said I should be more secure by night. The next day he went with me and the Cashif's people about three miles to the north north west, to an antient temple A. in the forty-fifth plate. As I saw the figure of a woman sitting, cut in several parts of the wall, I conjectured that this might be the temple of Pallas at Latopolis, where both that Deity and the fish Latus were worshipped. Latopolis. The narrow passage on each side seems to have been for the same design as in some other temples, some way or other to impose on the people; and the little cell B. might be to keep some sacred animal in; it is about three feet above the floor of the rooms, and near eight feet high. The capitals of the pillars in this temple are something like the Corinthian, but with a very flat relief, some of them being but little higher than if mark'd out with lines. There are several sorts of capitals, one of which is the fourth in the plate of capitals. Within the temple are three stories of hieroglyphics of men about three feet high, and at one end the lowest figures are as big as the life; one of them I observed had the head of the Ibis. The ceiling is curiously adorn'd with all sorts

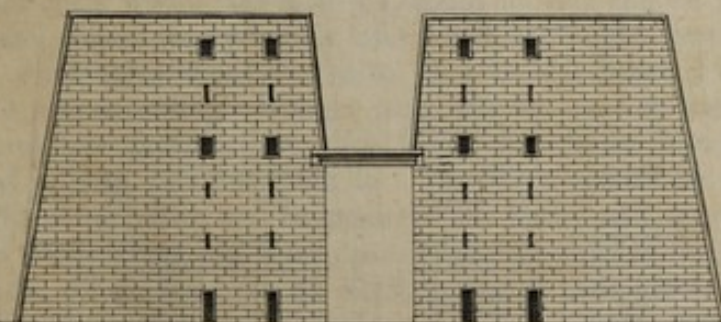
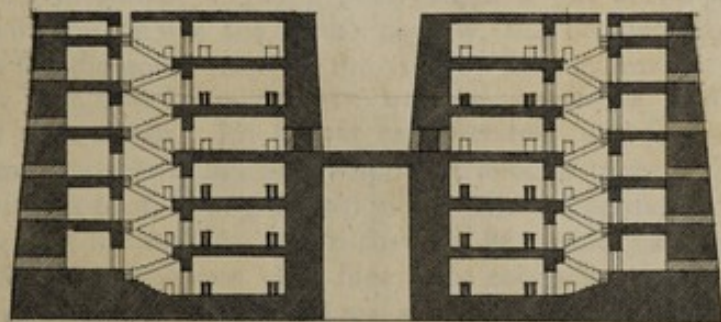
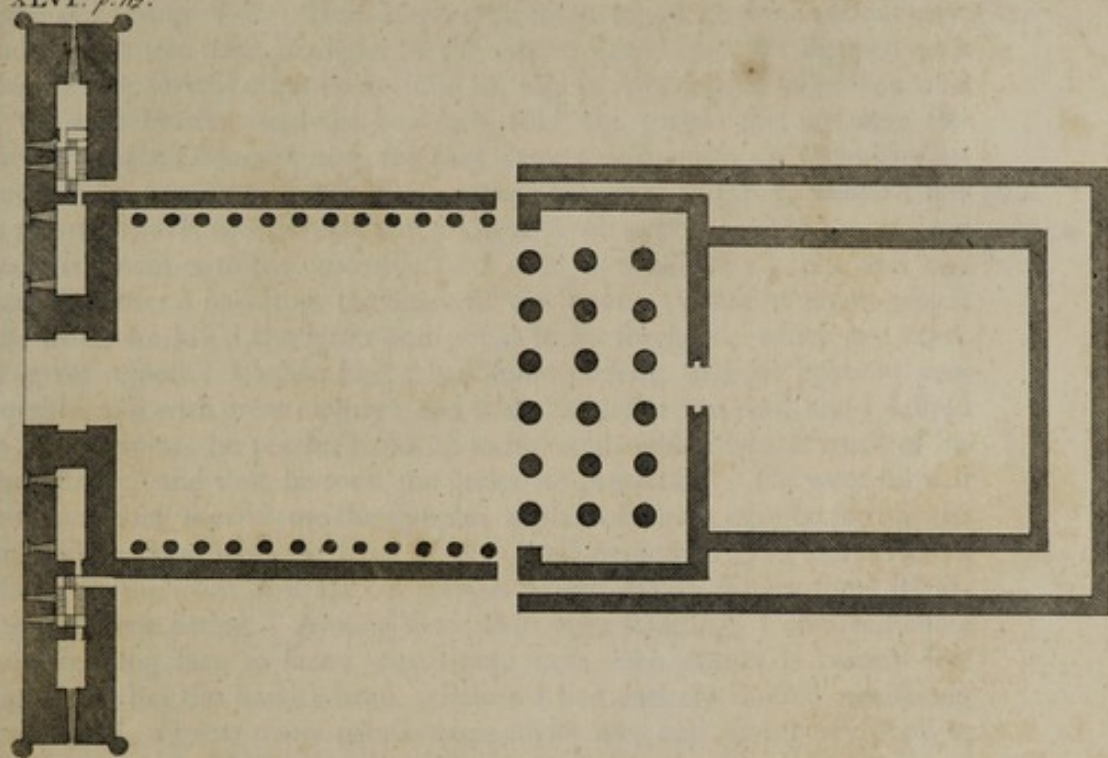
of animals, and painted in very beautiful colours; among them I observed a figure fitting on what appear'd like a boat, with a circle round him, and two instruments at one end, as represented in the lowest figure of the forty-second plate. I observed also a ram with a cross on his head, somewhat like the handle of a sword, and across his neck was something resembling wings. Among the animals I observed the beetle, and a sort of scorpion; all the hieroglyphics are very well cut, but some of them are defaced. This temple appears to have been used as a church, and I saw some Coptic inscriptions on the wall in black letters, and they told me that there had been a convent there, so that the temple seems to have been turn'd to that use. On the north side of the town of Esne, there is another temple C. in the forty-fifth plate. The pillars are almost all different, but something approaching the Corinthian order, and shaped like the capital mention'd before in the other temple. This whole building is very richly carved with hieroglyphics. I saw one man with the goat's head, and a man with a crocodile's head is cut over the middle door that is opposite to the entrance. There are several others in the walls with crocodiles heads likewise, and also some crocodiles; which makes me think that this was the city of Crocodiles, where that beast was worshipped, as Strabo observes; tho' he mentions the city of Crocodiles before Aphroditopolis and Latopolis, whereas if the city of Crocodiles were put last instead of first, it would agree with the situation I give these places. The old city seems to have been to the north about this temple, and at the end of the town I saw the remains of an antient quay of rustic stone work, with stairs down to the river. A mile to the south of Esne is the monastery of St. Helen, by whom they say it was founded: It has been more commonly call'd the convent of the martyrs, and it was a place of great devotion. It appears to have been a great burial ground, the spot where they buried the dead not being less than a mile round. Many of the tombs are magnificent, being a dome on four arches, with a little cupola on the top, something resembling the holy sepulchre, and built of brick. Some of them have a cross, others the eagle cut on them, and a short Greek inscription*. It is a very indifferent convent, and the church is mean. There are only two monks in it, who cannot marry; but their relations, both women and children, live in the convent: This is the last church in Egypt. I made them a present of some incense, knives, and scissars; and they entertain'd us with what they could provide. To the north of the convent there is some wood, and cotton shrubs of the perennial kind; on the east side also I saw the fenna. I observed here at a distance from the river, that they dig large holes in the ground about fifteen feet deep to make bricks; and the water of the Nile comes into them, and they raise it by buckets to water the ground.

It has been said that there are quarries of porphyry and granite about ten miles north west of Esne; but some writers of travels do not distinguish porphyry from granite, and it is probable that the quarries they mention may be only of the latter.

* Ἐπειὰ Κροκοδείλων πόλιν τιμῶσα τὸ θεῖον ἔτα Ἀφροδίτης πόλιν, καὶ μετὰ ταῦτα Λατίπολιν, τιμῶσα Ἀθηνῶν καὶ τὸν Λάττον. Strabo xvii. p. 817. Here Crocodilopolis is put first, but possibly the order of the words may have been transposed.

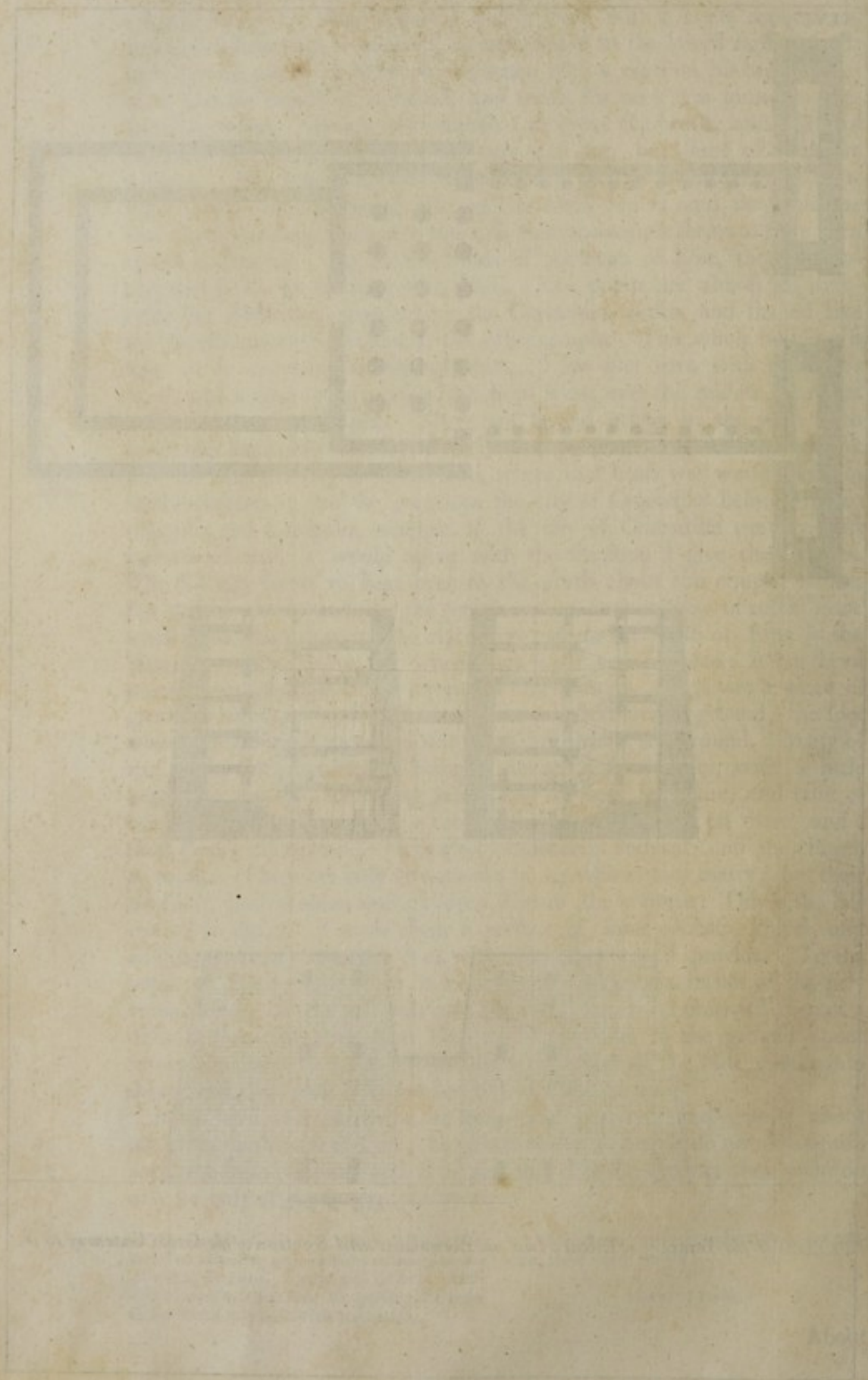
* On many of them, as well as about the convent, these words are cut:

Εἰς θεὸν ὁ βασιλεὺς.



50 60 70 80 90 100

A Plan of the Temple at Edfou And an Elevation and Section of the Great Gate-way to it.



About fifteen miles above Esne, as I conjectured, I saw on the west the remains of a wall about ten feet thick, and forty feet long, eight tiers of stone remaining of it. Here I thought there might be some antient city, and conjectured that it might be the city of Hawks^a. We stopped at a place where several other boats staid all night: Hearing us talk, they ask'd if we were Franks; and the boatmen told the people that we were soldiers from the Grand Signor, for they cannot distinguish the Turkish language from any other. On the twentieth we came to Etfou, which I saw ^{Etfou.} in my return: It was the city call'd Great Apollinopolis. They were here ^{Apollinopolis.} declared enemies to the crocodile^b. I went to the Sheik's house, and carried the letter I had from the Sheik of Fushout. When he knew who it was from, he kiss'd the letter and put it to his forehead, which is a mark of great respect. I made him a handsome present, and he behaved very humbly, and with great civility; and when the letter was read, and I desired to see the ruins, he put his hand up to his head, which was a mark of his compliance, and that he took me under his protection. He went himself with me, and shew'd me the temple; a plan of which may be seen in the forty-sixth plate, with the front of the grand pyramidal gate, and a section of it. In the front of it are cut colossal figures in two stories, some standing and some sitting. Among those that were standing, I observed three pair standing face to face; one figure near each corner is twenty feet high, and has the hawk's head. Before I had entirely finish'd measuring the temple, a great many people came about me, and giving my book to my servant when I measured, a young man caught it out of his hand and ran away with it: He was the Sheik's nephew, the brothers having been competitors for the government of this village; so they envied him the presents they imagined he might get, and the notions of treasures likewise possess'd their minds. My servant ran after him, and so did the Sheik. I continued on measuring, and writing on another paper, till the Sheik return'd with his pike, having thrown off his outward garment when he went in search of his nephew, whom they say he would have gone near to have kill'd if he had met with him. He conducted me to his house, and carried the matter so far, that I was afraid we might have suffer'd in the tumult; for they came to high words, his brother being favour'd by many of the people: They said it was hard these strangers could not leave them to be quiet in their villages. I was very desirous to go to my boat; but it was said the Sheik would take it ill if I would not stay and eat with him. In the mean time I was privately inform'd that I might have my note book, if I would give about the value of a crown, which I consented to, and it was accordingly brought me. We sat down to eat out of a very large wooden bowl full of their thin cakes, broke into very small pieces, and a syrup mix'd up with it. The Sheik himself sat at a distance, and did not eat with us; he mounted his horse, and attended me to the boat: Some others also came, particularly the chief of the contrary party, for the village had been in rebellion against their great head at Fushout. The Sheik made me a present of a sheep, came into the boat, and order'd a letter to be written to the great Sheik. We set sail, and near an hour after the Sheik's son came riding to the river, to let us

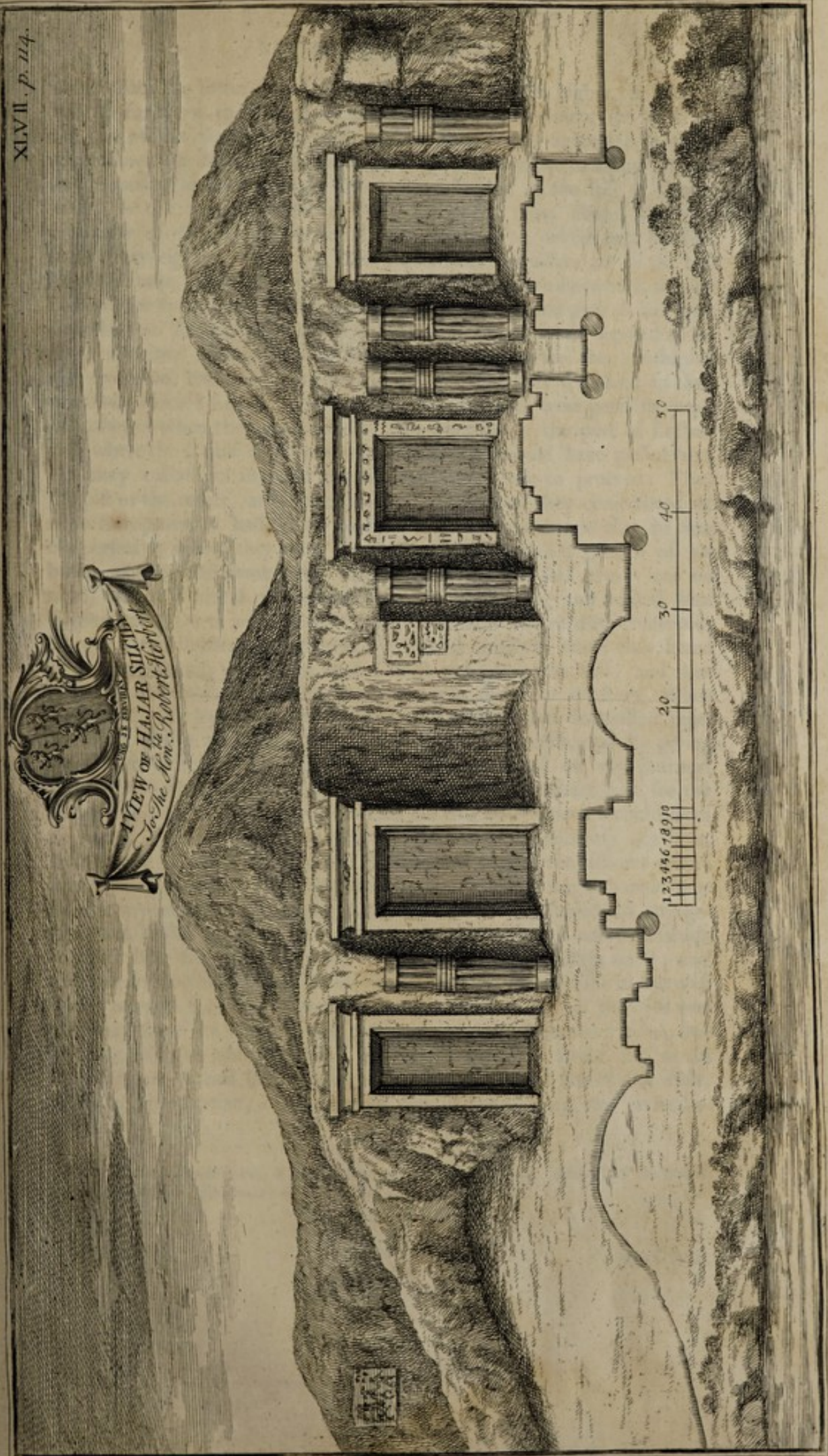
^a *Ἰεράων πόλις τὸν ἱερεῖα τιμῶσα.* Strabo xvii. p. 817.

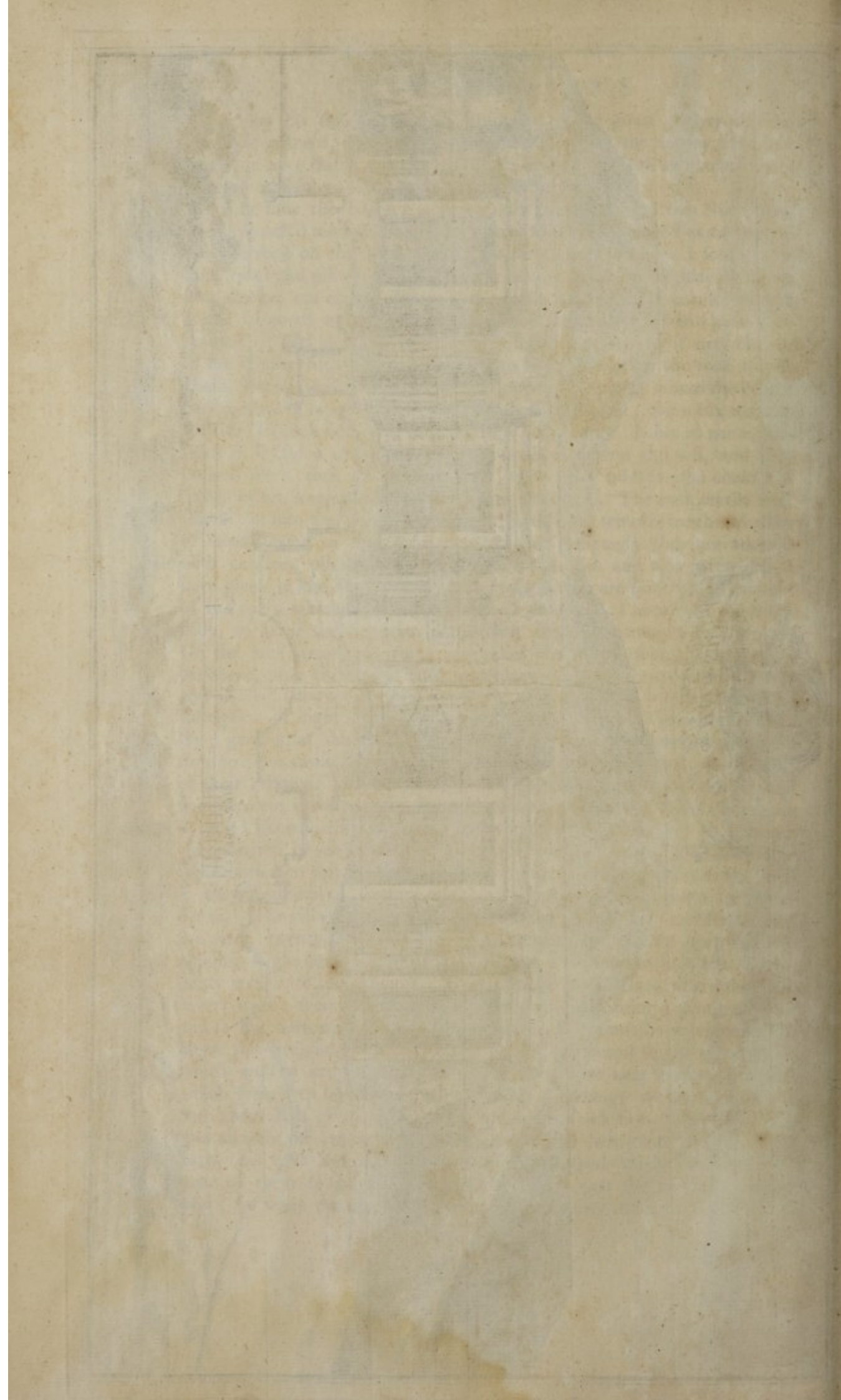
^b *Εἰς Ἀπόλλωνος πόλιν, καὶ αὐτὴ πολεμῶσα τοῖς κροκόδειλοις.* Strabo *ibid.*

know that his father had been informed I had given money to have my book restored, and had obliged them to return the money, and had sent it to me; thus I experienced in this brave Arab such an extraordinary instance of fidelity, as is rarely to be met with.

Above Esne the country is very thinly inhabited, and the Nile broad. Hajar-Silcily. We approach'd towards Hajar-Silcily, and some time before I came to it, I saw the rock on the west, cut out as for a grand gate, and south of it some ruins and pillars: A little further south, I saw five regular entrances into grottos, cut equally distant in the rock; above them a cornice or half round appeared to have crowned the work, for only the half round remained, it had also half rounds at the angles; a view of it may be seen in the twenty fifth plate. Going on to Hajar-Silcily, or the rock of the chain, I took particular notice of this remarkable place, where the Nile is very narrow, I suppose not above a hundred yards over; the rocks come to the river on each side, and the current is very strong. It has its name, because it is said a chain was drawn a-crofs to defend the pass, and they shewed me a rock on the east side, where they told me the chain was fixed, which is represented in the eighth plate at C. The rock on the west side is cut into four sorts of niches, or small open temples for the worship of some Deities, as they seem to have been designed; they are adorn'd with cornices, pilasters and hieroglyphics; a plan and view of which I have given in the forty-seventh plate. Here also are some pillars cut out of the rock, which are entire, with their pedestals; I measured them exactly, to see if the Egyptian architecture could be brought to any rule. On the rock over these works is a relief cut in an oblong square compartment, after the Greek taste, consisting of a tree, a man on a horse, and another before as leading the beast, with a pike in his hand, and an inscription of eight short lines, exceedingly defaced. There was probably a garrison at this place, and the people who were here might from time to time cause these things to be hewn out of the rock, in the way of their religion. In our return, when I staid some time ashore, the boatmen cut down a tree; some labourers near spoke to them not to do it, and I likewise discourag'd it; but when the labourers were gone away, they carried it into their boat: But after we had put off, we soon saw some horsemen appear, who probably had notice of our landing, and if they had arrived sooner, might have had the good fortune to plunder us. The village of Pthonthis, mentioned by Ptolemy, as distant from the river, twenty four miles from Elephantine, and twenty from Apollinopolis, might be at some distance to the west, as the situation agrees pretty well with this account. We lay above this passage, where the Nile is very wide; there is a sandy ground on each side, being a gentle ascent, and so has been washed away by the waters, that must be much confin'd above this streight. We afterwards pass'd by several sandy islands, on which we saw many crocodiles, on one there were near twenty of them, which seem'd to be from fifteen to twenty feet long; we shot at them, and about half of them went into the water, and firing a second time they all went off; there may be more crocodiles here than in any other parts, as well because the Ombites worshipped them, and suffered none of them to be killed, as also by reason that the cataracts are so near; for when the crocodiles meet with rocks they retire, so that if they
come

VIEW OF HAJAR SUKH
To the Hon. Robert Heriot





come from the lower parts, and can go only a little higher, it may be natural for them to settle about these islands, so convenient for their lying out of the water in the sun, and it may not be agreeable to them to go down the strong current at the streight. We came to a large island, and opposite to it on the east side to Com-Ombo, or the hill of Ombo, ^{Com-Ombo; the old Ombo.} which is the antient Ombos; there are great ruins about the hill, especially of an antient temple: I took a view of it, which may be seen in the forty-eighth plate at A. The capitals of the pillars are in the best Egyptian taste, adorned with leaves; and there seems to have been at each end of the small area, before the temple, such a grand gate as has been described at Thebes, of which the building to the south seemed to be some remains. The people of Ombos were famous for the worship of the crocodile, and Ælian * gives an account that they fed them in their marshes, which I suppose were these low islands; they were perfectly tame, and obeyed when they were called. We went on to the port of Lasherad, where the Cashif of Esne was encamped; we would have passed him, but they called to us, and the boatmen dar'd not to proceed: They stopp'd us the rather, as by the covering of the boat they conjectured we were Europeans: I had letters to him, but did not know that he was the person to whom they were directed; I carried him a present of tobacco, coffee, and some other things (of which he said there was no need) and told him I was come to see the antiquities, and desired him to give me leave to view Com-Ombo, to which he readily consented; but the Arab Sheiks of Lasherrad, who were present, when they heard of it, immediately cried out, that I must not go to the hill; and then their discourse ran on the Europeans coming in search of treasures. When I departed, the people of the Cashif came aboard, and demanded pipes and other things they saw; and it was with much difficulty, by giving them a little, that I got rid of them, and proceeded on my journey. When I returned, the boatmen told me I might go ashore and see the ruins; but I was contented with making the best observations I could from the water, suspecting that the people of the country knowing my boat, might have lain in ambush; and if they had caught me ashore, would at least have plunder'd us, if not detained me, till they might have a large sum for my ransom; the people here being very little subject to any government. We went on and came to the isles Alakiah and Mansunah, both of them fine fruitful spots; the former having a village on it; and the country on the east is well cultivated: Higher up, the hills to the west stretch towards the Nile in pretty high cliffs, and on one of the hills over the river, there is a square tower, which I observed, lessens as it rises; and they say, it is an antient work. We after came to a sandy isle; at the end of it are several small rocks, which are the first I saw in the Nile: Going a little further, on the twenty first in the evening, we arrived at Assouan.

* Τῶν Ὀμβίταις ἐκ συνέθους ἐστὶ, καὶ μέγιστοι καὶ ὑπερ- ὡς ἀνὴρ προσημαίνουσιν. Æliani Hist. Animal. X. κείσσι καλόντων ἀνὴρ οἱ τρεφόμενοι ἐν ταύτῃ λίμνῃ ταύτῃ c. 21. De crocodilis.

CHAP. V.

OF ASSOUAN, SYENE under the Tropic, ELEPHANTINE, the Quarries of Granite, the Cataracts, PHYLÆ, and the borders of ETHIOPIA.

Assouan.

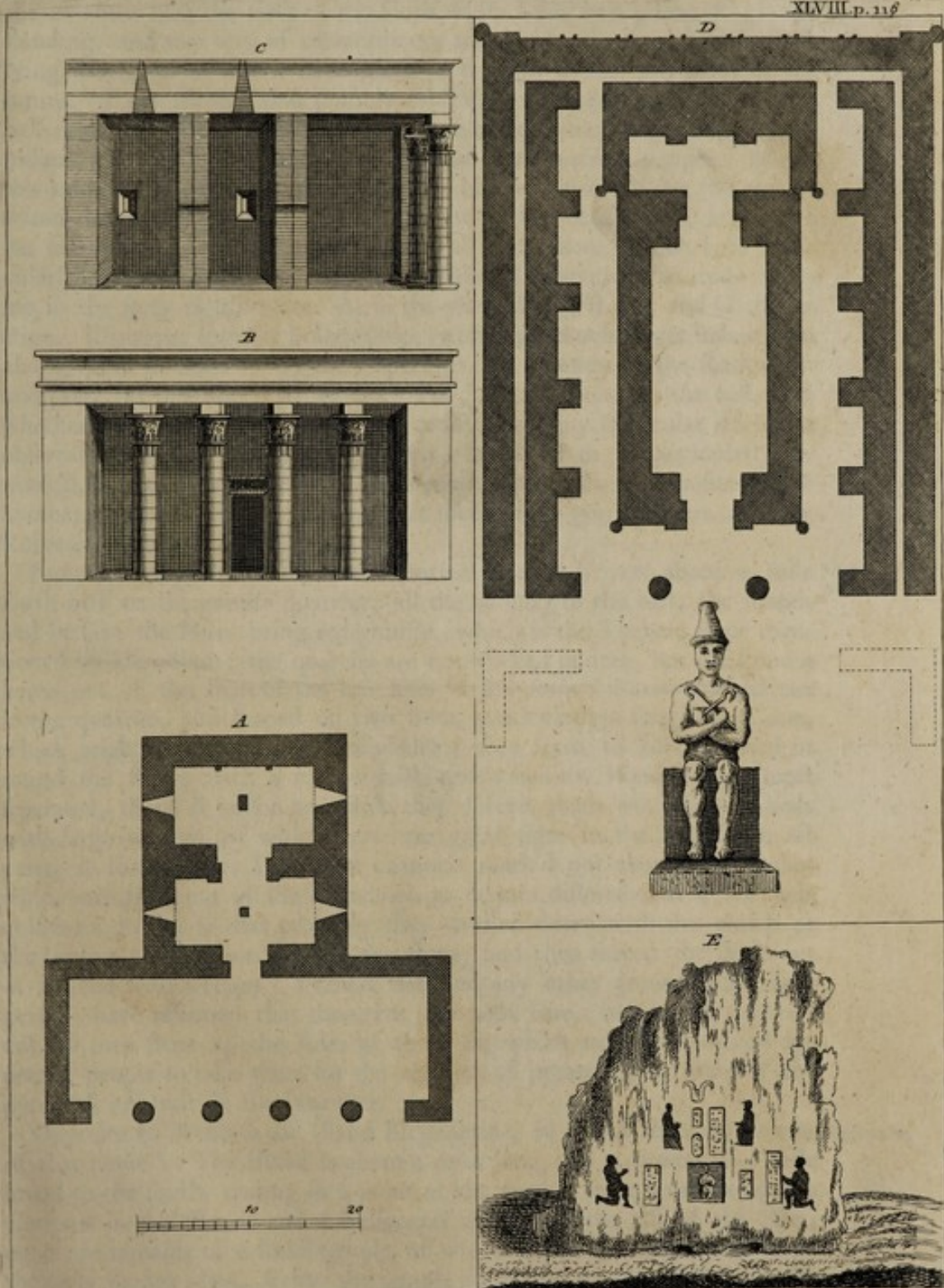
ASSOUAN is a poor small town, with a fort of fortrefs, or rather barrack for janizaries under their governor. These soldiers have in reality, the command of the country. There are only two Christians in this place, one the secretary of the Caimacam, the other a servant of the Aga's. I waited on the Aga of the janizaries with letters from Mustapha, Aga of the janizaries at Girge, and from the Sheik of Fushout; he treated me with coffee, and made me a present of a lamb, and I sent him a present of rice, tobacco, coffee and some other things. He was so civil as to send two janizaries to guard the boat, and invited me to take a lodging in an apartment that belonged to his house, but separate from it. The Christian, secretary of the Caimacam, or civil governor, came to me and signified that I should make his master a present; but the people and janizaries in and about the boat suspecting him, asked what he said, and ordered him to go out of the boat, there being a jealousy between the military and civil power: This coming to the Aga's ears, he sent me word I had no need to make presents to any body; and when I went to wait on him, he repeated the same, and that he would take me under his protection, so that no one should injure me, and I removed to the lodgings he allotted me. A Turk who was here on the part of Osman Bey, to collect some taxes, had come to the boat, very kindly offered his advice on all occasions, came and visited me, and brought me a present of twelve pigeons and some dates: Some other Turks came to see me, and one, as a token of respect, brought me so trifling a present as a bunch of radishes. The Aga also came to see me.

On the height over Assouan are the ruins of the antient Syene, which is exactly under the tropic of Cancer. The present fortrefs, which has two or three slight walls round it, of no more strength than a common garden fence, is to the south of the present town, which is on a gentle rising from the river, and extends to a height that is over the water, that I should think was the north end of the antient Syene, the principal part of which seems to have been on a lower hill to the south, though very high from the river, and extended to a hill still further south, higher than the other, and stretching further to the west, being a rock of red granite, and full of ruins of unburnt brick, which we may suppose to be the remains of Assouan, of the middle ages.

Syene.

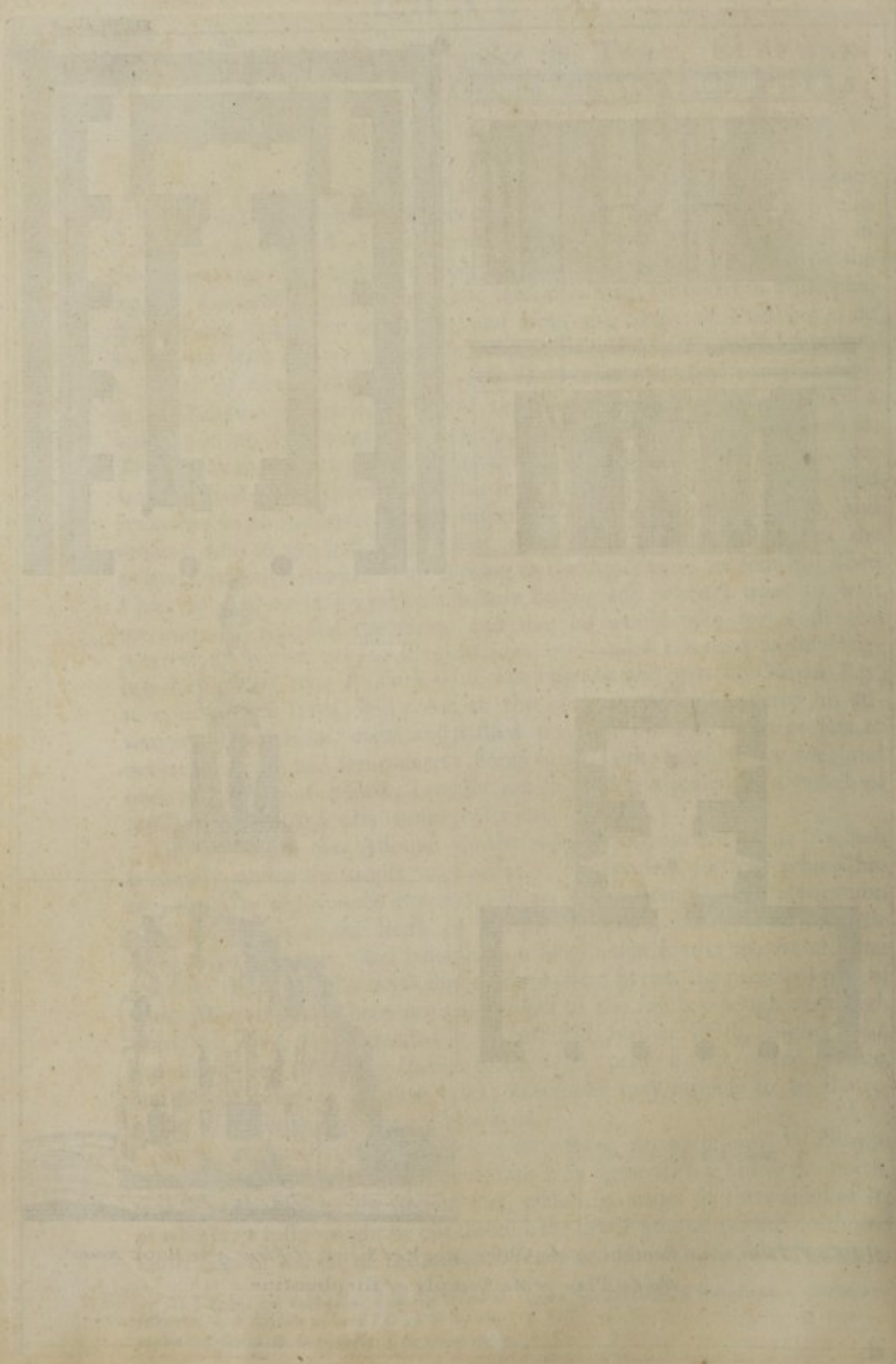
Syene, and particularly the antient forts there, are mentioned by Pliny as in a peninsula: Whether this description may agree with a hill to the north, that is to the west of the present fort, which has water on three sides of it; or whether a fossée might be cut through the lower ground on the north and south sides of the site of the antient Syene, and so make it a sort of peninsu-

^c Ἡ δὲ Συήνη, καὶ ἡ Ἐλεφαντίνη, ἡ μὲν δὴ τῶν ὄρων τῶν Ἰχθυόων ἐπὶ τὸν Κισφίον, καὶ Νουαμίτην. Strabo. xvii. Αἰθιοπίας, καὶ τῆς Αἰγύπτου πόλις: ἡ δ' ἐν τῇ Νείλῳ περικυκλωμένη τῇ Συήνῃ ἵσταται ἐν ἡμιστάδι, καὶ ἐν ταύτῃ πόλις p. 817.



*A PLAN, View, and Section, of the Observatory, at Siene. A View of a Rock near.
And a Plan of the Temple at Elephantine.*

OBSERVATIONS



la; it is not easy to determine. Going further to the lower ground, between the two hills near the river to the south west, I saw two pillars of granite standing, and two sort of extraordinary triangular pillars with their base lying down, of which I have given a draught in the first plate of columns. I conjectured that possibly folding doors might turn on the two half rounds of them. Nearer the river I observed two oblong square granite pillars, all which may be the remains of some antient temple. About the middle, between the river and the brow of the hill to the east, I found the building which possibly might be the observatory, built over the famous well, for making astronomical observations, which is so particularly describ'd by Strabo^c; of this building I have given an exact drawing in the forty-eighth plate: A. is the plan; B. the front; and C. the section. I imagine that the holes at top, which are much larger below than above, were in order to try the experiment in relation to the shadows at noon day, as mentioned by Strabo. The building fronts to the east, and whether the windows on each side could be of any particular use in an observatory of this kind, I cannot say; but it is to be particularly remark'd, that the windows in the inner room are not placed opposite to one another. Strabo gives an account that there was a garrison here of three Roman cohorts.

From viewing the ruins of the antient Syene, I went about a mile south east to the granite quarries; all the country to the east, the islands and bed of the Nile, being red granite, which is the Thebaic stone mentioned by Herodotus; the quarries are not worked in deep, but the stone is hewn out of the sides of the low hills. I saw some columns marked out in the quarries, and shaped on two sides, particularly a long square one, which might be designed for an obelisk; they seem to have worked in round the stones with a narrow tool, and when the stones were almost separated, there is reason to think they forced them out of their beds with large wedges, of which there are great signs in the quarries in all parts; in some places I observed channels mark'd out about three inches wide, and holes cut in those channels at certain distances, as if for their chisels to go in, so that probably they worked down with the chisels at the bottom and on one side of the stone, and then forced the stone out of its bed with wedges. I could not find any other ground why some persons have affirmed that there are pyramids here, but certain quarries cut out into steps up the sides of the hills, which may have caused ignorant people to take them for the remains of pyramids, as some of the pyramids are built in that manner.

Opposite to Syene is the island Elephantine, in which there was a city of that name^d. The island is about a mile long, and a quarter of a mile broad to the south, ending in a point at the north; there was a temple to Cnuphis in this island, and a Nilometer to measure the rise of the Nile; on it are remains of a small temple, of which I have given the plan D. in the forty eighth plate. Before the temple is a statue, sitting with the hands across on the breast, being about eight feet high, with a lituus in each hand, which is particular, as may be seen in the drawing I have given of it.

^c Έν τῇ Σήνι, καὶ τὸ Φεῖας ἐστὶ τὸ διασημαίνον τὰς
Σηηνὰς τροπὰς, καὶ διότι τῇ τροπᾷ κύλιον ἀνέκωνται οἱ
αἵτιι ἐπι. Strabo, l. xvii. p. 817.

^d Ἐστὶ δ' ἐν αὐτῇ τρεῖς σπύργι Ῥωμαίων ἰδρυμέναι
φρουραὶ χάριν. Strabo, ibid.

^e See c.

There is a wall built round part of it about a foot from the wall of the temple, there being just room enough for a person to enter, which probably was kept concealed, and might be built, as observed before, to carry on some arts to deceive the people. On the wall before the temple is a Greek inscription, which is defaced in many parts, but I have given it at the end with other inscriptions. In the middle of the island there are remains of one side of a grand gate of red granite, finely adorn'd with hieroglyphics, which I suppose to have been one of the entrances to the temple of Cnuphis, of which the above-mention'd building might be a part. The earth is raised up very much about this gate, and all over the south end of the island, probably by the rubbish of a town of the middle ages that might be on the island, as there is now a very small village on it. The south end of the island is high, being a rock of red granite, and on the east side are great remains of a high wall built by the water side with windows on it, of which I have given a view in the eighth plate at Y. It is very probable that all this part of the island was defended by such a wall against the violent current, at the time of the rise of the Nile.

About this isle there are several smaller islands, as two to the west, and four to the south, which are high above the water, and also several large rocks of red granite; two of them appear to have been work'd as quarries, as well as the south end of Elephantine. Out of one of these islands, probably, that entire room was cut of one stone, that was carried to Sais, taking, it may be, the advantage of the situation of the rock, so as to have only the labour of separating the bottom of it from the quarry, and having first probably hollow'd the stone into a room of the dimensions described when I spoke of Sais.

Bounds of
Ethiopia.

I crossed over to the Libyan side, on the south west of the island, where there is a sandy valley, which probably was the bounds on the west side, between Ethiopia and Egypt. Going about a mile in this valley, I came to a large ruinous uninhabited monastery, which I conjectured was dedicated to St. George, his picture, as big as life, being painted on the walls; and there are several other bad paintings in the church, and some Copti inscriptions about the walls. The east side of the Nile was inhabited by Arabs, as far as Meroe; but Herodotus speaks of Egypt as beginning at Elephantine, and says that the Ethiopians inhabited one half of the island^b, tho' Ptolemy takes into Egypt the tract call'd Dodecaschoenus, on the east side, near a degree farther south, in which country Metacompso seems to have been, which was forty-four minutes south of Syene, and he seems to put Pselcis also in Egypt, opposite to it; for Egypt on the east side probably extended about as far as where De Lisle's map makes the Nile to run to the north, after it has taken its course a considerable way to the east. It is indeed probable that the Nile, as it runs to the east, and the mountains there, were the most ancient bounds of Egypt, as they are at present of the Grand Signor's dominions, about the castle of Ibrahim; so that Egypt seems to have ended about Elephantine on the west, tho' it extended further to the south on the east side^c.

Returning

^b Ομίονοι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἀπὸ Ἀιδίου ἕως, καὶ τῆς ἡμέρας τὸ ἡμέραν, τὸ δὲ ἡμέραν Ἀργυρίου. Herodotus, l. ii. c. 29.

^c Above Syene, in the country called Dodecaschoenus, Ptolemy mentions Hierasycaminos, Philæ, and Metacompso, opposite to Pselcis. Hieras-

Returning to Assouan, I went ashore under the rocks to the east, opposite to the south end of Elephantine. The rocks here are very high, on which the ancient Syene was built; on one of them I saw hieroglyphics as represented at E. in the forty-eighth plate, and the middle figure as sitting in a niche, and much defaced. The following account of some accidents that happen'd to me there, may give some insight into the nature of these people; for by the greediness of those that went with me, and by the imprudence of my people, I had like to have been embroil'd with the Aga. I had not given exactly the same present to an inferior officer, the brother-in-law of the Aga, that I had given to the Aga's brother, who was in a greater post; and coming afterwards to demand the same present I had given to the other, I complied in part with his request. On this my servant talk'd to a favourite janizary of the Aga's he had appointed to be with me, as if he was a spy, and had inform'd what presents I had made. This disgusted the Aga, as well as my taking a person with me that did not belong to him; so the Aga sent for my servant, and told him I might stay as long as I pleased, but that I should see nothing more. I found also that he was not satisfied with the present I made him; for afterwards the uncle of the Aga, a good old man, came to me, and intimated that those that came there must be liberal, that I should see every thing, but that it must be in the company of the Aga's relations. The Turk I mention'd before, came after this happen'd to see me, who I found was so disagreeable to the Aga, that he order'd him to leave the house, giving it this turn, that he would not permit the people to come and teize me for presents. I took it in the light they would have it, and desired the favour of the Aga to come and drink coffee with me, which he accordingly did, and the whole affair seem'd to be made up; and yet notwithstanding, the next morning, when I was to go abroad, the Aga sent to my man, and told him the present I had made was small, that I ought to have given him a piece of cloth, and that if I had none, two sequins, worth about a guinea, must be brought to him, otherwise I should see no more; so I sent him what he demanded, and then I was at liberty to do what I pleased. From Assouan I rid to Philæ, passing near the quarries, and going along the road that seems to have been made level by art¹, between little hills and rocks of red granite: Some of them are

Hierafycaminos, I apprehend, should be put last, as it is in the itinerary, and may be Derra, derived from Hiera. On the west side the itinerary has the places in this order.

Contra Suenem		
Parembolom	—	xvi.
Tzitz	—	ii.
Taphis	—	xiv.
Talmis	—	viii.
Tutzis	—	xx.
Pfelcim	—	xii.
Corte	—	iv.
Hierafycaminon	—	iv.

On the east side it has the places in this manner.

Contra Pfelcim		xi.
Contra Talmis		xxiv.
Contra Taphis		x.
Philas	—	xxiv.
Syenem	—	iii.

It is probable that the two or three ruins that have been found above Philæ, may one of them be of Pfelcis, a place perhaps of more consequence than the others, being mention'd by both authors; another might be the ruins of Metacompso, the only place except Pfelcis and Hierafycaminos, that Ptolemy mentions; tho' the itinerary has many other places, and possibly Metacompso may have another name in the itinerary; for as Ptolemy speaks of it, we may suppose that it was a considerable town. See Strabo, l. xvii. p. 819.

¹ Strabo says that the road was through a very plain country, *δὲ ἰμαλὴ ἐπίθρη πιδίς*, tho' a rougher face of things can hardly be imagined; however his words may be favourably interpreted, if the text be corrected by making it *πιδίς*, an even ground relating only to the road.

Philæ.

in the manner Strabo describes; a rock standing up like a pillar, and a large rock on it, hieroglyphics being cut on some of them. The outside of the granite is turned blackish, which occasion'd Strabo to speak of them as black stones; tho' it is much he should not mention the granite quarries, out of which the obelisks were doubtless cut, that were carried to Rome, as such extraordinary master-pieces of art, and at so great an expence. The road we went in is divided into two parts, by a mound along the middle of it. Going further on, I observed the remains of a thick wall of unburnt brick, ending at a hill north of the plain, opposite to Philæ; there being a watch tower of the same materials south of it, on a high rock of granite. This fence was probably made by the southern people, to defend themselves against some incursions, it may be, of the garrison of Assouan; for we cannot suppose it to be a work so old as to have been built either by the Ethiopians, or as a defence against them, about the time that they made incursions into the Thebaid, and attack'd the garrison of Philæ and Elephantine, and overturn'd the statues of Cæsar, under the first Roman governor Ælius Gallus. The island of Philæ is high and very small*, not being above a quarter of a mile long, and half a quarter broad; it was look'd on to be rather nearer to the east side, and was inhabited both by Ethiopians^m and Egyptians. The city indeed itself seems to have been on the east side, and that there were no other buildings on the island, but what related to the temple; for Diodorusⁿ seems to say that no person but the priests went on the island, by reason that it was esteem'd very sacred, from an opinion that Osiris was buried there; so that in the Thebaid there could not be a more solemn oath than to swear by the relicks of Osiris deposited in this island. This Deity we may suppose was worshipped here under the shape of the Ethiopian hawk. The whole island seems to have been wall'd round, something in the manner of a modern fortification; great part of the wall still remains, and tho' I was much hurried, yet I had reason (from what I observed) to represent it as may be seen with the plan of the temple in the forty-ninth plate at C. and to conclude that there was a grand entrance at the north end. The particular fort of Ethiopian hawk worshipped here, I saw cut among the hieroglyphics in several parts; it is represented with a long neck, the wings spreading very wide, and a serpent coming out from it, something resembling the winged globe. It is probable this bird was kept in the middle room A. where there is a small cell B. which was probably made for it, being about three feet high. The temple is near the water, on the west side of the island; 'tis built all of freestone. The pillars on each side of the court D. are of the order that may be seen in the plate of capitals under Philæ, having over it the head of Isis every way, as are the six last pillars on each side of the grand area; the others, especially those in the long area, have a great variety of capitals. That court seems to have been an addition to the temple, for the pillars on the west side are not finish'd; and whether it were by accident, or on account of the shape of the island, it is not built in a line with the other, and in the court D. before it, the rooms to the west seem to have been made to deceive the eye,

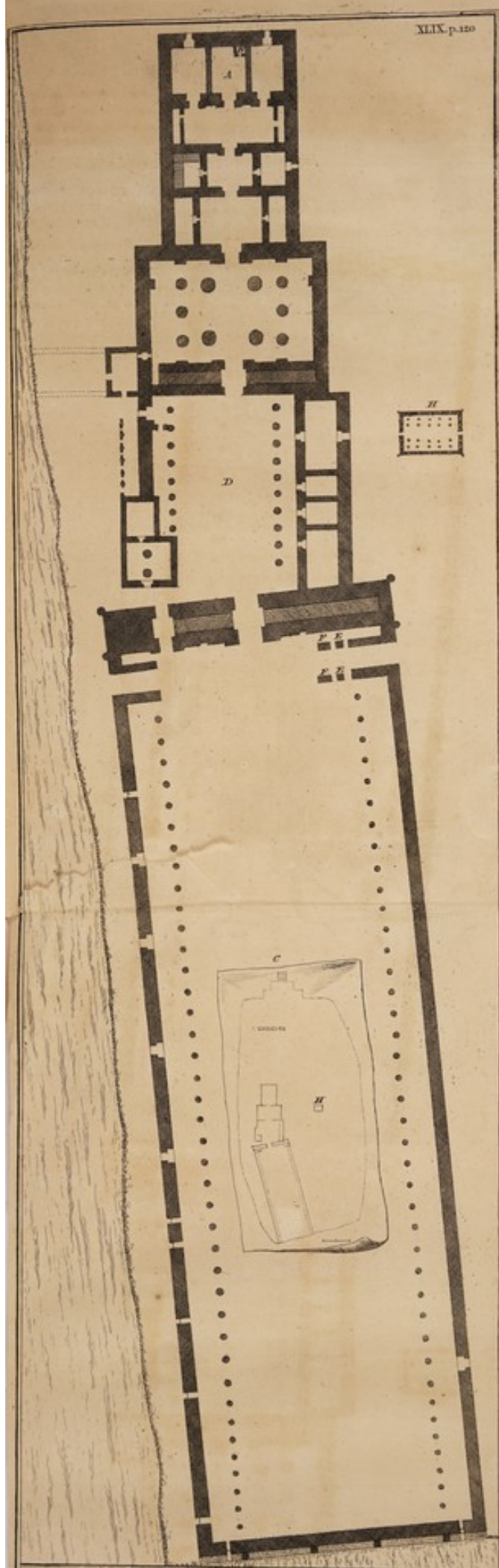
* Philæ insula est aspera et undique prærupta. Seneca, *Quest. Nat.* iv. c. 2.

^m Τῇ δὲ κατὰ γὰρ μὲν ἰσταν τὰς Φιδῶς ὄναι

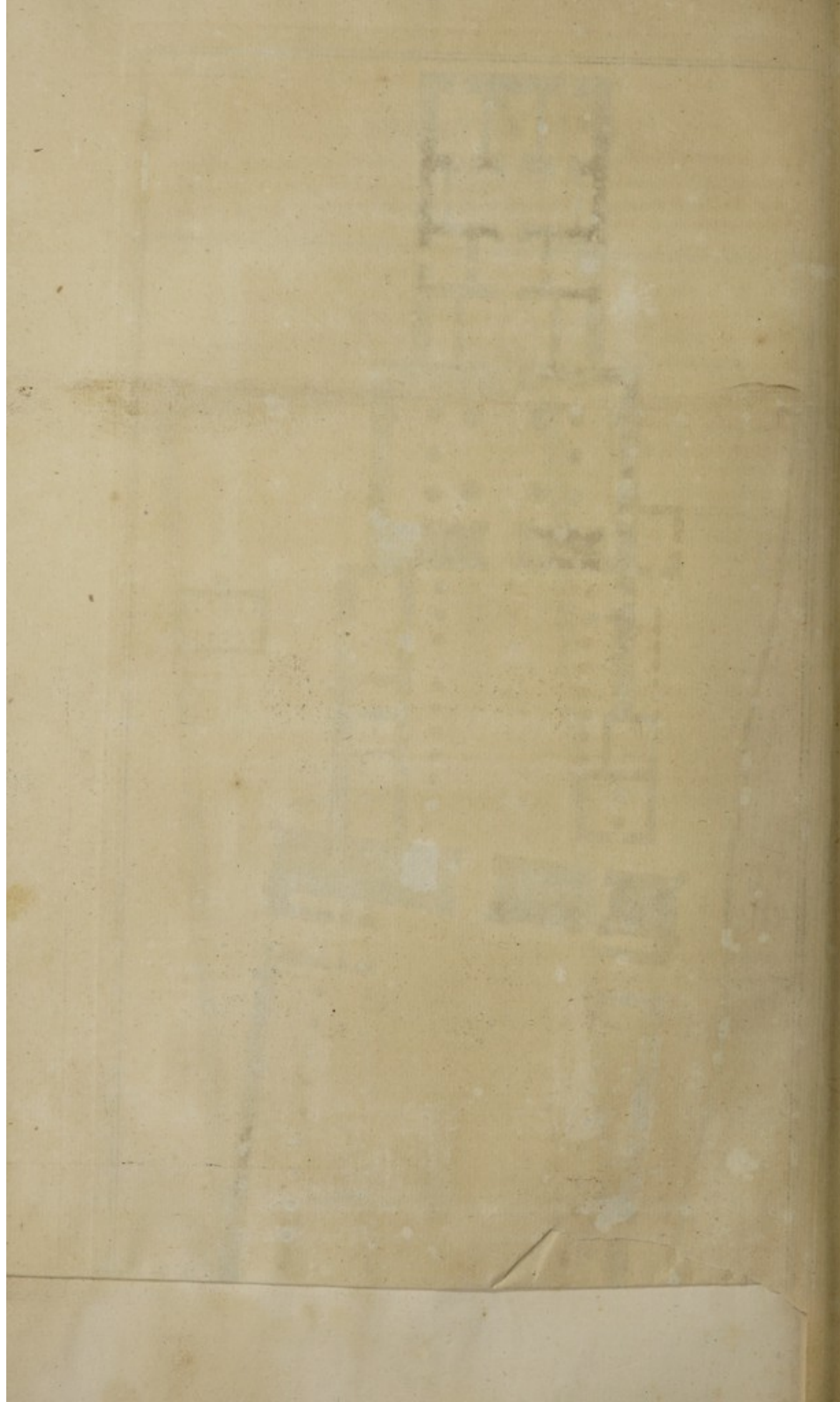
συμβάνει, κοινὴν καὶ τοῖαν Αἰθίοπων δὲ καὶ Αἰγυπτίων καὶ τοῖαν ἰσταν. Strabo, l. xvii. p. 818.

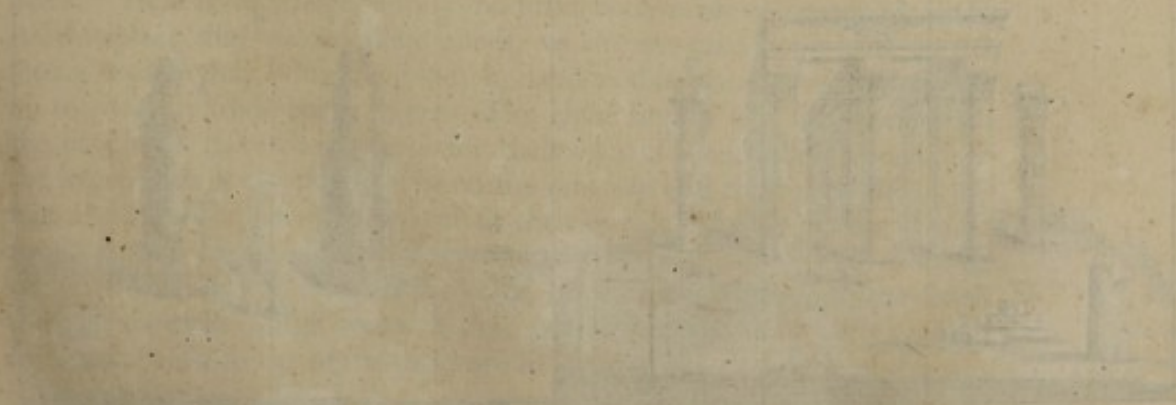
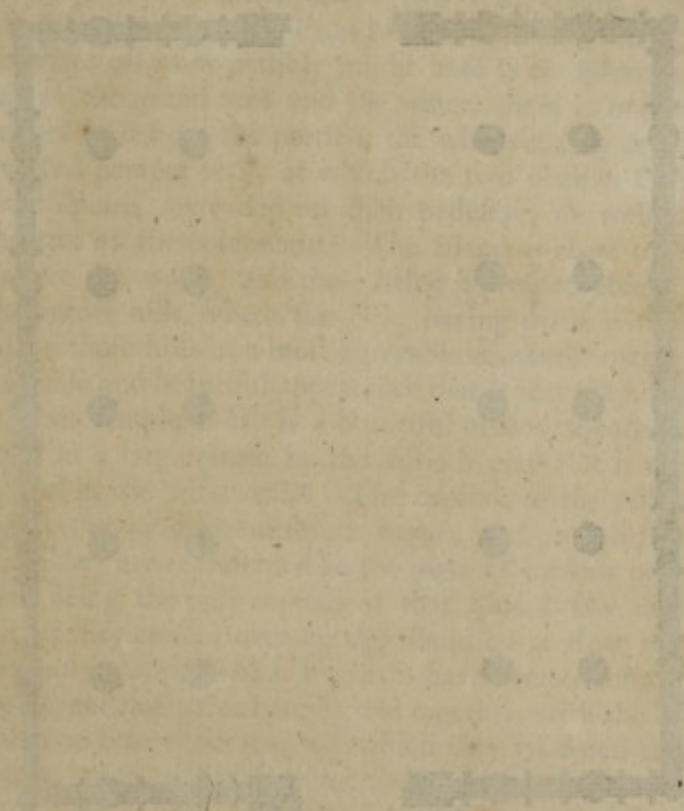
ⁿ Diodorus, l. i. p. 19.

that

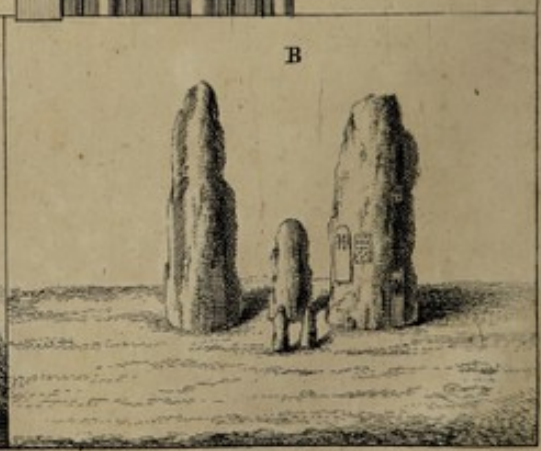
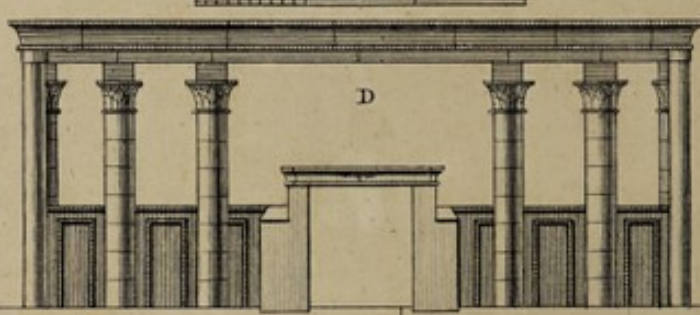
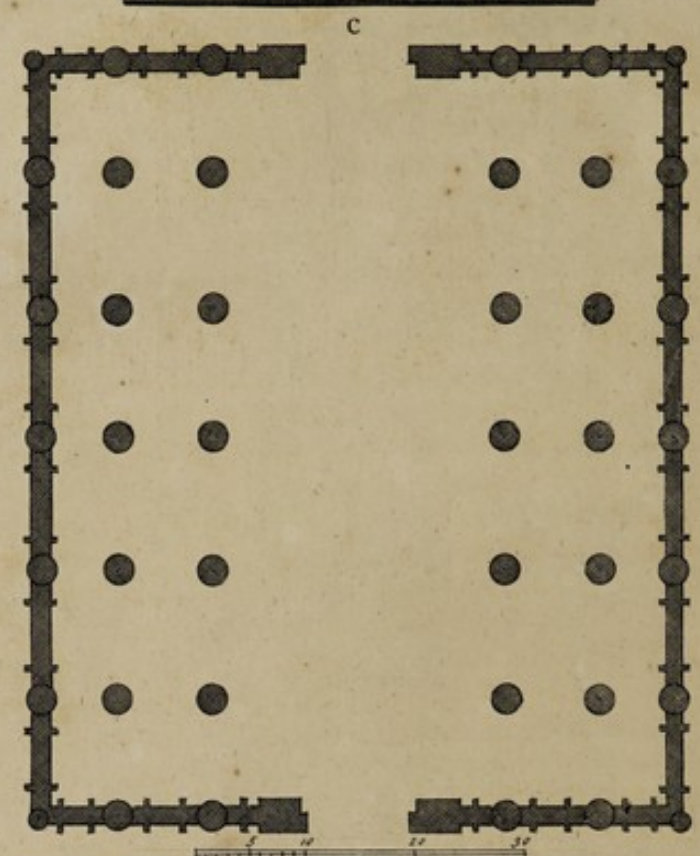


A PLAN of the Isle and Temple of Philae.





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Views of Temples at Ombos and Phylæ and of Rocks of Granite opposite to Phylæ.

that this great irregularity might not be perceived. There are very large colossal figures cut on the south side of the great pyramidal gateway. At the entrance to the east, which is near it, there is an obelisk E. on each side within; they are of red granite, about two feet square. A little more to the west is a lion on each side F. as I find I took them to be, tho', if the heads were broke off, they possibly might have been sphinxes. Between the west side of the grand area and the water, there is only a narrow terrace with doors to it from the portico, the whole ending at the water to the south, with a parapet wall, at which the two obelisks G. about two feet and a half square, are raised on their pedestals, as well as two square pillars at the end of the colonnade. The island is there twenty or thirty feet high above the water, and there being a prospect about a mile south to the high granite hills, where the Nile having made a turn, the view is terminated by those hills in a most agreeable romantic manner, all together making a noble and beautiful appearance that is very extraordinary. To the east of the great temple at H. is a beautiful oblong square temple, which is represented in a larger scale in the fiftieth plate; it is open all round, as may be seen in the front at D. The capitals of the pillars may be reckon'd amongst the most beautiful in Egypt, and probably were of the last invention, as they are represented in the plate of capitals under the other title of Philæ, being the only capitals of that kind I saw in Egypt. Strabo * mentions that they crossed over to the island on a float made of rods, like a sort of basket work, which I take to have been much the same sort as they use now, made of palm boughs tied together, with the shells of pumpkins under them to bear them up; on which they go down the river, and when they return home, carry them on their backs, which are represented in the eighth plate. At A. the man is sitting on one of them, and at B. a person is carrying one on his back.

Returning I took a view of some extraordinary high rocks of granite, in a regular figure, as represented at B. in the fiftieth plate; on them are cut hieroglyphical inscriptions and figures of men, and they directly face the north end of the isle. In our return we went to see the famous cataracts of the Nile; the hills lock in, and shut up the view of the Nile to the north of Philæ. Returning about half a mile in the way we came, we went out of it to the west, and going about a mile, we came to the Nile at the port of the boats that come from Ethiopia, where we saw most of the people black. Here is no village, only some little hutts made of mats and reeds. At this place they unload their goods, which are carried by land to Assouan, and so they bring the goods by land to this place, that are brought up to Assouan from lower Egypt. The chief import here is dates, which the people of Assouan buy both for their own use, and also to send into the lower parts of Egypt; so that on the one side and the other, the Egyptian and Ethiopian navigation end at the cataract *. I never saw a more rough face of nature than at this place; on the east side it is all rock, on the west the hills are either sandy or of black rocks: Above to the south there seems to be a high rocky island, and higher up rocky cliffs on each side, and below to the north there are so many rocks, that little of the wa-

* Διέβαινον δὲ εἰς τὴν νῆσον διὰ πάλιν, ὃ δὲ πάλιν
 διὰ σκυλακίδων πεπογύς ἐστὶ σκαφίον, ὡς ἰσχυρὰς διὰ
 πλεονῶν. Strabo ibid.

* Navigationis Ægyptiacæ finis. Plinius l. v. c. 9.

ter is seen. We went on to the north, the Nile running through the rocks. The people knew I came to see the cataract, and stood still; I ask'd them when we should come to the cataract, and to my great surprize, they told me, that was the cataract^p. The rocks of granite cross the bed of the Nile; and in three different places, at some distance from one another, divide the stream into three parts, making three falls at each of them. The first we came to was the least of all, I thought the falls were not above three feet. The second, a little lower, winds round a large rock or island, which to the north may be about twelve feet high, and they say at high Nile the water runs over this rock; but supposing the Nile to be then five feet higher below the rock, the fall may be about seven or eight feet; to the east and west of it runs a stream. To the west are other rocks, and again to the west of that there was a third stream, but at high Nile these two streams unite. This seems to be the cataract described by Strabo, which, he says, is a rocky height in the middle of the river; the upper part of it is smooth, so as that the water could run on it, but ended in a precipice, down which the water fell; it had a channel, he says, on each side, by which boats could sail, that is, as we must suppose, at high Nile, when the two western branches might be united. Sailing over this rock they come to the very fall of the cataract, and the water carried them down the precipice with safety. Going somewhat lower to the place where the road to Assouan turns off from the river to the north east, I observed a third cataract, the fall of which appear'd to me to be greater than the others, and I judged the middle fall to be about five feet. As to the catadupes, those high cataracts that fell with such a noise that they made the inhabitants deaf, I take all those accounts to be fabulous^q. There is another cataract at Ibrim, which they call twelve days journey from this place; some say also that there is a third cataract; and others, that there are seven mountains and seven cataracts.

Here I saw the corn in ear in January, and the colocintida full grown, and the little apple call'd Nabok, near ripe, which in Delta was ripe in November; and I suppose that in the lower parts of Egypt, the time of growth for such fruit, is after the overflow of the Nile, but that here it is after the great heats are past, which must hinder the growth. I saw them driving the camels loaded with fenna, and they told me that a camel's load cost about two hundred medins, that is about twelve shillings and six pence. The Pasha grants a licence to one person, generally a Jew, to buy all the fenna, who is obliged to take all that is brought to Cairo, and no one else can purchase it; one English merchant only has the privilege of buying it of him; and so the price is very considerably raised.

When I returned to Assouan, the relations of the soldier I had brought with me from the Sheik of Furshout, sent me a supper ready dress'd, which is a piece of civility and respect; but what is chiefly intended, is to get a present in return, of greater value: And the last evening the Aga

^p Μικρὸν δ' ὑπὲρ τῆς Ἐλεφαντίνης ἐστὶν ὁ μικρὸς καταρράκτης, — καὶ αὐτὸς μίσην τὴν πάλαιον πηλὴν αὐτῆς ὁρῶν, ἐπὶ πεδίοις μὲν ἀνέσθιν, ὡς δὲ γινώσκουσιν τὴν πάλαιον τελευτῶσα δ' εἰς κρημνὸν, καθ' ἃ κατὰ ῥήγνυσιν τὸ ὕδωρ, ἐκάλισσεν ὃ πρὸς τῇ γῇ ῥέον, ὁ μάλιστα δὲ ἀναπλυνέει τὴν ἀναπλυνσάμεν ἢ τῇ αὐτῇ, κατὰ ῥήγνυσιν δὲ κατὰ ῥήγνυσιν, καὶ ἀπὸ τῆς μίσης τῆς ἐκείνης δὲ κρημνὸν, καὶ αὐτὸν

ται σὺν αὐτῇ ἀπαθείς. Strabo vii. p. 817.

^q Ubi Nilus ad illa quæ catadupa nominantur, præcipitat ex altissimis montibus, ea gens, quæ illum locum accolit, propter magnitudinem sonitus sensu audiendi caret. *M. T. Cicero. Jomn. Scipionis, c. 5.*

sent me likewise a supper of pilaw, a soup of barley with the husks taken off, like rice, and goats flesh boil'd and well pepper'd, and hot bread; and desir'd that what was left might be given to the boatmen, and not to his people; but his own dependants came notwithstanding. The next day, the twenty-sixth of January, I had all my goods put on board, and took leave of the Aga, some of his relations attending me to the boat. The wind rising, we could not begin our voyage, so I pass'd the day in my boat, several people coming to see me, most of them begging something or other of me. A genteel man, brother of the Caimacam of Girge, came to see me, whom I had seen at the Aga's; for I was in a country where I thought I met with a friend, if I could see a Turk, or one of the middle parts of Egypt; he seem'd to be a good sort of man, and said if I had come to him at first, I should not have been us'd in that manner, and he would have sent a man with me that would have shew'd me all, though I knew he had it not in his power to protect me, being only a sort of a collector of the customs here, and probably his chief intention was to see if I would make him a present. The Christian secretary of the Caimacam put into my hands, with a letter, a sum of money to the value of three or four pounds, a great sum in that country, and for such a man, to be deliver'd as he directed in Akmim; a trust he would hardly have reposed in one of his own people that were going to Cairo; and I was a person going out of the country, whom he would certainly never see more; he presented me at the same time with a live sheep, and I made him a present in return.

C H A P. VI.

From the Cataracts down to GRAND CAIRO and DAMIATA.

ON the twenty seventh of January we left Assouan, with a very cold wind that was not favourable, and were obliged to lie by for some time on the east, about a league below the town. They have in all these parts a great scarcity of fuel; so that they commonly use either the reeds of Indian wheat, or cow dung dried, the latter is the fuel in general of the poor people of Egypt; but the greatest scarcity is in all the country above Cous. We made very little way this day and the next. I observed they draw water here to their land with four buckets one over another. On the thirtieth we pass'd by Com-Ombo: I saw what they call the wild goat, of a reddish colour, and white behind, which I conjectured to be the antelope. We were obliged to stop by the wind; but in the evening we went a little lower, to be near the Cathif, for greater security, who was still in these parts. On the thirty-first I took a view of Hajar Silcily, and arrived at Etfou in the evening. On the first of February I experienced the great honour and fidelity of the worthy Sheik of that place. I observed here that they draw water out of the river with the Persian wheel. On the second I came to the wall, which I took to be the city of the Hawks. I went ashore to examine it, and found

a deep dry channel above it, so that the wall seemed to have served for two purposes, to turn the water into the canal, and also for a quay for the vessels to lie at, for there are remains of stairs down the side of it; the wall is fourteen feet wide, being built with four large stones in breadth, in ten tiers; about the middle of the upper side it sets in eighteen inches, and what remains of it is one hundred and fifty-three feet long; it is entire at the west end, but the earth is wash'd away from it; the east end is ruin'd, so that it might have gone further out into the water. On the west side a little lower are remains of a wall of no great extent, but pretty high, appearing like the ruins of some tower. We arrived at Esne in the afternoon: I carried my letters to the two Sherifs, or relations of Mahomet, saw the church and the temple near the town. On the third I went to the temple three miles north of the town, and to the convent a mile south of it. In the afternoon we pursued our voyage, and going all night, were opposite to Jebelin in the morning. The Sheik of Cous, who had afforded me his protection on the east side of Thebes, was encamped near Selamia, and I saw a great cavalcade of his people to the east. We went ashore at Erment, and viewed the antiquities there. On the fifth we passed Luxerein, and stopped at Gurnou, where we staid till the seventh in the evening, when we found it was time to leave such bad people, and sailing all night, we arrived at Kept. I staid here two days to see the antiquities, and to get medals and other pieces of antiquity, which they brought to the boat. One of the Mahometans I had a letter to, came to me the last day, and would conduct me abroad to see some things the other had not led me to, and returned with me to the boat, and earnestly requested me not to depart so suddenly, but to stay till I had heard further from him, and in some time after he very kindly sent me a present of a kid, and two baskets of bread. We arrived at Kena in the night; on the tenth I walked to that town, saw their manufacture of earthen ware, and went on to Dendera, and from thence to Amara, and saw the great antiquities of Tentyra.

On the eleventh we arrived at the port of Badjoura, and went to the convent of Furfhout. I waited on the great Sheik, whom I found sitting with the Mahometan priest, and eating beans boyled in the shells. I delivered him my letter from the Sheik of Etfou; he asked me, smiling, whether the people attempted to detain us, and if they tore my book; and, laughing, said, they thought we were in search of treasures. I returned to the boat; we sail'd all night, and on the twelfth we arrived at Girge, and went to the convent. The Bey was encamped to the south of the city; when I went first to the camp, he was in town at the Harem with the ladies, but he soon came on horse-back, attended by about eight slaves; the musick play'd in the camp on his arrival, for about a quarter of an hour. I went to his magnificent tent; he sat on the sofa in the corner on the right hand as one enters; was a person of a fine countenance with a graceful smile, but when he pleased, could put on a stern and majestic look, and I thought his manner most like that of our great men in Europe of any I had seen in Turkey. I delivered him the letter I had from Olman Bey, and my servant placed my present before him, about a dozen boxes of French prunellas, and a fine covered glass vase for shirbet. He received me very civilly, desired me to sit, and ordered coffee. I request-
ed

ed the favour of him to give me some letters to the governors under him. He asked where we had been, and smiling, demanded if I had found any treasures. I went to the secretary's tent, where the letters were writ, and brought them to the Bey to put his seal to them.

From Girge I went to El-Berbi, where, as mention'd before, there was a temple, and I suppose this place to have been the antient Abydus. When I returned to the boat, in order to depart, I was informed they had taken away the oars, demanding a duty of about fifteen shillings: I sent to the governor about it, and found they had demanded three times as much as their due. We came to Menshieh, where the men would stay all night with their families. On the fourteenth in the morning we arrived at Akmim, where I went to the convent, and waited on the Prince, who gave me some letters I wanted in the way to Cairo. On the sixteenth I went to see the convents I have described to the east. I had agreed with the boatmen so far by the day, and here I made a new agreement, giving them about five pounds to carry me to Cairo, and to stop where I pleas'd, except that on the east side we were to go ashore only where they should think it safe. All my friends attended me to the river, making me presents of sheep and bread, and I set out for Cairo on the sixteenth. The next day early in the morning we came to Raigny, where the religious Sheik of the famous serpent called Heredy, was at the side of the river to receive us; either seeing our boat, or having had an account of our coming from Akmim. I carried the letter of the Prince of Akmim to the Sheik of the village, who entertained us with a grand collation. He went with us to the grotto of the serpent that has been so much talk'd of, under the name of Sheik Heredy, of which I shall give a particular account, in order to shew the folly, credulity and superstition of these people, for the Christians have faith in it as well as the Turks. We went ascending between the rocky mountains for about half a mile, and came to a part where the valley opens wider. On the right is a mosque built with a dome over it, against the side of the rock, like a Sheik's burial place; in it there is a large cleft in the rock, out of which they say the serpent comes; there is a tomb in the mosque, in the Turkish manner, that they say is the tomb of Heredy, which would make one imagine that one of their saints of that name is buried here, and that they suppose his soul may be in this serpent; for I observed they went and kissed the tomb with much devotion, and said their prayers at it. Opposite to this cleft is another, which they say belongs to Oghli-Hassan, that is, Hassan the son of Heredy; there are two other clefts, which they say are inhabited by saints or angels. The Sheik told me there were two of these serpents, but the common notion is that there is only one. He said it has been here ever since the time of Mahomet; the shape of it is like other serpents; the great ones appear of different sizes, from a foot to two feet long; the colour is of a mixture of yellow, red and black; they may be handled and do no harm. He comes out only during the four summer months, and it is said that they sacrifice to it; but the Sheik denied it, and affirmed they only brought sheep, lambs and money to buy oil for the lamps; but I saw much blood and entrails of beasts lately kill'd before the door. The stories they tell are so ridiculous that they ought not to be repeated, if it were not to give an instance of their idolatry, in these parts in this

Serpent Heredy.

respect; though the Mahometan religion seems to be very far from it in other things. They say the virtue of this serpent is to cure all diseases of those that go to it, or of such as have it brought to them, for they often carry it to great people in a bag, to whom he is not always shewn, probably pretending to carry him sometimes when they have him not. They are also full of a story that when a number of women go there once a year, he passes by and looks on them, and goes and twines about the neck of the most beautiful, which must be a certain sign of extraordinary qualities, with those who have formed to themselves the idea of a Mahometan paradise. They have also a story that a Prince came to see the serpent, but at first refusing to shew him, when they afterwards produc'd him, the Prince caused him to be cut in pieces, and being put under a vessel, the serpent immediately became entire again; but it is said that a Christian, who was desirous to have expos'd the fraud, offer'd a considerable sum to be permitted to cut it to pieces, but could not be allowed to try the experiment: They add also, that it cannot be carried beyond Girge or Meloui, and if they attempt to go further it disappears. Endeavouring as much as I could to sift into the bottom of this affair, I was surpriz'd to hear a very grave and sensible Christian say, that he always cured any distempers, but that worse commonly follow'd on it; and some Christians who pretend to have more learning than others, and really believe that he works miracles, say they believe it is the Devil mention'd in Tobit, that the angel Gabriel drove into the utmost parts of Egypt. It is probable that they have some serpents here they have bred tame, and it seems to be some remains of the heathen worship of those harmless serpents mention'd by Herodotus, that were esteemed sacred to Jupiter, and when they found them dead, they buried them in the temple of Jupiter at Thebes. I went on and came to Gaua-Kiebir, where I went ashore. The Sheik, to whom I had a letter, was not at home, but his brother sent one with me to view the temple a second time. The wind not being favourable, we staid at this place; it rain'd in the night, and began to rain again after it was day, on the eighteenth; but it clear'd up. We pursu'd our voyage, and stopp'd early at Sciout; and it rain'd again in the evening. Here we met with some Turkish merchants with black slaves, which they buy up towards Ethiopia, and bring them down into the upper parts of Egypt, where they are prepared for the seraglios, under which operation they sometimes die. On the nineteenth I went to Sciout, and took a view of the town. On the twentieth we came to Mansfalouth, where I deliver'd a letter I had to a Christian of that place, but as there was nothing to see there, so we went on and came to Meloui. I waited on the Sardar with a present of English cutlery ware and some other things, and he was very obliging, and said, if he could he would go along with me himself to see the temple of Archemounain, to have half the treasures I found, or he would send his secretary. The next day I went to the town, and the cavalcade of the Sardar was going out towards Archemounain

^a Εἰς τὴν περὶ Θήρας ἐστὶ ὅστις, ἀνθρώπων ἰδαμὰ ἀλλήμονες, οἱ μεγάλῃ ἰσχύϊ μεγάλοι, δύο κέρατα φέρουσιν πεφυκότα ἐξ ἀκρῆς καὶ κεφαλῆς τῆς ἀποθανόντος θάπηναι ἐν τῇ ἱερῇ τῷ Διὶ τότ᾽ ἂν γὰρ εὖ φασὶ τῷ Διὶ φασὶ εἶναι ἱερὰς.
Herodotus ii. c. 74.

It is to be observed, that these serpents are men-

tioned as small and harmless, and as having horns. The horn'd viper is very common in Egypt, but I suppose is noxious; the horns are something like the horns of a snail, but are of a hard substance; I have one of them preserv'd in spirits.

with the Caia, attended by a great number of people with kettle drums and other music, and I follow'd on a very indifferent ass; and when they pass'd through any village, the music play'd. The secretary was sent with me to view the temple. I return'd to the Caia, whose carpet and cushions were laid on a height, on which he sat with the standard by him, that is carried before him when they go out in this manner. I sat down with him, and coffee was brought; the Sardar himself came after, as incognito. I return'd to my boat, and on the twenty-fourth we went forward, and came to Minio about night, where the men were obliged to pay twenty medins, which is about a shilling, for the boat. On the twenty-fifth we pass'd by Samalut, and after by Galofana on the west, where I saw in the water two rows of hewn stone about twenty feet in length, as if it were the remains of an old wall. We approach'd two villages, Sheik-Faddle on the east, and Benimfar on the west. These two villages had a dispute about an island that was between them. It is said on applying to a great Bey their landlord, who was not willing to disoblige either of them, he bid them fight it out. This happen'd to be the important decisive day between these two villages. We heard guns fire, and after that a noise and shouting as for victory, and saw many people standing on the west side. Soon after we perceived people throwing themselves into the water from many parts of the island, and swimming to the east, others following them to the water, firing at them or pelting them with stones. We saw plainly we were in the midst of a battle, and it was too late to retire. However, we prepar'd our arms to defend ourselves in case we should be attack'd. As we observ'd that the chief fire was from the eastern side, the battle being on the west, where they were engag'd, we were determin'd to go on the east under the cover of their fire. We saw great numbers swimming over to the east, with their clothes and pikes in their hands; one of them laid hold of our boat, and came in to rest himself, so that we were afraid the people on the west side might fire on us, as protect'g their enemies; for the western people had gain'd the victory, and most of them were retir'd from the island, and display'd their standard on the other side. We saw the women on the east coming to the side of the river, to see if they could spy out their husbands, clapping their hands and beating their breasts. The village of Sheik-Faddle on the east had mann'd a boat, put it out into the river, and were firing on the other side, and the fire was return'd on them. Pass'g by this boat, we were in great danger. When we were below the village, we judg'd we were safe, and I got out to see what pass'd, and in a very short time I perceiv'd a ball fell into the water, only three or four yards from the boat, which without doubt they fir'd at us. Thus I saw this battle, which perhaps may not be much inferior to some of the little engagements of the Greeks, describ'd by Thucidydes with so much pomp and eloquence.

We pass'd by Sharony on the east; to the south of it is a small hill, on which there appear'd to have been buildings, and there are many stones on the bank of the river, which seem to be the ruins of a thick wall of a quay, which together with the likeness of the name, made me imagine that either Ptolemy is mistaken in placing Oxyrinchus on the west, or that this city which from Ptolemy I place about Abougirge, might in latter ages be neglect'd and suffer'd to run to ruin, and that a new city might be built

Battle on the Nile.

Convents of
St. Anthony
and St. Paul
in the desert.

built on the east side, and take its name. On the twenty-sixth I went ashore at Benefuief, and we after passed by Bouche, which I suppose to be Ptolemais, the port of Arsinoe. To this place they usually come to go to the monasteries of St. Anthony and St. Paul, in the deserts near the Red sea; the latter being the founder of the hermit's life, and the former of the monastic life in society; they were cotermporaries. St. Anthony the abbot founded a monastery in this place; and at the convent of St. Paul, a small day's journey to the north, they now live in the monastic way, tho' formerly they were hermits. Some say they lived in the time of the Emperor Philip, others of Decius, who persecuted the Christians; and it is said St. Anthony lived till the time of Constantine. A view of these convents may be seen in the fifty-first plate, as I found them in a manuscript map of the country about them. The convent of St. Antony A. is a large enclosure, the entrance to it is by a window, as at mount Sinai; they have a great number of palm, olive, and other trees within it. I met a monk of this convent at Faiume, who gave me some account of it. The patriarch is head of the convent of St. Antony: I know not whether it is always so, or that the patriarch being chose from thence, might have presided over this convent, and continue to do so; he has a deputy there. There are three other persons who have a share in the government of the convent, four more that are priests, and twenty-three that are lay monks. From the references * below to the view of the convent, it may be seen that they have every thing within themselves, and particularly a tower for a storehouse, defended by a draw-bridge, in case the Arabs should any way break in upon them. They have three springs of water running into the convent, that are a little salt. And it is probable that in these convents are the only bells in all Egypt.

At the convent of St. Paul B. there are twenty-five monks in all; they cannot marry, but widowers may be admitted. A woman is not permitted to enter the convent. They are not allow'd so much as to smoke in the convent, nor to eat meat, but the good monks think they do not break through their rule if they do both without the convent, which is what they commonly practice; but their usual diet is olives, cheese, that they bring from Faiume, and salt fish, with which they are supplied from the Red sea, which is about seven miles from these convents. It is indeed said that they eat but once a day, except on saturdays and fundays. Those who go to these mountains will do well to enquire if there is a very thick high wall in these parts, said to be twenty-four feet wide at the bottom, and to examine all particulars about it, and of what extent it is. The person who made the sketch of the country about these convents in one thousand seven hundred and sixteen, from which I have taken what relates to

* In the view of the convent of St. Anthony, the places are thus mark'd.

A. The church of St. Peter and St. Paul. B. The church of St. Anthony. C. The belfry, with a small bell in it. D. The tower where they keep their books and provisions. E. The draw-bridge to it. F. The window by which they enter the convent. G. The cells of the monks. H. The mill. I. The great garden. K. The chapel of St. Mark, the disciple of St. Anthony. L. The vineyard. M. Palm-groves. N. The apricot

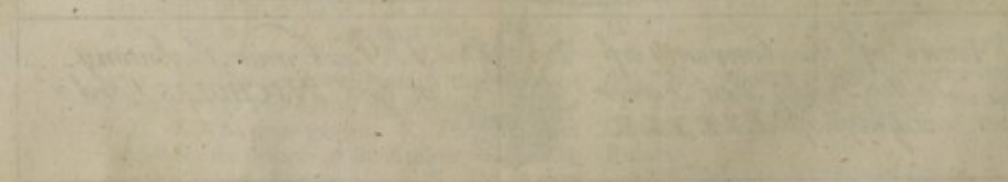
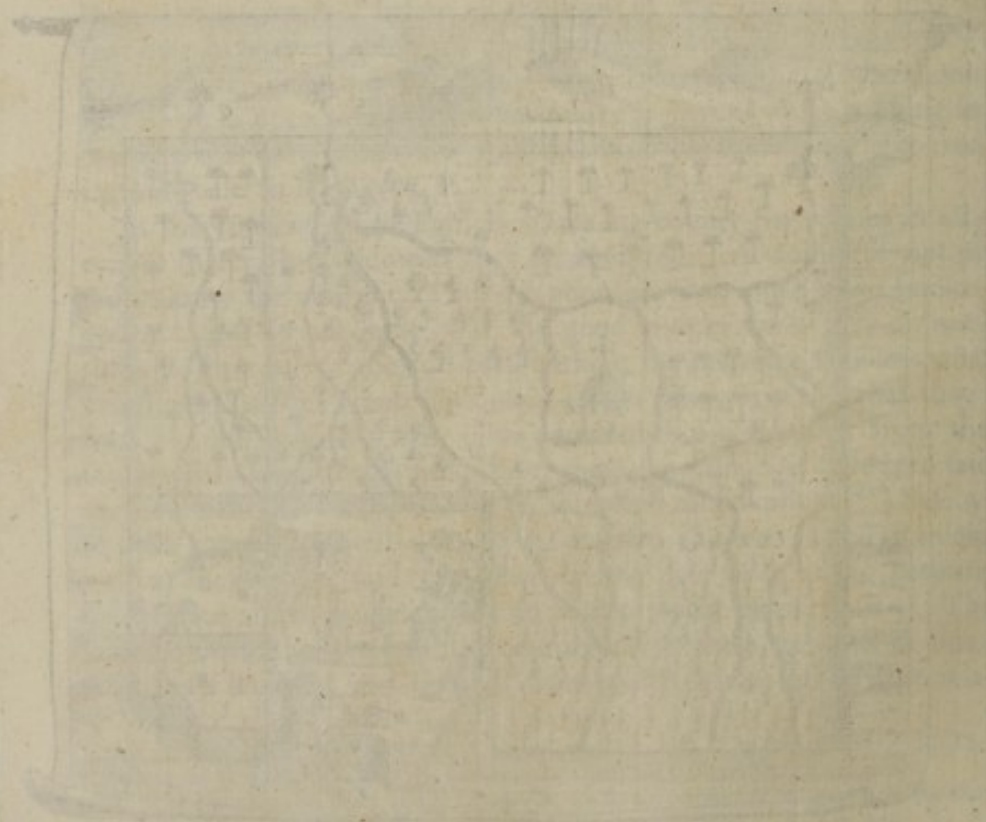
garden. O. The caroubi-trees. P. The olive-yard. Q. Three sources of water.

In the convent of St. Paul A. is the church and grot of St. Paul. B. The bell. C. A tower. D. The window by which they enter. E. The cells of the monks. F. The mill. G. The garden. H. A spring of water that is a little salt.

* The deputy they call Rubeti, the three next Gumous, the priests Keshieth, and the others Ruban.

† See Mallet's description of Egypt, p. 321.





the modern geography in that part, observed on the first of June, and the second day of the moon, that the tide went out there at the Red sea from twelve at night to six in the morning, one hundred and ten paces. He observes also that there is water in the several torrents only in the middle of the winter.

On the twenty-seventh of February in the evening, one thousand seven hundred and thirty-seven, I arrived at old Cairo, and went to Cairo to the consul's house, having perform'd this journey up above the cataracts and back again, with the greatest good fortune, exactly in three months.

Arrival at
Cairo.

As the convent of Mount Sinai was not at peace with the Arabs, and it was impossible to go there on that account, I determined to be at Jerusalem at Easter, to see Palestine, Syria, and Cyprus, and to return into Egypt to make that journey and some others I propos'd; so staying only three days in Cairo, on the third of March I got into a boat for Damiata, in order to embark for Joppa, not failing till early the next morning. A merchant of black slaves had a number of them in one part of the boat, and I saw a young woman among them, that had seven holes bored in her nose for rings, one in the middle, and three on each side. The first day we made about a quarter of the voyage, and stopp'd at Mifelcafer. On the fifth we fail'd by Benalhaffar, which I suppose to be Bubastus and Phibeseth of the scripture. In the evening we were about half way. On the sixth we lay by part of the day near Aboufir, the wind not being favourable. We went on and anchor'd at night out in the river, as I suppose they apprehended some danger; and hearing a gun fire, the people of the boat shot off their pieces two or three times. On the seventh we pass'd by Mahalla, Mansoura, and Dioft. This latter is on the west, and about four hours west of it, is the convent of St. Geminiani, where there is yearly a great resort of Christians for devotion, and much talk of something like spirits, which, as far as I could find, is nothing but the shadow of the people passing, seen in a room by a small hole. The next day I arrived at Damiata, and went with letters I had to a person there. I was so disguis'd with my dress and beard, that he would hardly believe I was an Englishman. I was very handsomely entertain'd accidentally by some Greek merchants to whom I was not recommended, with all sorts of shell-fish, and roes of fish; for in lent they are not allow'd to eat any other, and only the roes of fish that have blood in them. In the evening I went down to the port at the mouth of the river. A French ship was hired to carry the pilgrims, who paid about a guinea a head to the merchant for their passage. Most of the pilgrims met on the narrow sandy point on the west side of the mouth of the river. To the west is a bay about two leagues over; and on the west head, a large Turkish ship of Alexandria was lost in November last, with seven hundred people in her, the captain only being saved: The Bey, who had carried the Grand Signor's tribute out of Egypt, was on board, and came to land alive, but soon after died, as it is said of the fright. In the evening we return'd up to the port, and pass'd the night in the boat, and on the tenth went on board the ship with the other pilgrims, and sail'd for Joppa.

Departure
for Jerusa-
lem.

A
DESCRIPTION
 OF
 The *EAST*, &c.

BOOK III.

From GRAND CAIRO by the RED SEA,
 into ARABIA PETRAEA, to MOUNT
 SINAI, and back to CAIRO, ROSETTO,
 and ALEXANDRIA.

CHAP. I.

From GRAND CAIRO to SUEZ, and the RED SEA.

HAVING seen Palestine, Syria, part of Mesopotomia, and Cilicia, and the island of Cyprus, I landed again in Egypt on the twenty-fifth of December, one thousand seven hundred and thirty-eight. I saw at Cairo the grand procession of the caravan to Mecca, and of the hafna or treasure, that is, the Grand Signor's rents, which are yearly sent to Constantinople. I also made the journies to Faiume, the labyrinth, the pyramids of Saccara and Dashour, and the catacombs of Saccara, and went twice to the pyramids of Gize, near Cairo, which are commonly seen by travellers; and prepared for my journey to Mount Sinai, which is to be look'd on as the most difficult of all the eastern voyages.

Journey to
Mount Sinai.

The monks of the convent had made peace with the Arabs; the occasion of the breach between them was a murder they had committed on a monk of the convent. The method that is taken to make this journey, is to agree with the monks of Mount Sinai, who have a convent at Cairo, to furnish so many camels, giving about four pounds for each; they take care also to procure the common provisions for the road; and it is the custom to lie at their convent the night before the departure. On the twenty-seventh of March I went to the place from which the caravan

caravan was to set out, but found they would not depart that day; so I return'd to the consul's, and the next day in the evening I went out to Keyd Bey, to a large yard where all the camels were together, that were to make up the caravan. In this open yard we lay; the caravan consisted of about two hundred camels laden with corn, going to Muellah to the east of the Red Sea, to meet the caravan coming from Mecca; the Bey that always goes out to meet the Emir Hadge being gone before to Adjeroute. My bed was laid on my camel, a bag of provisions on one side, a skin of water on the other, and a wooden bottle of water to slake the thirst in this hot climate. We ascended the mountain call'd Jebel-Macathum, and went east along the sandy hills. I observed in the road many stones that look'd like petrified wood, being very numerous in some parts; if this is really petrified wood, as this place seems never to have been capable of producing trees, I do not know whether it may be look'd on as a probable conjecture, that the people travelling in these parts, and carrying some wood with them for their use, might leave it behind when they approach'd towards the great city, and that having been covered with sand, it might petrify, and the sand be afterwards blown away; though indeed I saw one piece that seem'd to have been a large body of a tree. We came to some uneven ground; and all of a sudden the caravan was alarm'd, by seeing four men at a distance riding swiftly towards them from the south. All the people alighted from their camels and took their arms, and went towards them to meet them, on which all but one of them retired, who coming on, they went in a body towards him, and as he perceived he was like to meet with a warm reception, he thought fit to withdraw. The long step of the camel causes a very great motion in the riders, which to some is very disagreeable; they commonly lie down to be mounted, but when any one dismounts on the road, the way of getting up is on the back of the Arab, who stoops down, and so they climb up the neck of the camel. The pace they go is not above two miles and a half an hour. We lay in the open air, as they always do in this journey; having travell'd thirteen hours without stopping. As soon as the caravan halts, if it is not dark, they let the camels browse a while on the little shrubs, and the people go about and gather the wood of them for fuel; they then make the camels lie down, bind one of their legs to hinder them from getting up, and commonly tie them together with a small rope, to prevent any of them from going away without disturbing the others, and making a noise; so they place their goods in the middle between themselves and their camels. They feed these useful beasts with balls they make up of barley meal, which they put into their mouths. In these parts, where it is not very wholesome to lie abroad, strangers especially take care to be well cover'd, by a carpet laid over the head; for though I carry'd a tent, it was not proper commonly to make use of it, for fear of passing for a considerable person, that might be worth plundering. On the thirtieth we set out an hour before day, and in about eleven hours we came to a narrow valley called Tearosaid, between very low hills. In about an hour and a half we came to a narrower valley, with a high ground on each side; this is called Haraminteleh, and there seem to be ruins of a wall built across, to defend the pass. After I left the place, I thought possibly the canal might pass this way, and that this wall might be the
remains

remains of the buildings of one of the flood gates, which any one who goes in that road may take more particular notice of, to see if they can trace the canal that way. I saw no sort of beasts in the desert till I came to this place, where I observed some birds; and in the desert I had seen several holes, which they said were made by an animal called Jerdaon, and I could not be certainly informed, whether or no it was what the Europeans call the Pharaoh's rat, and is thought to be the Ichneumon. All the desert is gravelly, having in some parts shrubs and aromatic herbs. We after came into the open plain, and saw Adjeroute, at which place we lay, having travell'd sixteen hours without stopping, and the afternoon was so very hot, that my leg, that was expos'd to the south, blister'd, being uncovered, according to the fashion among the common people, whose drefs I always imitated, but I was after obliged to defend myself better against the heat.

Adjeroute.

Heroopolis.

Adjeroute is only a square castle with a garrison of soldiers in it; this as I shall observe, has been supposed to be the antient Heroopolis; it is distant from Cairo four hundred and eighty deraies (as the Arabs call them in their journey to Mecca, fifteen of them making an hour) which is thirty-two hours, but according to my computation it is only twenty-nine hours; the three hours difference may be in the road the caravan takes farther round, being much about the distance that the lake of the Pilgrims is from Cairo, where they encamp and begin their journey. On the thirty-first we set out before sun rise, the great caravan taking the road to the south west to Mecca, which is called the eastern road (Derb-el-Charke) we went on south towards Suez, in a sort of a hollow ground, in which, as I shall observe, the sea formerly might come, having first a rising ground to the east. In about two hours and a half we came to the well of Suez (Bir-el-Suez) where there is a cane; it is a fine large well, in which the water was drawn by a wheel, but not being kept in repair, the men draw it up with ropes; it is so salt that it is not fit to drink. About two miles further to the south is Suez, at the north end of the Red Sea. This sea makes two golphs to the north, divided by that point of land which seems to have had the general name of the desert of Pharan, from a place of that name towards the south of it; that to the east was called the Elanitic golph from Elana, at the north end of it, as the western was called the Heroopolitic golph from Heroopolis. I suppose Suez to be the antient Arfinoe, by which Strabo^u says the canal run into the Red Sea, so that it must have been at the north end of the Sea. To the east of Suez there is a small bay, that divides again into two parts, extending some way to the north: Whether or no Heroopolis was on this most northern point of the Sea, or about Adjeroute, where it has commonly been thought to be, it is not easy to determine: It might either have been there, or on the high ground to the south east. This I suppose to be Migdol, mention'd in the journey of the children of Israel, different from Magdol near Pelusium. Strabo seems in one place to make Cleopatra the same as Arfinoe, where there must be concluded to have been some alteration in the words of the author, as he afterwards^w says, that near Arfinoe was Heroopolis, and

Suez.
Red Sea.

Arfinoe.

Migdol.

^u Ἄλλη δ' ἐστὶν ἰδιότης αἰς τὴν Ἐρυθρὴν, καὶ τὴν Ἀραβίαν καὶ τὴν Ἰνδοὺν καὶ τὴν Ἀφρικήν. Strabo xvii. p. 804.

^w Παλαιὰ δ' ἡ Ἀραβία, καὶ ἡ Ἰνδοὺς ἐστὶν ἡ Ἰνδοὺς, καὶ ἡ Ἀφρική.

καὶ ἡ Κλεοπάτρα ἐν τῇ μυθῷ τῇ Ἀραβίᾳ κάλυπται, τῇ πρὸς Αἴγυπτον, καὶ λιμένας, καὶ καλοῖσιν διόρυγες ὅς πλησίον, καὶ λίμνην πλησιάζουσαι τῇταις. Strabo. ibid.

Cleopatra

Cleopatra on the Arabian gulf next to Egypt: He speaks of ports, canals, and lakes near Arsinoe, the latter possibly made by the tide, and might be about the small bays to the north east of it. This passage of Strabo also is a proof of an error in Ptolemy, who places Arsinoe forty minutes south of Heroopolis. It is likewise very doubtful where Cleopatra was, unless it might be on the high ground to the north of Suez; this I suppose to be Pihahiroth. If Heroopolis was on the most northern height I have mentioned, the Red sea must have lost ground; and indeed by the situation of places there is great appearance of it; the valleys, and the high ground, with broken cliffs, looking very much like such an alteration; and we may suppose, that if the sea retir'd in this manner, Cleopatra might first be built more to the south than Heroopolis; and that continuing to retire, Arsinoe might be built still farther to the south, which I suppose to be Baal-Zephon. Arsinoe, with great reason, is supposed to be where Suez now is, as one sees to the west and north of it plain signs of an antient city. It would be a very fine situation for a port, if the ships could come up to the quay, as probably they did formerly. It is situated on a small promontory, making out eastward into the Red sea. The old city extended about a furlong to the west of this promontory, and the north west corner of the Red sea is about two miles to the west of the town. Two small bays of the sea extend about a league to the north north east of the town. The port seems to have been between the western bay and the town, to the west of which there is a raised ground, that seems to have been the site of an antient castle to defend the shipping; for the old town extended also to the north west of the present. Here the shipping lay secure from all winds, only a little expos'd to the east, which could have no great force, the passage over to the other side into Asia not being above a mile. When the tide is out, there is to the south of the town, a large sandy bank about two miles long, to the east of which is a road to go out to the shipping, and when they have no wind, they draw the boats along by this bank; about a mile south west of it are the ships, a league from the town, the deep water being on the west, where it is a bold shore, there being shoals on the east side, where the land is low, whereas there are high hills all along on the west. Suez is govern'd by a Captan, which is the title of an admiral, the high admiral being call'd Captan Bashaw, or Head Admiral. His business is more particularly with the ships, and he has under him a Caimacam, the ordinary governor of towns, who both together, or separately, govern the affairs of the place; the latter commonly resides here, the other when the ships are in the ports; and a Sheik Arab, who lives here, has really all the power, whenever he pleases to interfere; and what gives him much authority is the great scarcity of water, which is brought six miles from Naba, to the east south east, on the other side of the Red sea; so that on the least discontent with the people or their governors, they will not permit water to be brought to the town, and they are obliged to drink a salt water brought near a league from the north, from (Beer-el-Suez) the well of Suez, so that on this account it was a very great advantage to have a canal cut from the Nile, as the canal of Trajan was; for water is now sold at Suez in the smallest measures. There are four mosques in the town, and a Greek church in a house, there being about a hundred and fifty Greeks here, and three or four Coptis.

Part of the way from Adjeroute is in a sort of fossée, that is thought to be the canal of Trajan, and seems to have run close to the west end of the old city: From Cairo, through which it conveys the water, it goes north, and north east and by north, and supplies all the country with water for several miles; and by a branch from it, that large lake called the Birke or Lake, is fill'd, in which the water remains most part of the year. It is about eight miles from Cairo, and a league north of Matarea; it may be seven or eight miles long, and four broad; here it is the pilgrims for Mecca meet, near a week before their departure, and set out altogether on that journey. The canal after makes a great circuit round the hills to the north and north east, insomuch that the common people say it goes near to Gaza, which must be false. That lake represented in Sicard's map with a canal going to it, which I suppose to be part of the antient canal, may possibly be the lake, spoken of by Strabo*, in the Sethreitic province to the south of Pelusium; for he speaks of canals going into this lake, and seems to say that one of them went to the Red sea by Arfinoe, though in the whole, the sense of the author appears to be somewhat difficult.

Trade of
Suez.

The trade of Suez is only to Jedda on the east of the Red sea near Mecca; it is carried on by one fleet of between thirty and forty ships, that set out about the same time from Jedda in the Hamseen season, that is, the fifty days before the middle of May, when the Merisy or south winds generally blow; and if they chance to be too late, they must wait another year; and when those winds fail on the voyage, they sometimes are obliged to pass a twelvemonth in some bad harbour, as they have often done at Cossair. They return laden with corn and rice in October; the loading from Jedda is principally coffee, incense, some few Indian and Persian goods, the richest being carried by land with the caravan from Mecca. There are other ships that bring the coffee from Feseca in Jemen, the antient Arabia Felix, among which are five or six English and French ships generally employ'd: Five of the ships which come to Suez belong to the Grand Signor, the others to merchants. Each bag of coffee weighs between three and four hundred pounds, and pays thirty Medines, which is about two shillings, when it comes out from Jemen. At Jedda the tenth bag is taken, and half of it goes to the captain for his freight, and half to the Pasha there; and at Suez it pays a duty of near a penny for every pound weight. When it is bought by our merchants it is purified, and sent very clean into England, but of late the West India coffee, which is not so good, has sold so cheap, that it does not turn to account to send it to England. This West India coffee is carried into Syria and other parts, and sold cheaper than the coffee of Arabia, and sometimes, to deceive, is mixed with it. They can also bring coffee round by the Cape of Good Hope, much cheaper than this way. The Ships that go between Jedda and Suez, are built mostly in the Indies, rather clumsy, after the Dutch manner; and probably many of them may be built at the Dutch settlements in the East Indies. Most of them are large, and they assured me that the biggest was forty-eight pikes high, that is, about double the number of feet; but probably they measure in two decks they have at the stern above the middle part of the ship; they have also one deck

* Strabo, *ibid.*

raised before, above the middle; on this they have on each side a little room for a mosque, where they pray, and to the corner of each is rais'd a little pole with a flag on it, mark'd with a half-moon: On the end of the bowsprit is a little short mast, and a yard and sail on it, and over it is a small gallery, on which the pilot stands to look out and give the word to the helm. They do not use pumps, but draw the water up with a leathern bucket by the help of a windlace. On each side of the well to receive the water that enters into the ship, there is a cistern about fifteen feet long and eight wide, going down near to the bottom of the vessel, being made of wood; in these they put their water, and draw it up with leathern buckets, and put it into large earthen jars for present use. These cisterns hold enough for a voyage of eight months, though they always take in fresh water at Tor. Instead of a handle to the rudder in the ship, they have a pole fix'd in it, inclining upwards beyond the ship, being about fifteen or twenty feet long. A beam is laid across the upper deck, which extends on each side about fifteen feet beyond the sides of the ship; to each end of this is tied a yard or pole perpendicularly, so as that either end of it may be moved backwards or forwards towards the ship, as it is drawn. To the lower end of this comes a rope from the pole, which is fix'd into the rudder; to the upper end a rope is fix'd, which is carried to a block at the corner of the stern, and brought again to another block at the upper end of the yard, and thence crosses the ship over the great beam, and goes to the other yard, to which, and to the stern it is carried in like manner, as on the other side. When the ship is to be work'd, the rope of communication, which goes across the ship, is drawn to a post nearer the stern, where there is a stay made for it, in which it is drawn either one way or other, as the pilot directs, and moves the helm by the ropes fix'd to the lower end of the aforesaid yards; and when one is drawn nearer, and the top of the yard comes nearer to the ship, the bottom consequently flies out, and the other pole is left perpendicular in its natural direction. When there is a storm, and they let the ship drive, they loose the rope off from that post, and let the helm play as it will: And this seems to explain what is mention'd in saint Paul's voyage, Acts xxvii. v. 40. "That when they had committed the ship unto the Sea, they loos'd the rudder bands, and hoisted up the main sail to the wind": For these ropes, which direct the helm, may be very properly call'd the rudder bands, by which it is either fix'd or moved one way or other*. The voyage to Suez is very dangerous, more especially south of Tor, where there is much foul ground, and those trees of *Madrepore*, a sort of imperfect coral, which are about Tor and south of it, are as dangerous as rocks to the ships; and in those parts, where the water is not deep, they come to an anchor every night. The mariners say, that from Tor to Mount Houslan it is three hundred miles, from which mountain to Mount Jamba are three hundred more, and from that mountain to Jedda four hundred, though the calculation seems very much to exceed the distance. And as Jedda is only six degrees, or three hundred and sixty miles south of Tor; it is possible they may compute by some measure that is about the third part of a mile, unless I might be any ways deceived by my interpreter. They sometimes tie their cables to these trees, or stones on the

* A drawing of this sort of helm may be seen in the first plate.

rocks. When the ships are unloaded at Suez, they leave them without any body in them, fasten'd with two anchors, to each of which are tied four or five great cables, made of a part of the date tree, and the custom-house officers attend here only during the short time that the ships are unloaded and loaded again; so that, except at those seasons of business, the little town of Suez is very thin of people. I was inform'd that the port of Cossair is exceedingly dangerous, which I suppose was used when the trade of the East Indies was carried on that way to Kept and Alexandria; that north of it is another bad port, call'd Old Cossair, and north of this is a fine port call'd Hamromyos, being like a round basin; one would conjecture that this was the antient Myos (Cossair being Beronice) as doubtless most convenient for Kept, the antient Coptus; to which place, situated on a canal of the Nile, the merchandises were carried both in the antient and middle ages. It is said that the west side of the Red sea is much deeper than the east side, all the way to Ethiopia, but that they are not acquainted with that road. From Suez the passage is about a mile over the sea to the east side of it; the boats go twice a day, both for water, which is brought in skins by camels to the sea shoar, and also for wood; for of all places, Suez is the most destitute of every thing that the earth produces. They have neither water, grafs, corn, nor any sort of herb or tree near it, and not one garden about the whole town.

Egypt seems to have extended as far as the Red sea, and in a line from the east side of the Heroopolitic gulf to Sihor, call'd the river of Egypt. It is probable the mountains to the east were the bounds between it and Arabia Petræa; for we have Heroopolis on, or near the Red sea, as a capital of the last province of Egypt; the Casiotis was on the sea, and the province of Phagroriopolis in the middle between them.

CHAP. II.

OF ARABIA PETRÆA. From SUEZ to TOR, and Mount SINAI.

Division of
Arabia.

ARABIA was divided into three parts. Arabia Felix, between the Red sea and the Persian gulf, part of which is the territory of Mecca, and the other part to the east and south east is call'd Jemen. Arabia Petræa, which has its name from being a rocky country, consisted of this point of land between the two gulfs of the Red sea, and extended away to the east of the Dead sea, and the river Jordan. To the east of this, and of great part of Syria, was Arabia Deserta, bounded to the east by the Euphrates. In Arabia Petræa we were in Asia; and Ptolemy mentions the black mountains which run along this promontory between the two gulfs, extending as far as Judea¹. The first country on that side was the antient Sarracenæ², possessed by the Arabs, call'd Sarraceni, who at length extended themselves as far as the country about

Arabia Pe-
træa.

¹ Διαίρεσις δὲ ἐν τῇ χώρῃ τὰ καλούμενα Μελανὰ ἔστι ἀπὸ τοῦ κατὰ Φωσφὸν μύχου, ὅς ἐστι τῇ Ἰουδαίᾳ. Ptol. v. c. 17. ² Καὶ ἀπὸ μὲν δόξης τῶν ἑσίων τότεν παρὰ τὴν Αἴγυπτον, ἢ το Σααγκήν παρὰ τὴν. Καὶ ὑπ' αὐτὴν Με-
σσημῶτες. Ptol. ibid.

Elana. From these all those Arabs, that, under Mahomet and his successors, over-run these countries, had the name of Sarracens among the European writers, for I could never hear of this name in the east, or in the eastern authors. This part of Arabia Petraea consists of mountains, narrow valleys between them, and sandy plains. On the west there is a sandy plain on the sea two or three leagues broad, which extends about thirty miles in length to those hills of a white stone that are about the vale or winter torrent call'd Corondel. These hills stretch southwards by the sea for above twenty miles, to a long valley two or three leagues broad, call'd the vale of Baharum, having on the west to the sea the hills of Gah, and on the east the granite mountains, which take up near the whole breadth of this promontory, Mount Sinai being about the centre of them. This plain extends southwards beyond Tor, to the end of the promontory. East of the mountains of Corondel, and those call'd Pharaone, there is a long ridge of high mountains that run to the east, within thirty miles of Accabah, the antient Elana, on the north of the eastern gulf of the Red sea; which does not come so far north as the western by about a degree, as near as I could compute. These mountains are called Jebel-Te. South of them, for about twelve miles, is a sandy desert call'd Rembla (the Sand) and south of this begin the granite mountains, which extend to the east, and south to the sea. In all this country there are but three or four villages, which are Tor, Jebele, Gedeheich south of it, somewhere in those parts, and Sharme, which I had apprehended was to the east; but I have since reason to think it is towards the south east corner of this promontory, a day and a half from Mount Sinai, where they have boats, and from whence the convent is chiefly supplied with fish. About north north east of this place, as I conjecture, on the sea, and three days from the convent, they told me was Dahab, which some people have thought to be Ezion-geber, because of the name, which signifies gold; so, excepting these, there are no other names of places, but what are given to mountains, vales, winter torrents, and springs.

The whole country is inhabited by Arabs, its natural inhabitants, who live under tents, and stay in one place as long as they have water, and shrubs, and trees for their camels to feed on, and they find it otherwise convenient, for there is no tillage nor grass in all this country. All their riches consist in camels, a few goats, and sometimes sheep; so that they live in great poverty, having nothing but a few dates and a little goat's milk, and bring all their corn eight or ten days journey from Cairo. The Arabs are in different nations or clans, each under its great Sheik, and every encampment under its particular Sheik. All round by the sea side are the Misenides and Penuasi, who are a good people. On the mountains, south east of Suez, are the Aiaidi, a bad people, and have possession of the water they are supplied with at Suez. At Suez are the Arabs call'd Beni Soliman, who have also of their nation at Tor; their Sheik is the most powerful of all, and has an influence over all the rest. About the convent are three clans maintain'd by it: They are but a bad people; those who are call'd Elecat are the best. Next are the Soualli, and the worst of all the Weccelcadifaid, which may be a people from Said, or upper Egypt; and I observed among the Arabs of the convent the particular manner of musick they have in Said, or upper Egypt. All these Arabs are

united in a sort of league together; are very honest among themselves with regard to property, and if one gives them to eat, there is no danger of any injury from them; they are indeed liberal themselves; and if they kill a sheep, they eat it all at once, tho' they have nothing but bread for their food the day after, which is an universal custom among the Arabs; and they provide of what they have for all that come. Any one of these Arabs is a protection against all the rest, for they strictly observe that law with one another for their mutual advantage. The Arabs about Accabah are call'd Allauni; a very bad people, and notorious robbers, and are at enmity with the others. Tho' the Arabs in these parts do not live in houses, yet in most places where they find it convenient to dwell, they build little houses for their grain, some of which I saw forsaken, because the water had fail'd.

I went, in Suez, to the house of a Greek priest, and the next day met with a Turkish captain of a ship, a very obliging man, who gave me several informations in relation to the navigation of the Red sea. Before I departed, the good priest ask'd me my name, that they might pray in the church for my good journey, which is only a way they have of desiring charity. About noon on the first of April, we cross'd over the bay to the east, the camels being sent round before. They had received an account that the Gedda fleet was coming; and this afternoon we saw many of them, and others the next day.

As I observed before, Nabah or Nabate is to the east; from which place they bring the water, and over it are the mountains call'd Nouebch. These names, one would imagine, were some remains of the antient name of the Arabs, call'd Nabataei*, that were in Arabia Petraea, insomuch that the whole country has been call'd from them Nabataea. The mountains here go by the general name of Te, but the particular parts of them have distinct names.

The springs
of Moses.

Three or four hours south of the landing place from Suez, are several springs on little hillocks call'd Ein-Mousch (the Springs of Moses.) On these rising grounds, wherever they make a hole, the water comes up. There are but four or five open now, tho' I saw the places where about a dozen springs had run. The water where it rises, brings up the sand with it, which is like a quagmire all round, and it is dangerous to approach too near. I could not find the bottom with a pole, and they even say that camels have been swallow'd up in them. The waters are warm, saltish, and I believe there is some small mixture of sulphur in them. One of the springs notwithstanding affords tolerable good water. Some of them have been wall'd round, probably to keep up the water for cattle to drink, and one seem'd to have had stone channels made from it. There are two or three palm-trees about this place. One would be apt to conjecture that these springs have their source in the neighbouring mountains. From this place a point stretches out a great way into the sea, being south east of the shipping, and breaks the sea when the south east wind blows. Clyfma might be near opposite to this part, which Ptolemy places twenty minutes south of Arsinoe, and probably it was between mount Attakah and mount Gewoubee. Here I imagine that the children of Israel might pass over the Red sea. We lay here in the open air, as we did every night in this journey, and were careful not to have any fire after it was dark, not being as

* Παρεπλόσαι δὲ ταύτην τὴν χώραν ἐκείνην ἄρτιον τῶν προσαγορευομένων Ναβαταίων. Diodorus iii. p. 176.

yet in a safe country, and only five in company. I saw about the plain much of the small tale, and the next day many little hills full of it. On the second we went on through the sandy desert, and came to a rising ground cover'd with little shrubs, being the point that makes out to the west, opposite to mount Gewoubec. Here we stopped, after having travelled four or five hours, and I ventured to pitch my tent, to be under the shade of it, and defended from the heat of the sun. And travelling near three hours more, we came to the plain at the beginning of Birk-el-Corondel, which is the name they give the great bay of Corondel. We were alarm'd by seeing two men running towards us from the east. The Arabs threw off part of their garments, laid their arms bare to fight with the sabre, and prepared their firelocks. They proved to be two persons of Suez that were in these parts with their camels; who notwithstanding would probably have robbed us, if we had not been too strong for them. We came to the desert they call Shedur, the old Shur, and went on an hour longer, and came to a place full of shrubs, and staid there for the sake of grazing the camels. Four of the Gedda fleet were anchor'd near, and we had opposite to us the castle of Shedur on the hills to the east. On the third we went on, and in an hour we came to the bed of the winter torrent, call'd Ouardan, about a quarter of a mile west of the road. In this torrent is the spring of Ouardan (Ein-El-Ouardan) where if they dig a hole three feet deep, the water comes plentifully into it, probably from the sea. The water seem'd rough, but not salt. There are a few palm-trees here. The Arabs made a shallow hole in the ground, and laid in it a round piece of leather, and taking the water out of the deep hole with a bowl, they pour'd it into this leather, and so the camels drank, that were unloaded and brought to the spring. We staid here about two hours, and going on came to a sandy plain, and in three hours to a hill consisting almost all of tale. We pass'd over it in two hours, and came to a vale between the hills, in which we travelled about two more, and ascending again, we had on the east Jebel-Houflan, and on the west Jebel-le-Marah, where to the west there is a salt spring. This seems to be Marah, mention'd in the old testament. We came to the vale, or the bed of a winter torrent, call'd Corondel, having travelled about eleven hours in all. This place is full of shrubs, and has many tamarisks in it. Here we staid all night, but found no water. The day had been cool and windy; and towards the evening the wind raised the dust in such a manner, that we could not see far before us. Being now in a country where there is no danger, I pitch'd my tent whenever I pleas'd; which I always found convenient in the middle of the day, against the heat of the sun.

Desert of Shur.

Ouardan.

Marah.

Beyond the vale of Corondel, is a mountain on the sea call'd Jebel-Hamam-Pharaone (the Mountain of Pharaoh's bath.) On the side of this mountain there is a grotto by the sea side, to which there are two mouths; one of them leads by a narrow, low passage, to a source of very hot water, which I believe exceeds in heat the baths of Abano near Padoua. As soon as one enters this passage, there is heat enough to make any one sweat very plentifully. A little further in, it is excessively hot; and many people have died that have gone as far as the water, by a vapour that extinguishes the lights. The water runs thro' the rock and sandy banks, in a great number of little streams into the sea for a quarter of a mile, and it is even there exceedingly

Pharaoh's bath.

exceedingly hot, and so are the stones, which are incrusted with a white substance, that I suppose is of salt and sulphur. The water is salt; and having brought a bottle to Cairo, it was found to be impregnated with much earthy gross sulphur, a neutral salt, and a small quantity of allum, but no proportion of vitriol^b. It is of so nauseous a taste, that it could not be taken inwardly, but must be used by bathing. These waters are esteem'd much for barrenness in women, and impotency in men, and are judged to be good in most cutaneous and nervous disorders. They have the water pour'd on them first without, and then in the passage, to make them sweat more plentifully; this they do only once, and for forty days eat nothing but oil, honey, and bread made without salt, and drink only water with dates steep'd in it.

On the fourth we came in three hours to the mountain torrent, call'd Woufet, where there are several palm trees, and a salt spring, that I thought had a chalybeat taste. In three hours we came to Taldi, where there are date trees, and as they told me a salt spring. In half an hour more we pass'd Reifimah, so call'd from a Sheik buried there; on whose tomb the Mahometans throw a piece of bread as they pass by, out of devotion. In an hour more we came to a narrow valley call'd Menetfah, where the road to Tor goes to the south, and that to Mount Sinai to the east; but in order to have company, my Arab would carry me a day's journey round about, so we went in a long valley to the east, in which we lay. On the fifth, continuing in it, we turn'd to the north, up a gentle sandy ascent, and having a hill to the south west, call'd the House of Pharaoh (Bait-El-Pharaone) we came to the place that was near the encampment of our Arabs. Here one of them, who had a difference with one of the company, as he was in his own country, came and brought him a flower, as a present, which being accepted of, was a sign that all was made up. From this place on the sixth, I pursued my journey, only with one Arab, going west, and leaving the road to Mount Sinai in order to go to Tor, and soon came into a narrow valley, which is the bed of a torrent which was dry, as all the others were. The hills are very high on each side, consisting of a great variety of red and grey granites, mostly with small grains; and in some of these valleys I pick'd up specimens of the most beautiful granites, of which there are great variety. After we had travell'd a few hours, we stopp'd, and the Arab left us and led his camels to a spring at some distance, having been near four days without water. In the evening we pass'd by an encampment of Arabs, who invited us to stay all night, offering to kill a kid; but the Arab, knowing we did not choose to stop where there were any people, told them we were in haste. We pass'd

^b These observations were made on this water in Grand Cairo:

1. Scrapings of gall being put into it, produced very little change in the colour, till it had stood a considerable time, when it turn'd greenish.

2. Two ounces being mixed with a dram of spirit of sal armoniac, it became turbid, and there was a settlement of a little dark grey powder.

3. It hardly chang'd colour when mix'd with sugar of violets.

4. Two ounces mix'd with 3j of a solution of sacch. Saturni, it became immediately very tur-

bid; but standing twelve hours, there was a great sediment of a dark brown colour, the water remaining white and troubled.

5. Two ounces mix'd with 3j of a solution of sublimate, it turn'd presently yellow; but after standing some time, a little woolly unctuous matter settled at bottom.

6. Two ounces mix'd with 3j of ol. tartar. per deliq. it turn'd turbid, and of a pearl colour.

7. Two ounces mix'd with 3j of spirit of vitriol, it suffer'd no manner of change as to its colour or clearness.

by one place where we saw some garments hanging on a tree, no one being near, and expressing our surprise at it, the Arab said there was no danger here, they were all honest people, and if any thing was lost, the next encampment was obliged to make amends. We came into a plainer country, and to the road we should have come in, and after to the torrent of Pharan (Waad-Pharan) the bed of which is a quarter of a mile broad. On the seventh we turn'd southward, and pass'd over a hill into the plain of Baharum, about five miles wide, having only the mountains of Gah between us and the Sea; we travell'd this day thirteen hours. On the eighth we came into the valley of Tor, and in three hours to the palm grove of Tor (Nach-El-Tor.) At the first entring of it there is a salt spring, the water of it spreads over the ground, and the salt making a cake on the surface, it looks like dry ground, which was the occasion of an accident to me, which is look'd on as extraordinary, even among the Arabs, and is generally very disastrous; for the camel going on this ground split and fell down, and I came off; it was well the ground was soft, for if a camel falls on stones he is certainly spoil'd.

Tor is a small village on the east side of the Red sea, and lies above Tor. a days journey near west of Mount Sinai, so that it is a day further to go by Tor than by the direct road. Near it is a ruin'd castle, inhabited by the Arabs; the Greeks call this place Raitho (Ραιθω) which might have its name from being inhabited by some of those people, call'd by Ptolemy Raitheni, towards the mountains of Arabia Felix; it is inhabited by Arabs, and about twenty families of the Greek church. The monks of Mount Sinai have a convent here, to which they have sometimes retired when they could not conveniently stay at Mount Sinai; only one priest resides in it for the service of the church. There are a sect of Mahometan Arabs here, called Seleminites, as it is said from their having a particular regard for Solomon, as they have also for Abraham; they seem to be the antient inhabitants of the place, for they have the principal mosque to which all the others go every Friday; and these in their prayers make mention of Solomon as well as Mahomet. It is possible they may be descendants of some people in these countries, who in some manner adhered to the Jewish religion; or perhaps may be of the race of Jethro the father-in-law of Moses. About a league north of Tor is a well of good water, and all about it are a great number of date trees and several springs of a salt warm water, especially to the south east, where the monks have their garden. Near it are several springs, and a bath or two, which are call'd the Baths of Moses; the Greeks as well as some others are of opinion, that this is Elim. The greatest curiosities at Tor are the productions of the Red sea; the shell fish of it are different from those of the seas to the north of it; but what are most peculiar to it, are the several stone vegetables, the Madreporæ, a sort of coral, the fungi or mushrooms, and the red pipe coral. I went to the house that belongs to the convent of Mount Sinai, where I was entertain'd by the priest: I had a letter to the steward of the convent, who being absent, his son came to me and brought me a present of fruit and shells, invited me to eat at his house, but excusing myself, he sent his provisions in for me.

^c Περὶ τῶν ἐν τῇ Ἐρυθρῇ θάλασσᾳ ὁμιλοῦντων. Ptol. v. c. 17.

Productions
of the Red
Sea.

To the south of the town is a ruin'd castle under an Arab governor; and three or four miles to the south there is a village call'd Jebelee: Beyond it is the bay of Raie, where the ships going to Suez often stay when the wind is contrary. They say the Red sea here is half a day's sailing over, though I think it cannot be above ten leagues. Opposite to Tor is Jebel Garib, and south of that is Jebel Zeit, that is, the Mountain of oil, which they say has its name from a healing water there, which they think has the effect of oil. I went twice into the Red sea, swimming over the groves, if I may so call them, of coral or madreporæ, which is somewhat dangerous, and pull'd several of them up; I could not observe that they were in any part softer at first taking out than they are afterwards, but I took notice that they changed their colour in a very short time; some that were reddish to a deep yellow, and those that were white to a pale yellow. I saw none of the fungi, or tube coral growing, the latter is found at about the distance of a day and a half: I got a finer piece of it than ever I saw, which shews plainly how it grows with a round head like a colly-flower.

Arrival at
Mount Sinai.

On the ninth we pursued our journey towards Mount Sinai. Crossing over the plain to the east, and travelling about six hours, we lay near the entrance into a narrow vale, having join'd some company that were going that way. At Tor they demanded of me a small Caphar, but I did not pay it, and a Sheik that was in the company took four that were due to him on the road, and another four for Mount Sinai, because his ancestor having assisted a merchant, who had like to have had a dangerous fall at Mount Sinai, he gave him four Medines, which they have demanded of every one that has come since to Mount Sinai; so dangerous a thing is it to give the Arabs money on any account whatsoever. We saw a hill within the rest, call'd Jebel Mefeka, where they say there was formerly a convent. On the tenth we came to the torrent call'd Waad Hebran between the high hills of granite. I observed some inscriptions on the large rocks that lay about the valley, and after saw several such inscriptions at Mount Sinai; there are many palm trees in this vale. We came to the fountain Hebran, which is a little running stream; and to such another half a mile further. We pass'd through the country call'd Diar Frangi (the country of the Franks) because they say formerly the Franks used to come there. We had on the left Jebel Mosinewm, that is, the Hill where Moses slept; we had left the convent of Pharan to the north, and going on, we lay out of the road in a little valley; for they seem'd to think there was some danger here, probably being near the Arabs of Mount Sinai. On the eleventh, after travelling some time, we turned to the south east, and went up a narrow vale call'd Negeb-Houah, which has a gentle ascent, and water and palm trees in it, there being the bed of a winter torrent to the left. We here pass'd over a square spot encompass'd with loose stones; where 'tis said they first design'd the convent, but they pretend that the architect by some miracle was led to build it where it stands. We went on and arrived at the Greek convent of St. Catharine's, commonly call'd the convent of Mount Sinai, being on the foot of Mount Sinai, at the north east side of it; I was drawn up in a machine, by a windlass, about thirty feet high, and convey'd through a window into the convent. The archbishop of Mount Sinai was not here, but his deputy and

and the chief of the convent received me at the window, and ask'd if I would go first to my room, or to the church; I went to the latter, where they sung a hymn, and conducted me to the shrine in which the body of St. Catharine was deposited, and then shew'd me the way to the apartments they have allotted for strangers.

CHAP. III.

Of MOUNT SINAI, and the places about it.

MOUNT Sinai in general, is call'd by the Arabs Jebel Mofes (the Mountain of Mofes.) It is one hill with two summits: The Greeks divide the mountain into four parts. Half way up the mountain is a little plain L. in the fifty-third plate. Between the two summits to the north of it, is what they call Mount Horeb. To the south is the height Y. called properly Mount Sinai. Mount Serich is a long narrow hill to the west of Horeb. East of the great convent, and at the east end of the narrow vale, which is north of Mount Horeb, is a round hill D. which the Greeks call the Mount of Mofes. It joins to Mount Sinai on the south, and to Mount Episteme on the north. But the mountain is more commonly divided into Sinai properly so call'd, and Horeb. I shall speak of the several parts of Mount Sinai in general, as they are distinguish'd by the Greeks. The convent of Mount Sinai is situated on the north foot of Mount Horeb, and west of the Mount of Mofes; for so I chuse to express myself, though the valley runs from the south west to the south east. At a well in the convent, call'd the Well of Mofes, they say, Mofes met the daughters of Jethro: That on the Mount of Mofes he was feeding the flock of Jethro his father-in-law; and that in the spot where now is the chapel of the Holy Bush, adjoining to the east end of the great church of the convent, grew that tree which appear'd to Mofes as if it burnt and was not consumed, and out of which God spake to him. In a garden near, the fathers have planted a bramble, such as are common in Europe, and say it was such a bush in which this miracle was wrought; though such brambles do not grow in these parts; but they tell you that formerly they did. To the west and south of Mount Sinai, and that part of it call'd Mount Serich, is a narrow vale, call'd the vale of Jah, h. that is, the vale of God. The vale to the west is certainly the vale of Rephidim, where the Israelites encamp'd when they came out of the deserts of Sin. Here they shew the rock i. which, they say, Mofes struck and the waters flowed out, when God told him he would stand before him upon the rock in Horeb, which was after call'd Massah and Meribah; it is on the foot of Mount Serich, and is a red granite stone, fifteen feet long, ten wide, and about twelve feet high. On both sides of it, towards the south end, and at top, the stone, for about the breadth of eight inches, is discolour'd, as by the running of water; and all down this part on both sides and at top, are a sort of openings or mouths, some of which resemble the lyon's mouth that is sometimes cut in stone spouts, but appear not to be the work of a tool. There are about twelve on each side, and within every one is an horizontal crack, and in some also a crack down perpendicularly. There is also

Mount Ca-
tharine.

also a crack from one of the mouths next to the hill, that extends two or three feet to the north, and all round the south end. The Arabs call this the stone of Moses; and they put herbs into these mouths, and give them their camels, as a sovereign remedy, as they think, in all disorders*. It was in this valley that Israel fought with Amalek; and at the south west end of it, at the foot of Mount Sinai, is the convent of the forty martyrs R. where the fathers have only a servant who takes care of the large garden. Here are the only fruit trees in all these parts, which they have of almost all sorts. From that they ascend very high to the south west, up to the mountain of St. Catharine's l. and on the summit of it, pretend to shew the print in the rock where the body of that saint lay; who being tied to a wheel at Alexandria, under the Emperor Maxentius, in order to be put to death, it is said the wheel snapp'd in pieces; and being afterwards beheaded, her body (according to her prayer, that it should not come into the hands of infidels) they say, was carried by angels to the top of this mountain, and was brought to the convent by the monks, soon after it was finish'd. About a third of the way up is the spring of Partridges, m. which the Caloyers say was discover'd by partridges, who flew after the body; when the monks resting there, who brought it down, and suffering with thirst, the birds all went to this spring, by which means, as they say, they found the water. This mountain is much higher than any other in these parts; and when one is at the top of it, Mount Sinai north east of it appears but low. From the top of this high mountain I saw both the arms of the Red sea, and on the east side, a part of the sea, south of this promontory; and on the other side into Arabia Felix. This hill is a sort of a speckled stone or marble, which may be reckon'd among the granite kind; many parts of which are dendrite stones mark'd with beautiful figures of trees; as are also some of the red granite stones of Mount Sinai, but are inferior to these in beauty.

The vale of Jah does not extend the whole length of Mount Sinai and Horeb to the north, but opens into a plain near a league over every way, which is called the vale of Melgah, n. This also to the north opens into the vale of Raha o. which is to the west of the vale of the convent that is between Mount Horeb and Mount Episteme. Opposite to the vale of Melgah to the north is the vale of Sheik Salem, c. it is to the west of Mount Episteme, of which I shall have occasion to make mention. These two vales of Melgah and Raha, I take to be the desert of Sinai, into which the children of Israel moved, before Moses was called up into the mount, and they remained here about two years. It is to be observ'd that the summit of Mount Sinai, where God gave the law, is not to be seen from either of them, and from very few places; not from any that I could observe to the north or north west, being hid by Mount Horeb. In the plain of Melgah is a well dug through the rock; and west of the vale of Raha there is a narrow passage to the east, between the mountains; and such another well is dug at the entrance of it, which is called Beer Abousely. In this passage there is water and palm trees; and it is probable the encampment of the children of Israel extended this way, which might be a part of the desert of Sinai. From the south east corner of this vale there is a gentle ascent, between Mount Serich and Mount Horeb, which leads up to mount Horeb, passes by the

* Views of three sides of this stone may be seen in the fifty-third Plate.

Mount Sinai From Mount Horeb

LII. p. 144

The Hill of Moses

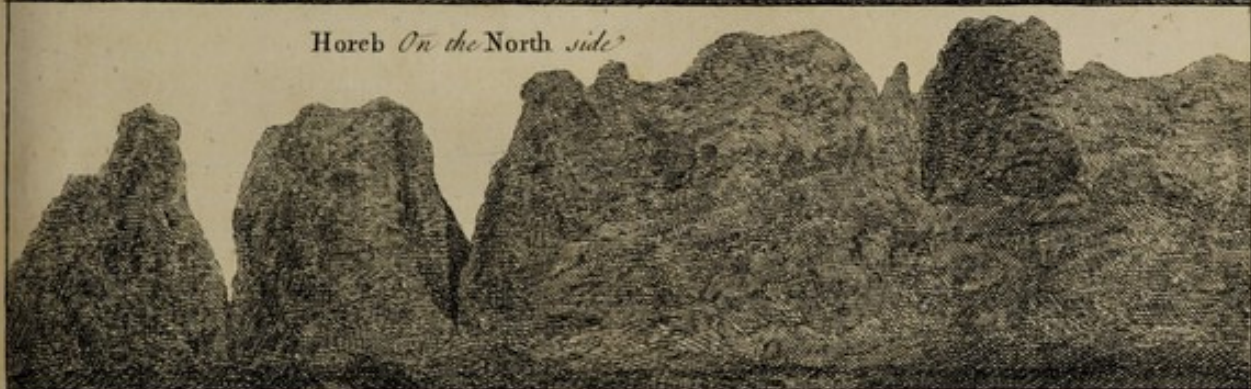


Horeb and Mount Sinai From The Mount of St. Catharine

To the Right Rev. Father in God
Charles L. Bishop of Waterford & Limerick

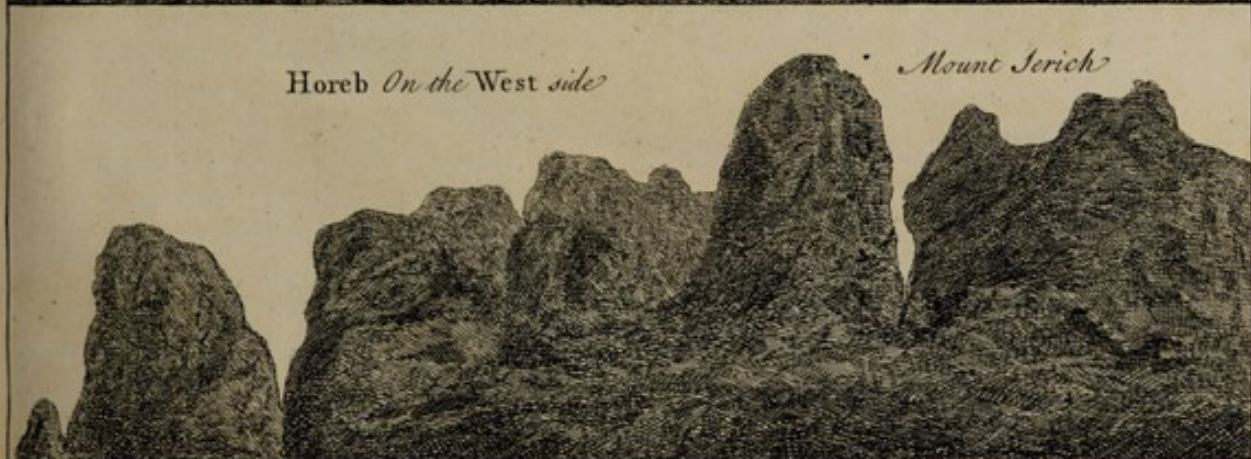


Horeb On the North side



Horeb On the West side

Mount Serich

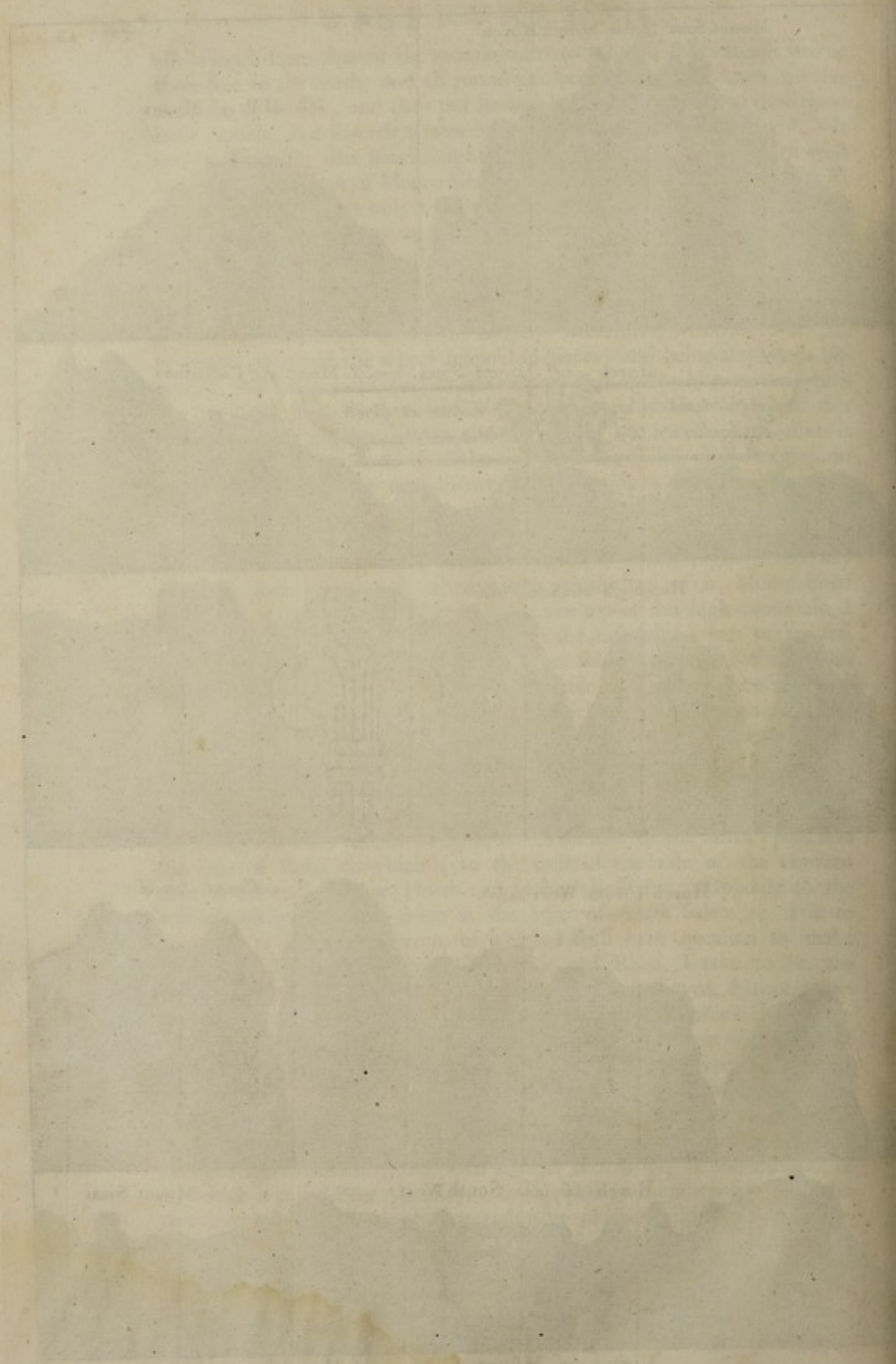


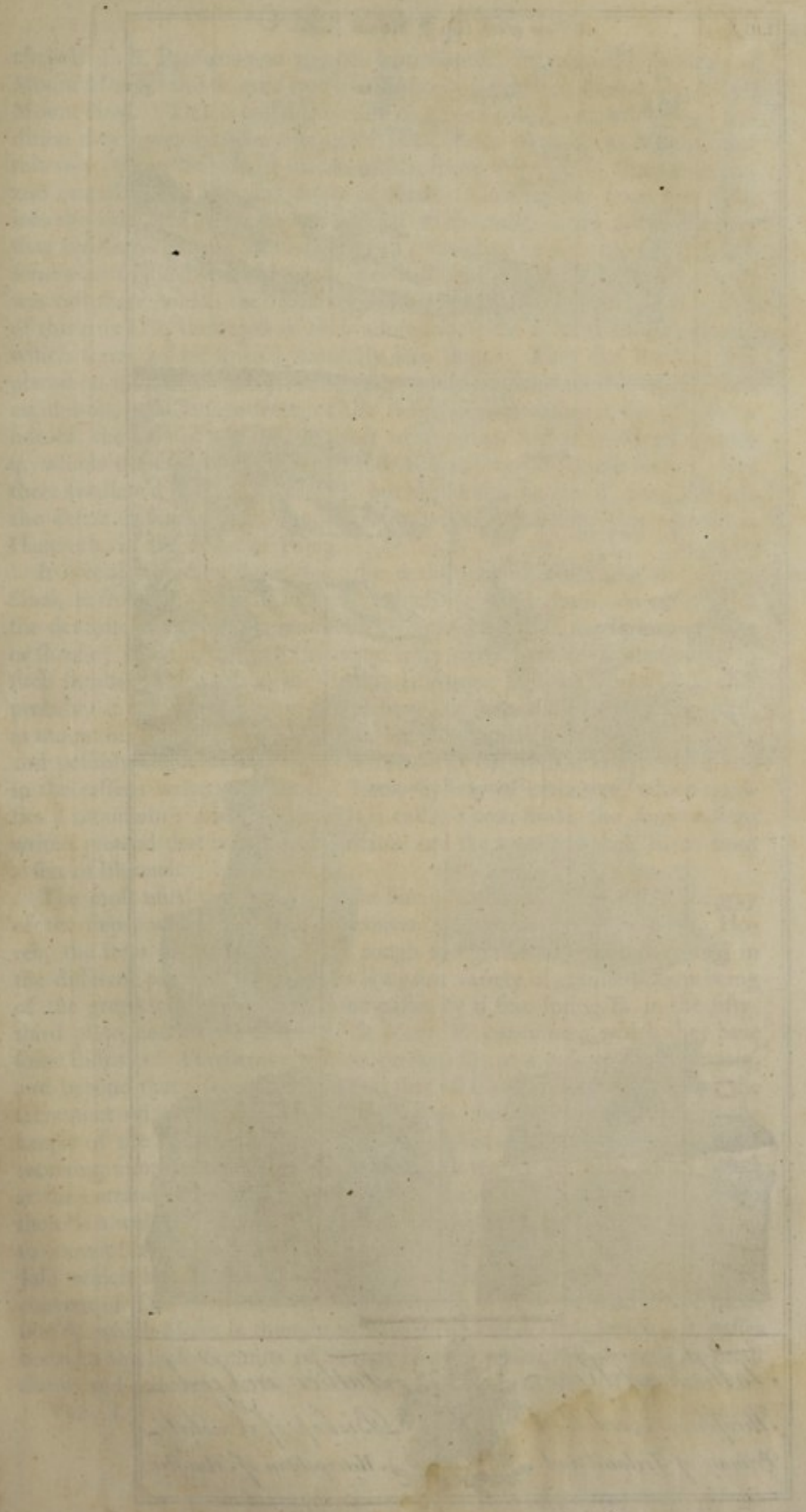
Horeb To The South West

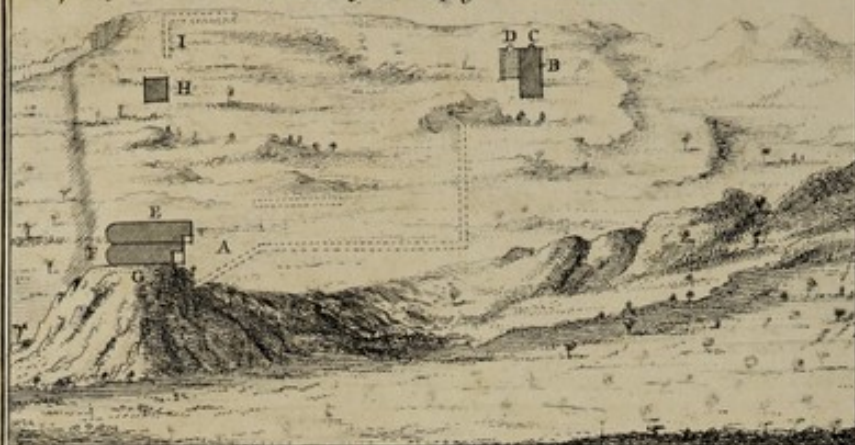
Mount Sinai



Views of Mount Sinai and Horeb



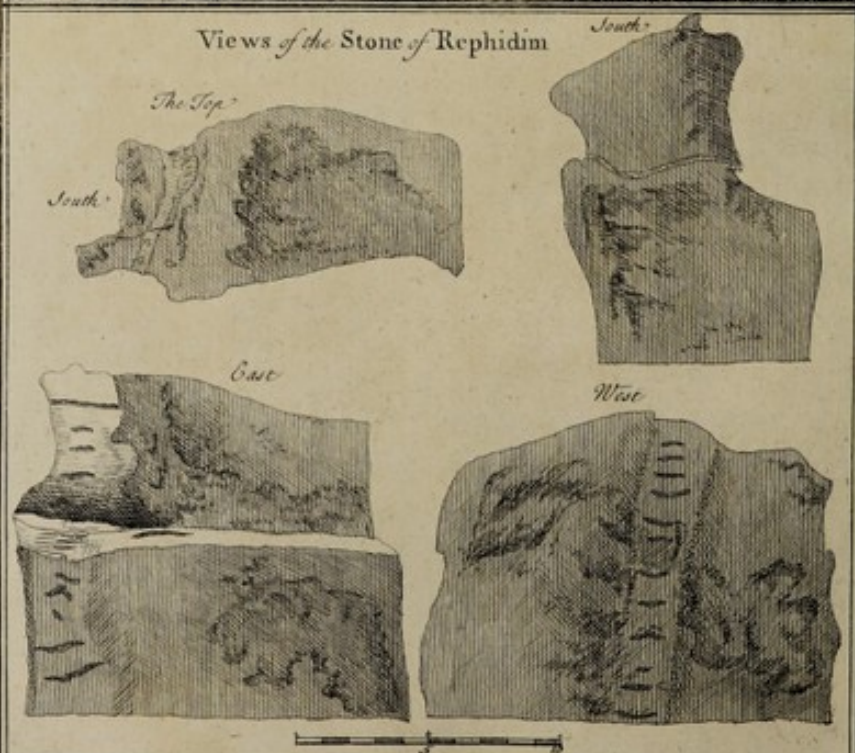




Places about Mount Sinai



Views of the Stone of Rephidim



To the most Rev. Father in God
Theophilus Lord Arch Bishop of Cashel
Primate of Ireland and Metropolitan of Munster.

chapels of St. Panteleemon and St. John Baptist, between the summits of Mount Horeb, and so goes into the little plain between Mount Horeb and Mount Sinai. This is call'd the road of Serich; and, according to a tradition they have, it is very probable that Moses went up to Mount Sinai this way, being the easiest ascent of the three ways up to the mountain, and nearest to the supposed desert of Sinai. Coming out from this road, into the vale of Rahah, about a furlong to the west, is the spot p. where they say Aaron cast the head of the calf; for there being a hole in the rock somewhat in the shape of a head, they will have it that the head of the calf was cast there, which the Israelites worshipped; for they speak of the head of this animal as the object of their adoration. Near it is an advanced rock, which seems to be form'd naturally into steps. They say the idol was placed on it; and certainly a fitter place could not be chosen to expose such an idol on, as it is seen from all the neighbouring vallies. On the north side of the vale of Melgah, is a sort of a narrow bed of a winter torrent q. which the Greeks call Dathan and Abiram, and say those sinners were there swallow'd up by the earth; but when this happen'd, they had left the desert of Sinai: And the last place mention'd before this account is Hazeroth, in the desert of Paran.

It is conjectured by some that the derivation of the name of mount Mount Sinai. Sinai, is from (סנה) in the Hebrew, which signifies a bush, on account of the dendrite stones of this mountain, which are full of the figures of trees or shrubs; or, it might have its name from some part of it abounding in such shrubs. Sine, also in the Persian language, signifies a breast; so that probably it has its name from the Hebrew, or from the other Eastern word, as mount Sinai and mount Catharine are the highest hills in all these parts, and possibly might be likened to the breasts of the human body. It is also in the eastern writers often call'd Thor, by way of eminence, which signifies a mountain; and sometimes it is call'd Thour Sinai, tho' some eastern writers pretend that both the mountains and the town had their name from a son of Ishmael.

The most usual way up to mount Sinai, is that which is call'd the way of the steps, which begins at the convent on the north side of mount Horeb, the steps are narrow, of the rough red granite of the mountain; in the different parts of which there is a great variety of granites, some being of the grey kind. Ascending, one passes by a fine spring E. in the fifty-third plate, and after a chapel of St. Mary, F. concerning which they have some histories. Further is a narrow gateway G. at a pass up the mountain, and beyond that a second. It is said that all Christians used to receive the sacrament on the top of mount Sinai, and deliver'd a certificate to the keeper of the first gate, that they had confessed at the convent below; and receiving another paper there, deliver'd it at the second gate, which is just at the entrance into the little plain spot I. between Horeb and Sinai, where there is a well and a pool of water to the south. At K. is the ascent up to mount Sinai; to the west is the road L. call'd the road of God, (Derb le Jah) which has its name from the vale it leads down to, in which is the convent of The forty martyrs. To the north west is the road before-mention'd, which Moses is thought to have used, call'd Derb Serich; it passes between the little summits of mount Horeb, which hill abounds in small shrubs and aromatic herbs, where they feed their cattle. There are also

among them several white thorn trees, which I had not seen any where in the east, except about Antioch ; and if the monks had not determined it to a bramble, one would rather imagine this was the tree which is call'd a bush, and also that this was the spot, being a retired place and proper for pasturage, whereas the other has no herbage about it; but it is certain that in Justinian's time, when the convent was founded, the tradition was of the place of the convent, tho' I don't find that they had this tradition in the Empress Helena's time, who built a tower within the site of the present convent, when she came to this place from Jerusalem, and made those steps up to Mount Sinai, of which there are still some remains; tho' some say that she founded the chapel of the holy bush.

Sinai.

About Mount Horeb there are four chapels; St. John Baptist O. The holy girdle of the virgin Mary, St. Panteliemon P. and St. Anne, Q. On a height over St. Panteleimon, there is a long cell cut out of the rock R. where they say two brothers, the sons of some King, lived as hermits. And near St. John's chapel is a building with three cells in it S. which belonged to a hermit of the name of Gregory. Returning to the plain, to the south west of it is a cell under a rock T. where St. Stephen a hermit lived. At the very first ascent up to Mount Sinai, from the vale of Elias, are two chapels adjoining to one another, dedicated to Elias and Elisba M. and on the north side of them is a chapel now ruin'd, dedicated to St. Marina. Within the chapel of Elias there is a little grott, where they say that prophet dwelt when he fled to this place: And now the Arabs call the way to Jerusalem Derb Helele, which they told me signified the road of Elias. Going up that steep ascent to Mount Sinai, southward, is the print or shape of a camel's foot, w. for which the Mahometans have a great veneration, and they say it is the print of the foot of Mahomet's camel; for they have a story that he and his camel were taken by Gabriel up into heaven, that another foot was in Cairo, the third in Mecca, and the fourth in Damascus; and tho' such a camel must have been of an extraordinary size, yet the figure of this foot is not bigger than ordinary. A little higher is a great stone hanging out from the rock X. and they have some story that Elias was there forbid to go further, as to ascend higher was permitted only to Moses. At length we arrived at the top of this mountain Y. which is but small; a plan of it may be seen in the fifty-third plate. It consists of two little summits; one at the landing-place A. the other B. a little to the south; on the latter is a small mosque C. under a rock, at the south east corner of it, is a little grott D. which is likewise a sort of a mosque in the possession of the Mahometans. Here they say Moses fasted forty days; and there is an imperfect Greek inscription on the stone, which seems to be older than the beginning of the Mahometan religion; it is the tenth inscription in the fifty-fifth plate. On the other summit of the mountain, is the Greek church of our Saviour E. and north of it a smaller F. belonging to the Latins. According to the tradition they have in the country, Moses received the law on the spot where these churches are. To the north of these churches, and adjoining to the church of the Latins, is a great rock G. about nine feet square, which is almost as high as the top of the church. It is somewhat difficult to get to the top of it, being the very highest point of the mountain. Under the west side of this rock is a cavity, in which any one may conveniently

ently lie; and from it there is a crack in the rock to the east, thro' which one may see the light. This is said to be the place from whence Moses saw the back parts of the Lord, when he told him "that he would put him into a cleft of the rock," Exodus xxxiii. 22. The common people say the rock inclined forward, that Moses might not see, and that lifting himself up to look, he left the impression of his back in the top of the cell. The Mahometans have a great veneration for this place, and it is said often sacrifice at it; and I saw the entrails of beasts near their mosque. In the plan of the top of the mountain H. is a cistern that was made above ground, as may be supposed to hold the rain water. I. is an arched building, which might also be a cistern. They say there were three thousand steps from the convent to the top of the hill; five hundred of which to the spring, one thousand more to St. Mary's chapel, five hundred to St. Elias's chapel, and thence a thousand to the top. East of the mountain, at the foot of it, is a little valley Z. which is west of the great valley, there being a rising ground between them. This is call'd the valley of Seer, and is the only place that retains any thing of the name of Mount Seer, which the Israelites are said to have compassed in their travels about the wilderness, which might be a general name for many mountains. The north part of Mount Sinai is of red granite for above half way up, all the rest being a granite of a yellowish ground, with small black grains in it, and the mountain at a distance appears of two colours.

Mount Episteme, a. is so call'd from a woman of that name, who lived on it with her husband Galaktion, and afterwards a nunnery was founded there, the ruins of which are still to be seen. At the south west corner of this mountain, at the entrance both into the valley of Sheik Salem, and into that of the convent from the valley of Rahah, there is a little hill b. call'd by the Arabs Araone, and by the Greeks the tabernacle of the testimony, (*ἡ σκηνὴ τῆ μαρτυρίας*), where they say Aaron was consecrated, and where he first offer'd up solemn prayers to God; so that if there is any regard to be had to this tradition, it is probable that on this very hill was placed the tabernacle of the testimony of the congregation, which Moses was order'd to place without the camp afar off.

In one of the roads from the convent to Suez, there is exactly such another stone as the rock of Massa and Meribah in Rephidim, with the same sort of openings all down, and the signs where the water ran. I was desirous to pass by it in my return, but unfortunately was led another way. I asked the Arabs about it, who told me it was likewise call'd the stone of Moses, and that they judged it had the same virtues as the other. The first account I had of it, I can very much depend upon, being from a manuscript journal, writ by the present Prefetto of Egypt from the Progaganda Fide, who went this journey with an English gentleman now in London. The way to it is by the valley of Sheik Salem, being about sixteen miles from the convent to the north west. The reason why I am so particular is, because it is said that this must be the rock Meribah, in the wilderness of Zin, or Kadesh, which Moses smote twice, and the water came out abundantly, being after they return'd into these parts from Eziongeber; tho' the father took no notice of this particular, but only relates what he observed. About four hours from the convent, in this road, is a stone the Arabs pay a great respect to, having a tradition that Mahomet sat on it when

when he came to this convent. I could find no tradition amongst the monks that Mahomet was born here, or was a servant to the convent, as some have said, but found in a history of the convent, that he was born in the deserts of Kinf, in Arabia Felix; and that when he came to the convent, he was honourably entertain'd by them, and granted that patent of their privileges in particular, and of Christians in general, which was in their hands to the time of Sultan Selim, who esteeming it too precious a treasure to be in their possession, took it from them, and granted them one under his own hand in the same terms. They have great privileges granted in this patent; but the conditions proved to be hard, to give food to all comers. A copy of it may be seen in the last chapter, translated from the modern Greek. The famous Sinaic inscription, mention'd by Kircher, is on a small stone about half a mile to the west of the convent, at the foot of Mount Horeb. Some have said that Jeremiah hid under it the vessels of the temple; but the place where he deposited them was at Mount Nebo. Others, with less appearance of truth, say that Moses and Aaron are buried under it. It is said the Arabs have sometimes seen a light about it, and imagining the stone to have a virtue in it, have broken off pieces from it, as a remedy taken as a powder, when they are not well, and so the inscription is almost entirely defaced. However, I saw enough of it to be assured that it is the same inscription that is in Kircher, of which I had a copy by me, which he says was compared by two or three persons; and what remains of it may be seen in the eighty-sixth inscription of the fifty-fourth plate †. There are on many of the rocks, both near these mountains and in the road, a great number of inscriptions in an antient character; many of them I copied, and observed that most of them were not cut but stain'd, making the granite of a lighter colour, and where the stone had scaled, I could see the stain had sunk into the stone. I observed one particularly that is a black stone both within and without, and the inscription is white *. An explanation of the views I have given of Mount Sinai in the fifty-second plate, may be seen below ‖.

There

† The Greeks call this inscription *Θεῶν ῥήματα* *θεῶν ῥήματα*, (*the words of God engraved*.) This inscription may be seen in Kircher's *Prodromus Copticus*.

* I took the following account of the places where these inscriptions were found, as I have number'd them.

1. Half way up to the vale of St. Elias, from the convent.
- 2, 3, 4, 5, 6, 7, 11. Near St. Elias's chapel.
8. On the stone where they say Moses lay hid.
9. On a rock near.
10. The Greek inscription in the grotto where they say Moses fasted forty days.
12. Going up the mountain of St. Catharine.
- 13, 14. About the foot of St. Catharine's.
- 15, 16, 17, 18, 19, 20, 21. On a stone at the foot of St. Catharine's, directly south of the top of Mount Sinai.
- 22, 23, 24, 25, 26, 27. On a stone near.
28. On another stone near.
- 29, 30, 31, 32. On a stone near the convent of the forty martyrs, which is hollow, as for a hermit's cell.
33. On a stone near.

34, 35, 36. On a stone near the convent of the forty martyrs.

37. More to the south.

38, 39, 40. On different stones near.

41. On a black stone, the letters being white.

42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. On several stones about the convent of the forty martyrs.

65. Near the stone of Rephidim.

66. North of Rephidim, at some distance.

67, 68. On the same stone as 65.

69, 70. On the stone of Rephidim, in small black letters.

71. On a stone near.

72, 73. On another stone.

48, 49, 50. On a great stone.

51. On a stone near.

74, 75. On a stone in which there is a large crack.

77, 52. On different stones.

78, 53, 80, 81, 82, 83. On several stones about St. Cosmas and Damianus.

84. Near the church call'd St. Mary *Æconomus*.

‖ Explanation of the fifty-second plate.

A. Mount Sinai, as it appears from Mount Horeb.

B. The

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Handwritten text in Arabic script, likely a manuscript or ledger. The text is arranged in columns and rows, with some lines appearing to be headings or section markers. The script is cursive and somewhat faded. There are several lines of text that appear to be repeated or are part of a list. The bottom of the page shows signs of wear and damage, with a large tear or missing section of the paper.

Handwritten text in a cursive script, likely a letter or document. The text is written in a dark ink on aged, slightly yellowed paper. The handwriting is somewhat faded and difficult to decipher, but appears to be a continuous flow of text.

Continuation of the handwritten text. The script remains consistent, with some variations in line spacing and ink density. The text is written in a cursive style, typical of the 18th or 19th century.

Further continuation of the handwritten text. The paper shows signs of aging, including some discoloration and a small, irregular stain near the bottom center. The handwriting is still legible, though some words are difficult to read due to the cursive style.

Continuation of the handwritten text. The text is written in a cursive script, likely a letter or document. The handwriting is somewhat faded and difficult to decipher, but appears to be a continuous flow of text.

Final section of the handwritten text. The text is written in a cursive script, likely a letter or document. The handwriting is somewhat faded and difficult to decipher, but appears to be a continuous flow of text. The paper shows signs of aging, including some discoloration and a small, irregular stain near the bottom center.

There are other convents and chapels about the mountains, besides those I have mention'd; as at the north end of the olive garden of The forty martyrs, is the chapel and cell of St. Onuphrius, the latter being under a rock. On the south side of the valley of Melgah is the convent of The apostles St. Peter and St. Paul r. where the monastery keeps a servant. On the east side of it is the ruin'd convent of St. Mary of David. Opposite to this, over the hills to the west, is the valley of Teleh t. a pleasant retired place, where there is much water, and several gardens. Here is the small convent of St. Cosmas and Damianus u. in which there is a servant. To the north there is a ruin'd building, called by the fathers The prison of St. John Climax, from a cell of that hermit under a rock that is beyond it. This prison was a sort of a convent, to which they sometimes sent their monks to do penance; and under it is a small grott in the rock. They were at first hermits here, and it is said that the hermits of this place and of St. Saba (the convent I suppose near Jerusalem) petitioned the Emperor Justinian to build them a convent, which he accordingly did.

The Empress Helena seems to have laid the first foundation of the great convent, in a tower she built, probably for her own convenience, when she came here, as well as for the monks; it is in the heart of the convent, where the archbishop's lodgings now are; it is still called St. Helen's tower, and has in it three chapels. This convent is built on a descent, but the design seem'd to have been to raise the lower part by a great number of arches, many of which remain, and to have built the first floor on a level, and raised two more on it; for the walls round have three tiers of windows or holes: There is nothing of antient building but these walls and arches, and the church, which are well built, of large hewn stone of a coarse red granite. The walls are six feet thick, some part of them are ruined, especially almost all the south side, which is rebuilt of rough stone. There is a walk all round, on the top of the walls; the old gate now built up is on the west side; there is some sign of a Greek inscription over it, but such as I believe would not be legible, if any one could come near it. They enter from the garden by a small door, the great door never being open'd but when the archbishop first comes to the convent. Before it there is a court wall'd round, with the entrance built up, to keep the Arabs from it, lest they should force their way in; so that all the people are drawn up to a window about forty feet high. The convent is very irregular and ill built, of unburnt brick: The walls having little square towers at each corner, and in the middle of each side. The whole is two hundred and fifty-five feet long, from east to west, and about one hundred and fifty-five feet broad from north to south. They have their mills, bakehouses, and all offices that are necessary for people who must have every thing within themselves. The great church of the Transfiguration is on the lowest ground of the convent, towards the north east corner; it consists of a nave, an isle on each side built lower, and three

Convent of
Mount Sinai.

B. The hill of Moses, where it is said he fed the flock of Jethro his father-in-law, extending on one side to the foot of Mount Sinai, and on the other to the foot of Mount Episteme.

C. Mount Sinai and Mount Horeb, as they appear from the top of the mountain of St. Catharine.

D. Mount Horeb, as it appears on the north side.

E. Mount Horeb on the west.

F. Mount Horeb.

G. Mount Serich.

H. Mount Sinai.

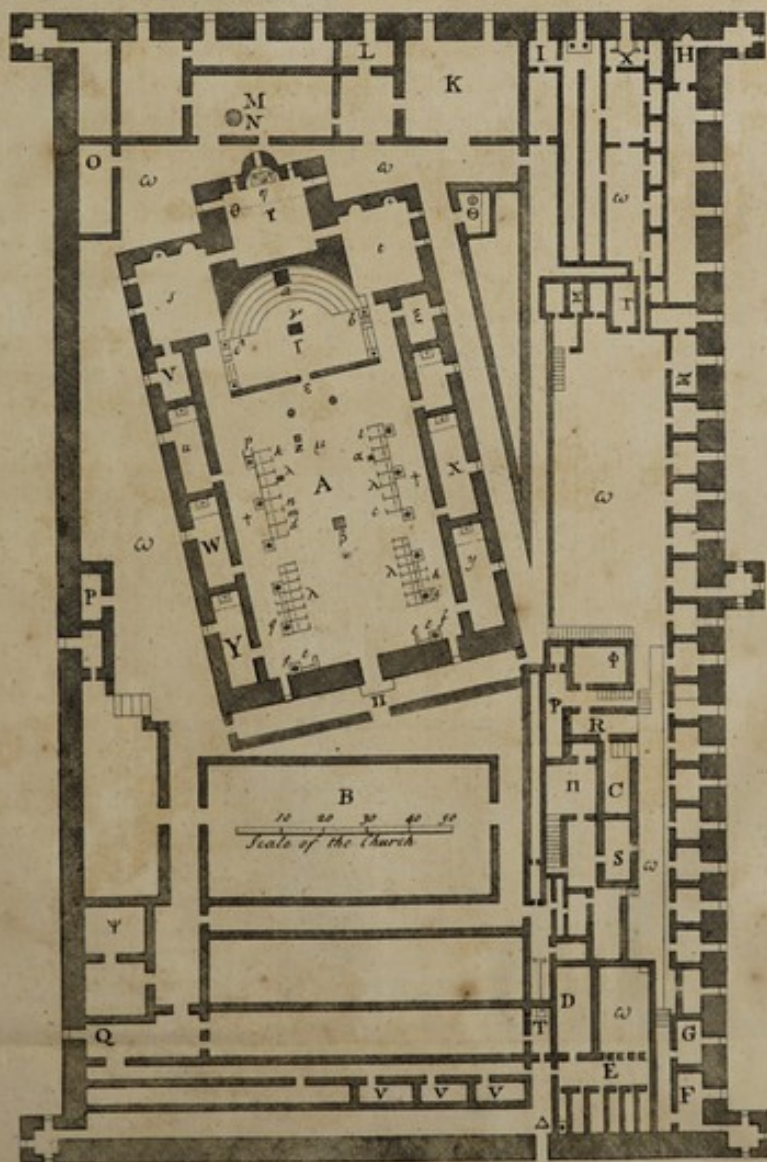
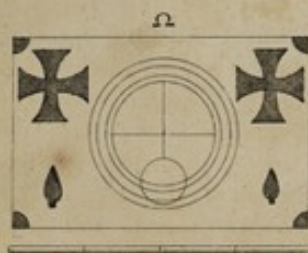
chapels on the outside, built still lower than the isles; the roof of it is of cypress, cover'd with lead, and seems to be as old as the time of Justinian; for on the beams are some inscriptions to the honour of Justinian and his Empress Theodora, whose pictures are likewise in Mosaic, over the arch of the semicircle of the high altar. There are two rows of columns in the church, which I discover'd to be of the coarse granite; for they are plaister'd over; the capitals are all different, though doubtless made for the church; some of them are bad imitations of the Corinthian order. The east semicircle has round it three degrees of seats like steps, and in the middle the archiepiscopal chair; they say, by some miracle they were formerly forbid sitting in it, so now they put the tabernacle on it, in which are preserved the holy mysteries. The church was very beautifully paved; but being destroy'd by some Turks, who thought to find treasures, it was as beautifully repaired in the last century, under the archbishop Athanasius; and there is in it a great variety of beautiful and costly marbles, brought from Damascus. There is an inclosed portico before the church, and a tower seems to have been design'd at each end, over the chapels at the corner. This church is probably a very perfect model of an antient Greek church. On the partition between the high altar and the church is a marble chest adorned with reliefs of foliages, in which are preserved the relicks of St. Catharine. Among them is the skull which probably is imperfect, because it is not taken out, and the left hand very perfect, having on the fingers several rings; and is adorned with pearls. The Greeks say the whole body is in it, which may be much doubted. Adjoining to the east end of the church is the chapel of The holy bush, which, they say, grew where there now lies a white marble stone under the altar, which they kiss with great devotion; no one entering into the chapel without putting off their shoes. To the north of this is a chapel, and there is another on the south side of it; the latter is call'd the chapel of The holy fathers; and it appears by a Greek inscription, that twelve martyrs are there buried, who are supposed to be of the number of the forty thousand martyrs. In the fifty-sixth plate is a plan of the convent and the church; the explanation of which may be seen below *. About the convent are sixteen other cha-

* I was not so exact in the plan of the convent, as of the church, the buildings being all ill contriv'd.

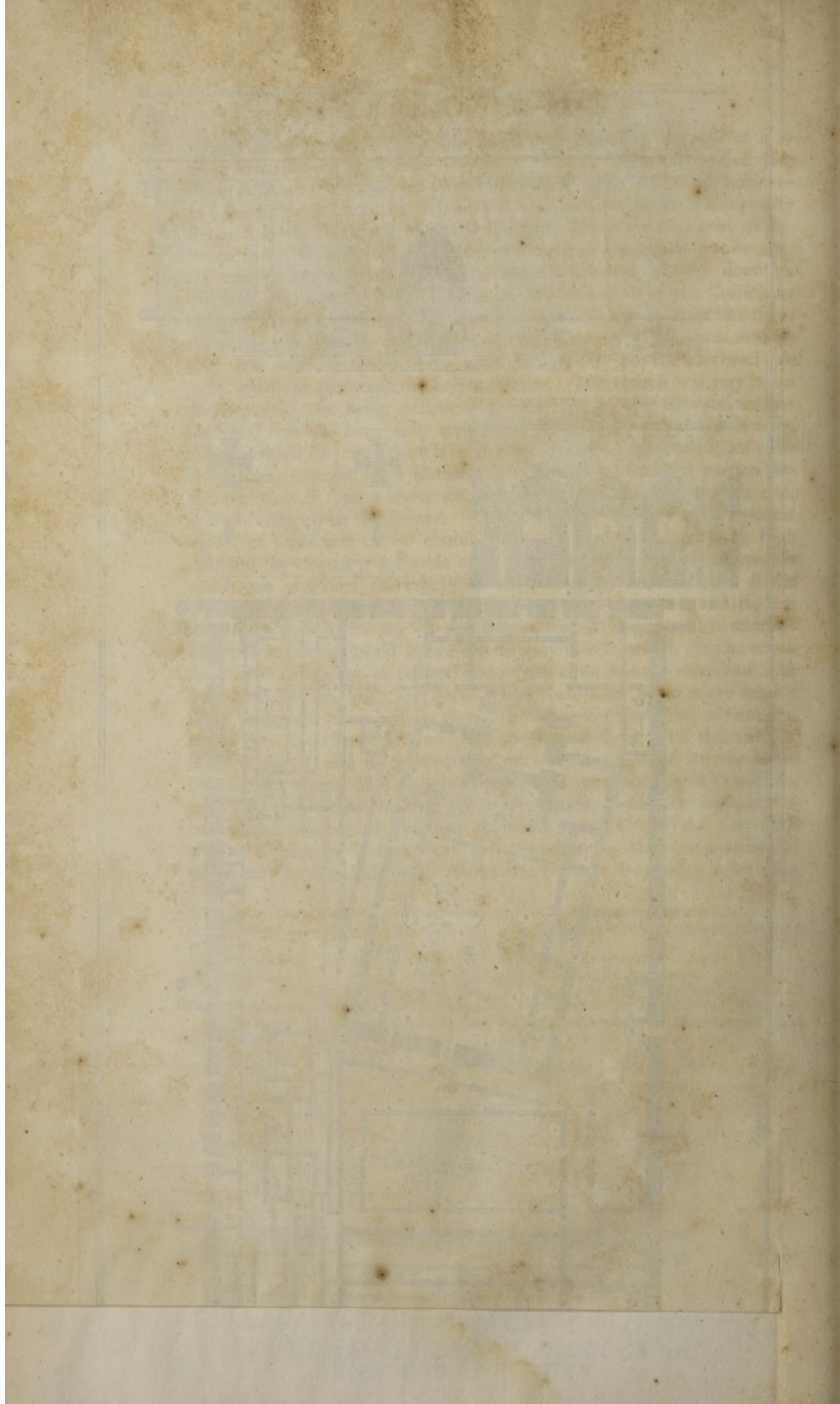
- A. The church.
- B. A mosque.
- C. The archbishop's lodgings on this spot, where the tower was built by the Empress Helena.
- D. The chapel of St. Stephen.
- E. Lodgings for pilgrims.
- F. The chapel of St. Michael.
- G. The chapel of St. Basil, Gregory and Chrysostom.
- H. The chapel of Moses and Aaron over St. Nicholas.
- I. The lodgings of Jeremias, a deposed patriarch of Constantinople.
- K. The refectory.
- L. The kitchen.
- M. The mill, bakehouse, and stable.
- N. The well of The holy bush.
- O. The garden of The holy bush.

- P. The chapel of St. George.
- Q. The window where people are drawn up.
- R. The library.
- S. The superior's room.
- T. The chapel for the Latins.
- V. Rooms for those of the Latin church.
- The chapel of the Blessed Virgin Mary, in the archbishop's lodgings, as likewise those of the Fountain, and of our Saviour, are on the second floor.
- Γ. The chapel of St. John Baptist.
- Δ. The door to the garden.
- Θ. The well of Moses, where he met the Daughters of Jethro.
- Ξ. The chapel of St. Demetrius, Sergius, and Banchus.
- Η. The chapel of St. Anthony the Abbot.
- Σ. The chapel of the Five martyrs.
- Φ. The chapel of St. John the Evangelist.
- Ψ. The chapel of St. Peter and Paul.

α. Courts.



A PLAN of the Convent, and Church of Mount Sinai.
 To the Most Rev. Father in God, John L. Archbishop of Canterbury
 Primate of all ENGLAND and Metropolitan.



pels; one of which is in the garden, adjoining to the dormitory of the archbishop and monks, who are laid in a house built above ground, without being inhumed; and the archbishops only have the honour of coffins.

They have two wells in the convent, one is called the well of Moses, the water of which is cold, and used in summer, the other, the well of The holy bush, which is not so cold, this they drink in the winter. All their springs and wells depend much on the rain; and in the valleys, between the summits of Mount Horeb, they have built walls to keep the water from running off, that it may sink down and supply their wells; notwithstanding this they want water for most of their gardens, by reason that the rains of late years have not been plentiful; and many of their trees die on that account.

The patriarchs of Constantinople when deposed, have often been banish'd to this convent. If I do not mistake, Athanasius was of this monastery; and I was inform'd that Sergius was a monk here, who was an accomplice with Mahomet; and I suppose is the same person that assisted him in completing the Alcoran, and the system of the Mahometan religion.

The convent is exempt from all jurisdiction, and is govern'd by a bishop, who has the title and honours of an archbishop; he is elected from their own body, by the monks of this convent, and the convent at Cairo, and goes to Jerusalem to be consecrated by the patriarch. Under him there is a superior that super-intends under the archbishop when he is present, and governs in his absence; but does very little without consulting in a meeting that is composed of seven or eight either of the oldest men, of greatest

α. Courts.

x. The court where the priests and deacons lodge.

As the building of the Convent is very irregular, so this is not given as an exact plan of all the apartments, but only to give a general idea of it.

References to the church.

a. The throne formerly used by the archbishop. Round and below it are the seats like steps, on which the priests used to sit; as they do at this time when the archbishop performs the ceremony of washing their feet; *τὸ εὐθρον.*

b. The shrine of St. Catharine.

c. The throne of the archbishop, in which he sits only on Sundays and festivals, sitting in the next to it on other days, *ὁ θρόνος.*

d. The seat of any other bishop.

e. The seat of the archbishop, when he distributes the loaves, in memory of our Saviour's miracle.

ee. The seat of the economist.

f. The seat of his deputy.

g. The seat of one of the first priests, when the archbishop sits on the other side.

h. Seats of the servants of the economist.

i. The seat of the porter.

k. The seat of the priest that administers.

l. The seat of the person that assists when they administer the sacrament.

m. The seat where the archbishop commonly sits.

o. The seat of the vicar or steward, *ὁ ἐπίτροπος.*

p. The seat of the sacristan.

q. The seats of the lay Calovers.

r. The chapel of The holy bush.

s. The chapel of St. James.

t. The chapel of The holy fathers.

u. The chapel of St. Antipas.

v. The chapel of St. Constantine and Helena.

w. The chapel of St. Marina.

Y. The chapel of St. Anne.

x. The chapel of St. Simon Stylites.

y. The chapel of St. Cosmas and Damianus.

z. The desk on which they place a picture, which they go and kiss after they have taken the blessed bread, *τὸ περισκευηθέν τῶν εὐχάριστων.*

α. A desk at which the deacons read to the priests, *ἀναλογιστήριον.*

β. A place to read at.

γ. The communion table, *ἡ ἀγία τραπέζα.*

δ. The chancel, *τὸ ἅγιον βῆμα.*

ε. The place where they put the bread and wine, *ἡ πρὸ θύρας.*

ς. The partition between the church and the chancel, *τὸ τέμπλον.* A view of it at the crucifix.

η. The spot where they say Moses stood when he saw the burning bush. It is represented at large at Ω.

θ. A curtain they draw when the priest consecrates, *ἡ θύρα.*

λ. The stalls, *τὰ καθίσματα.*

μ. The choir, *ὁ χορός.*

ν. The place where they keep the oil and other things for the use of the altar, *τὸ αἰθέριον.*

ξ. The sacristy, *ἡ σκευοφυλάκειον.*

π. The portico, *ὁ νάρθηξ.*

*. The middle nave of the church, *τὸ καθελαίον.*

†. The isles, *τὰ ἐπιστήλια τῶν χορῶν.*

‡. The chapels, *αἱ παρεκκλησίαι.*

judgment

judgment, or of those who have done most service to the convent, whether priests or lay-brothers, no office or seniority intitling any one to be a member of it *.

In Cairo they are govern'd by an Archimandrite, which is the title of those who are set over the monks that are absent from the principal convent, and are in any city; and he, in the absence of the archbishop beyond the sea, is the person that governs the whole affairs of the convent. About two hundred years ago, having been dissatisfied with their last archbishop, they chose a superior under the title of Goumonos, which is the name they give to superiors of convents, and they remain'd under this government for eighteen years. The members of the convent are priests, deacons, or lay brothers; the latter are employ'd in superintending, or serving about all domestic affairs. Their manner of living is very rigid, and kept more strictly to than in any other convent; they never eat flesh; and in lent, nothing that is the produce of flesh, as cheese or the like; and they are permitted to eat oil and shell-fish only on saturdays, sundays, and feast days, in lent; no Greek being allow'd to eat any other fish during that season: And any one may conclude how coarsely they fare, when I hardly saw any other dishes there than rice ill dress'd with oil, vinegar, and onions, and sometimes with onions and dried fish, the same sort of fish dress'd in a soup, dried horse beans sodden in water, salad, and cheese. They have two severe fasts, which as many as can, observe; they eat nothing from thursday evening to saturday in the afternoon, on easter eve; and from sunday evening to ash-wednesday in the afternoon.

The service of the Greek church here is perform'd with much greater decency than ever I saw it in any other place, and, it is probable, most agreeably to the antient customs of the Greek church; for tho' the convent, as they say, has been twice rifled, and the monks obliged to fly, yet they soon return'd again; so that there has been a constant succession; and some years past they retired to Tor, not being able to support the Arabs. They ought certainly to perform their offices well, for it is their whole employment. The offices are very long, but they shorten them by saying them very fast, which one may conclude from their often saying Kyrie Eleyson forty times without drawing breath. Their offices take up great part of their time. In lent they rise at midnight, and perform certain devotions, celebrating the sacrament only four times a week, from nine to eleven, when they dine. At other times they do not rise at midnight, but begin to celebrate before day. They have service at four in the afternoon, and when it is over, they sup and go early to repose. Justinian sent them a hundred vassals from the Red sea, and as many more from Egypt, to serve the convent; they were formerly much increased, but they destroy'd one another in some contentions they had, so that about the convent there are not forty families: There are of them at Tor and other parts, the Arabs not desiring they should be all together, lest they should be too hard for them: These the convent supplies with bread. One is always within the convent, to take care of the large mosque, the Mahometans would have near their great

* The superior of the convent they call Δι-
κατο. The superior they chose in the place of
an archbishop was called Ἡγούμενος, the common
title of those who preside over convents. The
priests they call Ἱερεῖς. The deacons Διά-
κονοι. The lay brothers Καλογεῖς, which accord-
ing to their pronunciation of γ, is Caloyeroi.
Their meeting or chapter they call ἡ Σύνοδος.

church, and they have one or two more within their walls for some services. These vassals take care of their gardens, and do other affairs for them as they have occasion.

When pilgrims arrive at the convent, a caloyer or lay-brother is appointed Pilgrims at the convent. to attend on them, to prepare their provisions in a place apart, which is served in their chamber. They are shewn all the chapels and offices of the convent, the library, where there are a few manuscripts, but I saw none that were rare. They have many Greek books of the first printing. The pilgrims commonly attend the service of the church twice a day, and on some certain days they dine in the refectory with the monks; and soon after they arrive, being conducted from the church to the refectory, they perform the ceremony of washing the feet, as they do at Jerusalem. If the pilgrim is in orders, a priest performs that ceremony; I had that honour done me by the superior. One of the monks, after this ceremony is over, holds a basin and urn to wash the hands, and then sprinkles the pilgrims with rose water; if it is a lay person, one of the lay monks performs these ceremonies, the whole society sitting in the hall, and chanting hymns. They sit at the table half a quarter of an hour before they rise up to say grace; one of them reads at a desk all the time of dinner, and a father regulates by a bell the portions he is to read. On the archbishop's table, at the upper end, was a cover'd plate with bread in it, and on each side two small silver cups of water; one of the priests carried the plate round, all present taking a piece of bread. In like manner the cups were carried round, which are fill'd with wine when they have plenty; every one drinks a little out of them. After this they went and sat on each side of a passage, at the upper end of which is the archbishop's chair. Here they remain some time and discourse; every one taking a plate of wheat or pease out of baskets that are placed there, and picking them clean; probably with an intention to insinuate, that even their diversions ought to be attended with some useful actions. We went to the archbishop's apartments, where coffee and other refreshments were served, and the book of benefactors was shewn; it being customary to give something after this ceremony is perform'd.

On palm-sunday they exposed the reliëts, and about noon I set out with a Caloyer to go up the mountain. Being let down by the window, we ascended up to the plain of St. Elias, that divides the summits of the two mountains. We visited all the parts of Horeb, and went up to the top of Mount Sinai, and came down again to the plain of St. Elias, and lay there in the chapel of that saint. The next day we went along the valley, between the two hills, to the west, and descended the steep hill to the convent of The martyrs. We after begun to ascend the mountain of St. Catharine, which was a fatigue that lasted four hours. From the top I had a fine view all round, and descended to the convent of The martyrs, where we reposed that night, after a day of great labour. The next day we went along the valley of Rephidim, and came to the convent of the Apostles, in the valley of Melgah, and from it went over the hill to the west. We came to the convent of St. Cosmas and Damianus in a valley, where we saw all the remains of convents and hermitages. The next morning we return'd into the plain, and saw several things in the way to the convent; and I went to Jebel Mousch, to the south east of it, which is of

Ascent to Mount Sinai.

grey granite; and was drawn up again into the convent. On good-friday the reliqs were again exposed. The next day I rose after midnight to see the ceremonies of the church, and set out again to go a second time up Mount Sinai, which at first they made some difficulties of, being contrary to their usual customs; but I had a desire to go up another way, by which they say Moses used to ascend the mountain; it is call'd *Derb Seritch*; so I went to the top of Mount Sinai a second time.

On easter-sunday I rose soon after midnight to see their ceremonies. All being over about day-break, we went to the archbishop's apartments, where they broke their severe fast, by eating eggs boil'd hard, and cheese; and coffee was served round. The monks seem'd extremely pleased that their lent was over, were very chearful, sung hymns in their chambers, and went to repose. We all dined together in the refectory about ten in the morning; and coffee being served in the passage, I was invited to the superior's room, and from thence we all went to pass some time in the garden. They had ask'd me if I would perform our service on easter-day in a chapel that is allotted for that purpose; there being one for the Roman Catholicks, and, if I mistake not, another for all other professions.

Natural history of Arabia.

As to the natural history of this country, there is little to be added to what I have already remarked. I saw few trees, except the *Acacia*, which the Arabs here call *Cyale*, and I believe is the same that is call'd *Sount* in Egypt; it is certain that they collect the gum *Acacia* from it. Some parts of the desert abound in small shrubs. There are very few birds in this country, where there is so little food for them. I observed some flocks of large storks with black wings, which were probably changing their climate and going to the north against the summer. Of wild beasts, they have only a few tygers, or leopards, being a small spotted sort they call *Gatto-Pardali*, some antelopes, hares, wolves, and *Ahenas*.

CHAP. IV.

Of the journey of the children of ISRAEL.

TO the account of Mount Sinai, and that part of Arabia, I shall add something concerning the journey of the children of Israel out of the land of Egypt.

There are four roads from Cairo to the north part of the Red sea; one call'd *Derb Ejenef* is the farthest to the north, and continues a considerable way along the plain to the north, or north north east, then ascending between small hills, it passes by the mountains call'd *Hauhebi*, and descends, as I was inform'd, from the north to *Adjeroute*, which is to the north north west of the Red sea; tho' I have some reason to doubt, if it does not come into the common road to the west of *Adjeroute*, in the narrow pass about *Hamatibihara*, where I was shewn a road coming in east of the road of the *Hadjees* or pilgrims. The second road, call'd *Derb Hadjar*, ascends up the hills to the south from those burial places near Cairo, call'd *Keid Bey*; goes on east of these as on a sort of a plain, having in many parts little hills on each side, and a range of hills at some distance to the south,

south, and at length going in between the hills, a little beyond a valley; call'd Tearo Said, passes a very narrow defilee, call'd Haraminteleh, and then coming into a sort of open plain, having Mount Attakah on the south, it leads to Adjeroute. At Tearo Said, a third road *Derb-el-Hadjee* (the way of the pilgrims) comes into the last, having gone north to the Birkè or lake, eight miles from Cairo; from which place it ascends the low hills to the east, and continues on them. The most southern road is *Derb Touerie*, being south of those hills on which are the two last roads, and as I suppose, passes between the two ridges of mountains, Attakah, and Gewoubee, which are the two hills on the west of the Red sea, next to Suez, and passes over the south part of Mount Attakah, and so by the sea shoar leads to Suez, or directly to Adjeroute. It is most probable that the Israelites went by the first road *Derb Ejenef*, because it comes out from the mountains nearest to the wilderness of Etham or Shur, which appear to be the same from Exodus xv. 22. and Numbers xxxiii. 8. The first-born were slain the night of the fourteenth of the month Abib, that is, the night before the day of the fourteenth, and they were thrust out the morning of the fourteenth; and the people of Israel being probably gather'd together to go away (according to Pharaoh's promise) on the east of the Nile, opposite to Memphis, that day they might go north, leaving the land of Rameses; for I rather suppose it to be a country than any particular town; and it seems to be the country about Heliopolis, now call'd Matarea. And they came to Succoth, which might be about a village call'd Chankè, about five hours or ten miles north of Cairo, and near this place there is water of the canal, with which they might provide themselves. We may suppose they set out the night after the fifteenth; they then encamped in Etham, in the edge of the wilderness, that is in the edge of the wilderness of Etham; or it might be at a winter torrent call'd Etham, which might give name to the wilderness, and be at the edge of it. This must have been about the north of the Red sea, and probably inclining to the north east of it. They were order'd to remove from Etham, and to turn again unto Pihahiroth, opposite to Baalzephon, Exodus xiv. 2. before it, before Migdol, Numbers xxxiii. 7. between Migdol and the sea, before Baalzephon by the sea, Exodus xiv. 2. and the Egyptians overtook them encamping by the sea, beside Pihahiroth, Exodus xiv. 9. They turn'd again to Pihahiroth, a place they had been at before, probably the old Cleopatra, something nearer the descent from the mountains. Beside, or on the side of this place they were encamping, it may be a little to the south south west, over-against Baalzephon, which might be Arfinoe, and be so call'd from some extraordinary worship in it of the sun or Baal. They were encamping by the sea, probably to the west of it, before Migdol, and between it and the sea. Migdol might be the antient Heroopolis, which I suppose to have been where Adjeroute is; so that the Egyptians coming down the hill, in the road call'd *Derb Ejenef*, and seeing that they could shut up any retreat both to the north and west, Pharaoh might well say of them "They are entangled in the land, and the wilderness hath shut them in." We may suppose that the Israelites marched most part of the night; for it is said the Egyptians came not near the Israelites all the night; and that the Lord caused the sea to go back by a strong east wind all that night; and probably towards the morning the waters were divided, and the children

of

of Israel went into the midst of the sea; and in the morning watch, the Lord troubled the host of the Egyptians; and Moses stretching out his hand, the waters came again and overwhelmed the Egyptians. It is probable that the Israelites went on the west side of the Red sea, till they came to the ascent over the south part of Mount Attakah, in Derb Touerik; for such a great number of people to pass such a road would take up much time; so here it is probable the waters were divided, and that they passed over to a point near the springs of Moses, which makes out a great way into the sea, within which the ships now lie at anchor. And the tradition in the country is, that the Israelites passed over where the ships anchor. The Red sea lies here pretty near north east, and south west; and the Lord sent a strong east wind all that night, by which he caused the sea to go back; but then he also divided the waters, and made the sea dry land. The waters might be said to be on their right, if the sea had retired by the natural causes of wind and tide; tho' it could not well be said to be a wall to them on the right, as it could by no means be said to be a wall to them on the left, if all the water was retired to the south west or to the right; but the waters stood on a heap, and were a wall to them on their right hand and on their left. The Israelites landing here, might drink of the waters of Ein Mousseh (the springs of Moses) which might from this have the name continued among the Jews by tradition, who might after visit these places, and so it might become the common name when Christianity was establish'd. They then went three days journey into the wilderness of Etham, or Shur. The wilderness of Shur might be the south part of the wilderness of Etham; for about six hours from the spring of Moses, is a winter torrent call'd Sedur, and there is a hill to the east higher than the rest, call'd Kala Sedur (the fortress of Sedur) from which this wilderness might have its name. In these three days they found no water; but meeting with a spring of bitter waters, Moses being order'd to throw a tree into them, they were made sweet, and the place was call'd Marah. About four hours north of Corondel, and about sixteen south of the spring of Moses, is a part of the mountain to the west call'd Le Marah, and towards the sea is a salt well call'd Birhammer, so that this is probably the place; five or six hours a day being a sufficient march with women and children, when they saw their enemies drown'd, and were in no fear, and in search of water, which they could not find. They removed from Marah, and came unto Elim, and in Elim were twelve fountains of water, and three-score and ten palm-trees. About four hours south of Le Marah is the winter torrent of Corondel, in a very narrow valley, full of tamarisk-trees, some palm-trees, and there is tolerable water about half a mile west of the road. Beyond this about half an hour, is the winter torrent call'd Dieh-Salmeh, and an hour or two further is the valley or torrent of Wouffet, where there are several springs of water that are a little salt. I am inclined to think that one of them, but rather Corondel, is Elim, because it is said afterwards they removed from Elim, and encamped at the Red sea; and the way from Corondel to go to the valley of Baharum is part of it near the sea, where I was inform'd there was good water, and so probably the Israelites encamp'd there. If the Israelites had encamp'd at Tor, which many would have to be Elim, near the well of fresh water, which is no more than half a league from the sea, and almost within the view of it, it would hardly

hardly have been said that they went afterwards and encamp'd at the Red sea; and the salt waters there, call'd The springs and baths of Moses, are not a mile from the sea. Supposing then Corondel to be Elim, it is probable they went this way by the sea into a long valley, (which may be the desert of Sin) that extends away to Tor, and to the south to the sea, being about two or three leagues wide in some parts, and is between two ranges of hills, one to the east, the other to the west, towards the sea; and it is not improbable that the children of Israel should encamp about Tor, where there is good water; and this might give occasion for the name of those springs. 'Twas in the wilderness of Sin that God gave them Manna. From Tor one goes east to the valley of Hebran, which is a winter torrent between high hills. There are several springs in it of excellent water, and I saw there two wells. This probably is Dophkah, where the Israelites encamp'd when they took their journey out of the wilderness of Sin, Numbers xxxiii. 12. From this valley the road is over the mountains to the east, into the pleasant valley of Bouerah, about half a mile broad, between high hills. There was water near it, but having fail'd, the Arabs have left those parts. This probably is Alush, where they encamped when they departed from Dophkah, Numbers xxxiii. 13. From this place the road is over a height between the mountains, and leads into the valley of Rahah, part of the supposed desert of Sinai. From the desert of Sinai, they went into the desert of Zin, which seems to be a general appellation for a great extent of desert and hills; and Kadesh and Paran are used promiscuously for the same desert, Numbers x. 12. Numbers xx. 1. Numbers xxxiii. 36. but notwithstanding it is probable that different parts of it were call'd more especially by these names. Paran seems to have been to the south, about the hill they now call Pharan, and a winter torrent of the same name, which are to the south west. To this part the Israelites went, when they came to the desert of Sinai; and when they return'd from Ezion-geber into the desert of Zin, we find them at Kadesh, which seems to have been a particular part of the desert of Paran to the east, Numbers xiii. 26. where Moses struck a rock a second time, and the water flow'd out. This is supposed to be eight hours north or north north west of Mount Sinai; and to this part the spies return'd from viewing the promised land. It is probable Jebel Te is Mount Hor, which extends near to Elana, supposed to be Ailath; to the south east of which Ezion-geber seems to have been, the plains of that place being mention'd after those of Ailath, when the children of Israel journey'd towards the promised land; and when they turn'd back again, it is said that they came into the wilderness of Zin, which is Kadesh; as probably all the desert had that name to the west of the eastern gulf of the Red sea. It is then said they removed from Kadesh, and pitch'd in Mount Hor. This seems to be in their return again towards the promised land; so that Mount Hor must have been near Kadesh, and near Ezion-geber. Mount Seir also is mention'd, and their encompassing that mountain, that is going to the west, south, and east of it; and I think it may be doubted whether this was a general denomination for several mountains, or one ridge of mountains; and if the latter, whether it might not be the same as Mount Hor, so call'd from the Horims, who were the first inhabitants of it, and were succeeded by the children of Esau[†],

[†] Deuteronom. ii. 8.

[‡] Deuteronom. ii. 12.

who coming there, it might have from him the name of Scir, which signifies Hairy; and so be call'd sometimes Hor, and at other times Scir.

CHAP. V.

From Mount SINAI to SUEZ, GRAND CAIRO, ROSETTO, and ALEXANDRIA.

Departure
from the
convent.

ON Easter sunday in the evening, I was desired to meet the fathers in the great church of the convent of Mount Sinai, where they begun a form of chanting and praying for our safe journey to Cairo, repeating the same ceremony all round the six and twenty chapels in the convent. The superior invited me to sup at his chamber, and presented me with views of the convent; this being a certain form they go through with all pilgrims, the superior supplying the place of the archbishop. I made him, as usual, a present in money, and to the priests, deacons, officers, and to all the convent, a small sum, visiting many of them; and several came to see me, and brought me presents of natural curiosities of the Red sea, and of the country about, as they observed I made collections in that way. The next day, the twenty-third of April, after having been at the church and the chapel of The holy bush, the superior and many of the convent went with me to the window, where I took leave of them, was let down, and began my journey towards Cairo. We went only two hours that day, the Arabs not having every thing ready for their camels. On the twenty-fourth we went in the same way we came. We soon descended the valley where they say the convent was first design'd; and turning to the west in the other valley we came in, after travelling about a mile, we turn'd out of that road to the north, ascending the sandy valleys between very low hills, call'd Jebel Lefany. I saw the houses the Arabs had built for their corn, but they had left the place for want of water. We came into a large plain call'd Waad Aie, from whence the road goes to the convent of Paran. They told me that the part of the desert towards the convent was very much infested with a large yellow hornet, call'd Dembeh, that stings the beasts as well as men, and causes a very troublesome swelling for five or six days, if they do not apply a white earth and vinegar. Possibly the village of Pharan, mention'd by Ptolemy, might be in this place. Near it is the small high hill of Pharan, or Paran, which is so often mention'd in the old testament, that we may conclude the children of Israel encamp'd there for a considerable time; so that in this great promontory between the two gulfs, Sarracene seems to have been to the west and north, the Pharamitæ to the east and south, and possibly Munchiatis^a might be in the middle between them. Pursuing our journey, we pass'd by a hill call'd Laish; and in the evening a priest of the convent going to Cairo overtook us. On the twenty-fifth we pass'd through the valley of Barach, where I saw two or three inscriptions, and there was rain water preserved in cisterns. Near this place, we came into the road we left going to Tor; four or five Arabs join'd company with us, and

^a See z.

we were molested by one who pretended to demand a fine because three persons, as he thought, came together from the convent; for the Arabs have a law that if three camels depart at the same time, the convent shall be obliged to pay thirty piafters; which I suppose is design'd to prevent any one Arab with several camels, monopolizing the whole business of conveying the monks. This day we had a hamfeen wind, but it was not very hot, as it did not come from the south west. On the twenty-sixth we came to Jebel Te, which as I observed, may be Mount Hor, where Aaron died. Passing along the valley to the westward, which is to the south of Mount Te, I saw a few letters cut on a stone, and the figures of two persons on horseback; and I had seen such a one also in the valley of Hebran. On the twenty-seventh we came to Corondel, where having unloaded the camels, I went on one of them, with two Arabs, to Pharaoh's baths (Hammam Pharaone) of which I have given an account, and return'd again to the caravan before night. On the twenty-ninth in the morning there was a very thick fog, which I had rarely seen in these countries; and passing by the fountains of Moses in the morning, found the waters warm. We arrived at the ferry of Suez, and as it was very hot, I pitch'd my tent, and the Sheik of Naba and several Arabs came under the shelter of it, and took the refreshments of coffee and tobacco. A Tartar of the Pasha's, who was there about the affairs of the custom-house, and was acquainted with my interpreter, came over with a boat to meet us, and carried us to the other side. I was under a necessity of staying in Suez some days, to wait for a caravan; and found the vermin so troublesome, that I was obliged to lie on the top of the house, on the terrace, tho' the dews fell very plentifully; but this was not all, for I was forced to leave my room early in the afternoon, and sit on the terrace, to avoid being annoy'd; for though the bugs usually come out only by night, yet I observed here that they begun their walks by day. Being left at Suez to take care of myself, the Caimacam took me under his protection, for I had occasion to apply to him; and the caravan being to depart, I join'd company with him, he having been so obliging as to procure me camels, and to desire me to send my things to his house; all which favours I stood in much need of. On the eighth of May, in the evening, we lay with the caravan without the town, and on the ninth we set out an hour before sun-rise. At the first entrance into the pilgrims road (Derb-el-Hadjee) to the right of the narrow way between the low hills, I saw a sort of a fosse towards the east south east; which possibly may be the remains of the canal that went to the Red sea. We lay by four hours, about the middle of the day, and afterwards passed by Der-el-Hammer, where there is a tree cover'd all over with rags, which the pilgrims of Mecca throw on it out of some superstition: This is the place where the caravan for Mecca stops the first night, after they leave the encampment at the lake. We did not stop till two in the morning on the tenth, and went on again about sun rise; two hours before we came to the lake of The pilgrims, we passed by Bir-el-Hammer, where they were sinking a well, the old one having been fill'd up. The caravan from Mecca had lately passed by in their return to Cairo, and we saw some dead bodies lie stripp'd in the road; these were people that being sick and fatigued, and staying behind, died in the road; and those who might pass afterwards, had the avarice to strip them, but not the charity to put them

Return to
Suez.

them into the ground. About noon we arrived at the lake from which the Mecca caravan sets out. I left my interpreter with my baggage, and procuring an ass, went to Cairo with the Caimacam and his father. As we passed by Sibillallam, the little children brought us cups of water to drink, in order to get some charity.

Arrival at
Cairo.

I arrived at Cairo, most excessively fatigued and out of order by the length of the journey, and the great quantity of water I drank to quench my thirst, it being very hot. I stay'd about three weeks at Cairo to refresh myself, and as soon as I was a little recover'd, I took leave of my friends, from whom I had received very great civilities during my long stay in Egypt; having been in these countries, from the time I first landed to the time I departed, every month in the year except August.

Departure
from Cairo.

On the fourth of June in the evening, many of my friends being so kind as to accompany me to the boat, I departed for Rosetto. When we came into the Rosetto branch our boat was often aground; the Nile being now at lowest, and they expected every day to see it begin to rise. I observed nothing particular in this voyage, only two canals, of the course of which I got the best information I could. The first is call'd Towrat Nadir, which passes through the country call'd Habib to the north, and Menoufieh to the south, the city of Menouf being on the north side of this canal. The other canal is El-Forastac, which they told me crossed the Delta, north of Mahalla, and runs into the Damiata branch, which must be understood by the communication it has with other canals, as may be seen in the map. I was inform'd that about Fafara they have a lake where they gather much salt. We arrived at Rosetto early on the ninth, and I went to the vice-consul's house, where I staid till the twenty-second, to have an account that the houses were open'd at Alexandria, after it was free from the plague. I set out in the evening in a chaise, and came to the Madea, or ferry. We repos'd a while at the cane, and about midnight cross'd the ferry, over the mouth of the old Canopic branch. I was inform'd that the water here is fresh at the time of the high Nile, when doubtless it overflows the canals that are choak'd up; this lake not having any communication with the canal of Alexandria: I came to that city, and review'd almost every thing I had seen before, and on the third of July embark'd on board an English ship for the isle of Candia, the antient Crete.

Arrival at
Rosetto.



A
DESCRIPTION
OF
The *EAST*, &c.

BOOK IV.
Of the Government, Customs, and Natural
history of EGYPT.

CHAP. I.
Of the Government of EGYPT.

EGYPT is divided into three parts; upper, lower, and middle Egypt. Division of Egypt. These are again subdivided into provinces, govern'd either by Sangiaks, call'd also Beys, or by Cashifs. Those that are under the former are call'd Sangialics; but where any are dependant on a Sangiak, and are govern'd by a Cashif, one that is not a Bey, they are call'd Cashiflics.

A Sangiak is a governor, under whose standard or fangiak all the military men of the province were obliged to rank themselves, whenever they were pleased to summon them.

The present division of the country, according as 'tis consider'd in the divan, is the antient division, being formerly divided into Delta below, the Thebaid above, and Heptanomis in the middle part, so call'd from consisting of seven provinces. But travellers commonly divide it into upper and lower Egypt. Lower Egypt is all the country south of Cairo, in which there are six Sangialics or Cashiflics; two of them in Delta are Garbich to the north west, and Menoufieh to the south and south east. On the west is Baheira, under which is the Cashiflic of Terrane. To the east are Baalbeis, and Mansoura, which I think is call'd Dequahaliè, and I have since been inform'd Kalioub is a sixth.

Middle part
of Egypt.

In middle Egypt on the east is only Atfieh. On the west are Gize, Faiume, Benefuief, Minio, and as it is said, Archemounain and Manfalouth, though I apprehend the latter is under the Bey of Girge; and if so, must be reckon'd a part of upper Egypt, and the other belongs to Mecca, and so is in a manner a distinct sort of principality from the other governments. The first I mention'd, Gize, always belongs to the Teftendar, or lord high treasurer of Egypt.

Upper Egypt.

In upper Egypt there were formerly twenty-four provinces, but many of them are now swallow'd up by Arab Sheiks, so that on the west side I could hear of none but Girge, Esne, and Manfalouth, though Aboutig, Tome, Hou, and also Bardis, Furfhout, and Badjoura, have been mentioned as such; which latter, and I suppose most of the others have of late years come under the government of Arab Sheiks. On the east side is Sciout, and I think Ibrim to the east and west. Eloua also is a Cashiflic, which is the most southern Oasis, where I have heard, they have some particular laws and customs; one especially, that a stranger cannot stay there above three days. Akmim, Kenna, Cous, and Luxerein, have been also reckon'd as Cashiflics, which now seem to be lost under the Arab government; the greater part of that country being under these five Arabian Sheiks: On the west the Sheik of Aboutig, who also has part of his territory on the east; the Sheik of Bardis, near Girge, who has a very small territory there, and a larger about Cous and Luxerein; the Sheik of Furfhout, whose territory extends on the west, near as far as the cataracts, and has also a country on the east, beyond that of the Sheik of Bardis; on the east the Emir of Akmim, who has a large country also on the west; a Sheik who resides at Elbanaut, and has a small territory about Kepht, and is the brother of the Sheik of Furfhout; and then the country before mention'd of the Sheik of Bardis. The country on the east is mostly in the possession of Arabs, that are not under any regular government, so that as I observed, there is but one province under a Cashif, as well as I could be informed, which is Sciout; and the Cashif of Ibrim, both on the east and west above the first cataract. These Arab Sheiks are succeeded by their sons, but they must be confirm'd by the Pasha, who on that account receives very great sums on the death of a Sheik, and delays confirming the next heir till the money is deposited; and in this interval, the relations of the Sheik are sometimes carrying on intrigues to supplant one another. But it is said that the Pasha must confirm such a person as is agreeable to the Divan and country.

Arab government.

Pasha.

All Egypt, on the part of the Grand Signor, is govern'd by a Pasha, who having in reality but very little power, his business seems chiefly to consist in communicating to his Divan of Beys, and to the Divans of the several military Ogiaks, that is, their bodies, the orders of the Grand Signor; and to see that they be executed by the proper officers. If he farms the country of the Grand Signor, the fines belong to him, that are paid when any life drops on the lands; for originally all the lands of Egypt belong'd to the Grand Signor, and the Porte looks on them at this time as their own. But the Grand Signor's power being lost, they now go to the next heir, who must be invest'd by the Pasha, and he is glad to compound for a small sum, with regard to the value of the lands. The Pasha,

sha, in order to execute his office properly, must keep up as good an interest as possible with the persons of the greatest power, especially with one man, who happens to be in greatest credit, and with the leading men of the military bodies, to watch their designs; and if he finds them prejudicial to the Porte, to foment divisions amongst them, and if he cannot obtain his ends, however to make the best party he can, and be ever laying schemes to bring about his designs. He must find out the properest means to cut off those he perceives are too aspiring, though it will certainly end in his own deposition, about which he need not be very solicitous, as his person is always held sacred, and as his removal will be a sure step to a more profitable employment. As to the orders of the Grand Signor, his business is not very great, because they will not suffer any orders to be executed contrary to their interest; and therefore very few are sent that are disagreeable to them. If he has a good interest with the person in chief credit, and with the leading men of the military bodies, and they attempt nothing against the Porte, and the Porte leaves every thing without innovations, the office of Pasha is very easy. If he is to create divisions, he and his Caia ought to be men of parts to manage intrigue, and to employ fit instruments to bring about their ends; and if it is necessary to cut off some leading men, money must be well and liberally applied, to engage persons least suspected, to act with the utmost secrecy and treachery. And it sometimes happens that when a Pasha has cut off one party, he manages so as to cut off the leading men of that very opposite party, who assisted him to destroy the other.

If one might conjecture at the original of a Sheik Bellet, or head of the city, who is appointed by the Pasha, one may imagine either that he answers to such an officer of the Arabs, during the Mamaluke government; or that the people at some time or other might require the Porte to nominate such a Bey, as might be agreeable to them, to be their head, and take care of their interests; a person himself, if in credit, of the greatest interest, and is then in reality, Lord over all the land of Egypt; and he acts with the greatest prudence, when he makes himself esteem'd and rever'd by the other leading men, keeps up a very good correspondence with the Porte, prevents any innovations that may be attempted contrary to the interest of it, takes care that they send no orders that may encroach on the liberties the country enjoys, and if any tumults happen to rise against the orders of the Porte, to endeavour to palliate them, as well as possible, at Constantinople, that no more may be heard of them; and in general to take care that nothing be done either at home or abroad that relates to his country, without being communicated to him, or without his advice. But in reality, all his power depends on maintaining his credit, and not barely on his office; for the government of Egypt is of such a nature, that other persons have often the greatest influence; sometimes a Caia of the janizaries or Azabs, and even sometimes one of their meanest officers, an Oda Basha; and whoever by his parts and abilities can gain such authority, and make himself the idol of the people, to his levee all the great men go, and whatever he says is a law with them.

As upper Egypt is under such powerful Arabian Sheiks, so it is necessary to send a Sangiak to govern that country, and to collect the tributes Government
of upper E-
gypt.
duc

due from them, and from the Cashifs under him. This governor resides at Girge, with his officers, almost in as much state as a Pasha, has his Divan; and detachments from the military bodies reside there. He is named yearly by the Divan at Cairo, but commonly continues in for three years.

Constitution
of Egypt.

Historians give us an account, that Sultan Selim utterly destroyed the Mamalukes, when he conquer'd Egypt. He might leave them the same form of government they had before, but probably 'twas only a shadow of a government: As he seems to have introduced the government of provinces, as in other parts of his dominions; so it is probable that he made Beys of his own creatures, and that Cashifs were sent into all parts that were attach'd to him, and had no interest in the country. It is possible these Beys might come in length of time to be succeeded by their slaves they had advanced to offices; and so the Beys at length might all have been slaves. And thus it might approach nearer to the Mamaluke government; notwithstanding the Beys at first seem not to have had any great power; but the military bodies, particularly the janizaries and Azabs, growing powerful, might begin to attempt some innovations in the government; for in a list of Pashas, we find every thing went on very quietly till the year one thousand six hundred and two, when a Pasha was massacred; and twenty-eight years after, the military bodies deposed a Pasha, which is the only instance of the kind, from the time of Sultan Selim to the year one thousand six hundred and seventy-three; though it is said of late years, they have often been obliged by the soldiery to descend from the castle; and it is said by their capitulations with Sultan Selim, they have a power to remove the Pasha.

It is probable that the Porte perceiving the military bodies grew too powerful, were well pleased to sell the villages to the leading men among them; whereas formerly they would not purchase, that they might not subject themselves to the Beys, to whom they now pay court; the Beys, as governors of the provinces, having an absolute power over their villages. And now the Porte can manage better; for the power being in the hands of the Beys, if they grow dangerous, it is more easy to cut them off, without creating any disturbances among the people; whereas any injury offered to a leading man among the military bodies, might stir up the resentment of the whole body, and be of dangerous consequence. The present succession of the Beys, as they are not entirely attach'd to the Porte, is better than if it was hereditary, for the Hasmadar or treasurer of a Bey, or some other great officer or Cashif, that was slave to the deceased Bey, marrying the widow, is obliged to give up a great part of the estate to make himself friends, and secure his succession; which keeps very great estates from settling in one person. But the Porte seems to have been much mistaken in their measures to secure the subjection of Egypt; one great means would have been to have constantly changed the military bodies every year, and not let them settle and have a succession of natives of the country; and then to have had Beys always Turks and creatures of their own; and chiefly to have strictly prohibited the importation of slaves into Egypt, they being the strength of the present government against the Porte; for a great man having given his slaves liberty, they are first made Caimacams, afterwards Cashifs, and then begin to purchase other slaves; and at length to give them liberty, and all are dependant on the first great master.

master. And the Porte is so sensible, they ought to have a greater influence over the military bodies, that they have frequently attempted to send an Aga of the janizaries yearly from Constantinople, in order to have an absolute power over the country; but both the military bodies and the Beys have always opposed it.

The Pasha has a Caia, a Bey pro tempore by his office, who is his prime minister, and generally holds the Divan; the Pasha, like the Grand Signor, sitting behind a lattice in a room at the end of the Divan, rarely assisting himself, unless it be on any extraordinary occasion; as reading some order from the Porte, or the like. One of the great officers that always attends the Pasha when he goes out, is the Dragoman Aga, who is not only an interpreter, but more especially acts as master of the ceremonies. The Pasha has, like the Grand Signor, his Choufes, Shatirs, Bostangees, and a horse guard of Tartars, on whom he would chiefly depend, both for his safety, if at any time there were any danger, and also in sending all his dispatches.

The Emir Hadge, or Prince of the pilgrims that go to Mecca, is named Emir Hadge. yearly from Constantinople, and generally continues in the office two years, to make amends for the great expence he is at the first year for his equipage; but if he is a person of capacity, and has an interest at the Porte, he may be continued longer, tho' rarely more than six years; for if they conduct the caravan seven years, the Grand Signor presents them with a collar of gold; and it is said that their persons are esteemed sacred, and they cannot be publicly cut off. This officer has command over the estates that belong to Mecca, and sends his Sardars to govern them. The perquisites of his office, besides what he is allowed by the Porte, consist in having a tenth of the effects of all pilgrims who die in the journey. And if this great officer behaves himself well during his administration, it procures him the general esteem and affection of the whole country.

The Tefterdar or lord high treasurer of the tribute paid out of the Tefterdar. lands to the Grand Signor, is named for a year by the Porte, but is generally continued in for many years. This office is sometimes given to one of the poorest Beys, to enable him to support his dignity; and frequently to a quiet Bey, who will enter into no intrigues; for one party would not care that a stirring man of the opposite party should be invested with this office, which is of great dignity.

Cairo is under the guard of the janizaries. Old Cairo is guarded by a Guards of city and country. Bey who resides there, and is changed every month; so likewise is the country north of Cairo, call'd Adalia; and the Azabs have the charge of the country round the city. An officer patrols about the city, more especially by night, who is call'd the Walla, answering to the Turkish officer Walla. called Soubasha; he takes up all persons he finds committing any disorders, or that cannot give an account of themselves, or that walk in the streets at irregular hours, and often has their heads cut off on the spot, if they are not under the protection of the janizaries, or of any of the military bodies. As he is the terror of rogues, so for presents made to him, he is often their protector; and without those presents they are sure to be cut off; and to him the great men send for any villains that have render'd themselves obnoxious to them, and they are sure to have them deliver'd. Another officer is the Metessib, who has the care of

all weights and measures, and to see that every thing is made justly according to them.

Government
of villages.

There is a Caimacam in every great village, who is under the Cashif, and may have eight or ten, or more small villages under him, each of which have in them a Sheik-Bellet, either a native Egyptian, or an Arab, where the Arabs are settled; and these Caimacams, as well as the Cashif, have to manage with the Sheik Arabs, who in many parts, have the real power; and the Cashif governs by making a leading Sheik Arab his friend by presents and management. All the annual officers are appointed by the Divan, on the twenty-ninth day of August, being the first day of the Coptic year; and the chief business of all these governors, besides keeping the country in order, is to get in the money for the Grand Signor, and more especially for themselves.

CHAP. II.

Of the Military bodies in EGYPT.

Spahis.

THERE are five bodies of Spahis, or horse, in Egypt; the two principal are the Chaoufes and the Muteferrika, who were originally the guards of the Sultans of Egypt, and their leaders were his two Viziers, that always accompanied him; the Chousler-Caiafi on his right hand, and the Muteferrika-Bashee on his left, and now they always go out with the Pasha. The body of Chaoufes seem originally to have been the guard out of which the Sultan used to send persons to execute his orders; for the Grand Signor has a body of Chaoufes for that purpose, but they are not reckon'd among the Spahis. The Muteferrika are in themselves of the greatest dignity, which that word implies, signifying The chosen people; being generally persons of some distinction, and the Grand Signor has a guard of this name, that are not in the body of the Spahis. Here they are sent to garrison castles; and at present are in the castles of Adjerroute and Yembo, in the way to Mecca. 'Tis not improbable that they begun to send them into these garrisons, when the Circassian Mamalukes or slaves had drove out the first Mamaluke succession of Kings, which were of the Turcoman slaves call'd Bahariah, who originally were sent to guard the fortresses on the sea coast, as the Circassians were sent to the inland garrisons, and were also the guards of the seraglio of the Sultans. These Circassians seem to have been originally the third body of Spahis, call'd Cercasi, the other two are the Giomelu and the Tufecfi. These three last have at their head each of them an Aga, and when they have passed through that office, they are call'd Ictiars or Aetiars, which in all the military bodies, signifies such officers as have passed through all the degrees of offices of their respective bodies. These compose the council of their Divan; and a step to this office is first to be made a Serbajee, or captain. They hold their Divan in the house of their Aga, but their bodies are of little interest. When the Divan of the janizaries or Azabs would have any thing done, they send a Chous to the Pasha, to have an order for it, which must not be denied. The order is brought to the Caia in charge, who gives it to the Aga, to put it in execution; and the Bas-Chous of the janizaries always assists at the Pasha's

Pasha's Divan. The slaves of the officers of the military bodies, when they give them their liberty by ordering them to let their beards grow, become members of that body, and are advanced; and so it is really a Mamaluke government thro' every part; but the slaves are by no means a despicable people, they are the fairest and most promising Christian children of Georgia, taken for the tribute, brought here to be sold, and become Mahometans. They are well clothed and fed, taught to throw the dart, and shoot with great dexterity; and almost every one of them has a servant to take care of his horse, to wait on him, and attend him on foot, near his horse, when he goes out. And to say the truth, they are in the hands of very kind masters, and are as observant of them; for of them they are to expect their liberty, their advancement, and every thing; so that a slave behaves himself as one that is to become a governor of towns and provinces; and if he has more ambitious views, as one that may come to succeed his master; and this, as I observed, is the strength of the present government against the Grand Signor.

What has transferred the power, in a great measure, from the two military bodies of the infantry to the Beys, as I observed, is the leaders of those bodies purchasing lands of the Grand Signor, which obliges them to be submissive to the Beys, that they may not ruin their villages, whereas formerly the military bodies were rich, had a treasure, and an estate mostly in Cairo, as they have at present; but the revenues of it the Divan divide among themselves. And when the public body was rich, each particular was poor, and no one would purchase villages, that he might not be subject to the Beys, to whose houses, at that time, they would not go; and this was what secured their power, whereas now they have lost that influence, and the liberty they enjoy'd, by subjecting themselves. At the time indeed when I was in Egypt, they had a considerable share of power, occasion'd by a wrong policy in the leading man, who, at the same time that they paid court to him, and the other Beys, thought proper to do nothing without the advice and approbation of the leading Caia among the janizaries, in order to establish himself.

By this a Sheik Bellet may continue something longer in credit; but it has been found that at length he loses his power, tho' he maintains his station; there being no other true foundation for authority in these countries, but a fear which approaches something towards a servile dread of the person that commands.

As the military bodies, especially the foot, which are the janizaries, and Azabs, have so great a share in the government, I shall give a more particular account of them; for the five bodies of Spahis are little consider'd, but the two bodies of foot, the janizaries and Azabs, have a great influence in all affairs. The janizaries (Jenit-Cheri) which word signifies the new band, consist of a certain number of companies call'd Odas or Chambers, over each of which there is a head call'd Odabashee. These officers in procession, march with Caoukes, or high stiff turbants, and a shield slung behind them; and as the janizaries have the guard of the city, from this office, those that are thought fit to be advanced, are put into an office call'd Boabodabashee, whose business it is to walk every day about the principal parts of the city, with many janizaries to attend him, to keep order, and to see that all things are regular, even to the dress. This office is for three

Infantry,
their consti-
tution.

Janizaries.

three months; he is after advanced to be a Serach, who is a servant that holds the stirrup of the Caia of the janizaries in charge, attends him when he goes out on horseback, and serves him as a messenger on all occasions, and has ever after the title of Chous. After he has passed through this office, he is advanced to the same office under the Aga of the janizaries. He may afterwards be chosen into the number of Chouses, or messengers of the Divan of the janizaries, and is call'd Cuchuk, or little Chous. There is no fix'd time for continuing in these offices; but as a new Chous is made, the others advance a step higher. The next degree is Alloy Chous, that is, the Chous of the ceremonies, who has the care and direction of all processions. From this office he is removed to be Petelma, which is somewhat in nature of a procurator to the whole body, having the care of their effects; and when any one dies under the protection of this body, he seals up their houses, to secure the tenth part, which is due to them out of the effects. After this office he comes to be Bas-Chous, or head Chous, and enters into the Divan, or council of the janizaries, and so remains in the Divan, with the body of the Chouses. He must then either go to the war, or with the caravan to Mecca, or with the treasure to Constantinople, and then he is made Waught Caiafi, or Caia for the time being, that is for a year, who is the judge in all affairs that relate to the body; but as there are frequently four or five Chouses made in a year, so a Chous waits a long time before he is advanced to this dignity, as they take it according to their seniority. When he has passed through this office, he is in the body of Caias, and takes his place as the youngest, below the rest. The office of Caia is properly a deputy or steward, one that acts for a person or body. The Chouses are like pursuivants at arms, and being always sent by the body, approach nearer the nature of ambassadors or envoys; their persons are held very sacred, and they are people of great authority; and yet those in office are always clothed in black, riding on asses, and have a particular broad turbant, except the Bas-Chous, who mounts a horse.

Janitzar Aga. The Janitzar Aga, or general of the janizaries, is chosen by the Divan of janizaries, out of what body they please of the Spahis or horse, but most commonly out of the Muteferrika: He has no place in the Divan, and the Bas Caia holds his stirrup when he mounts. He executes all orders of the Divan that belong to his office; as in dangerous times, he patrols once a day about the city, and publishes any orders they think fit should be known; and when he is sent out to guard the city, in time of tumults, or when any revolution is apprehended, he is at such times invested with the whole power or authority of the body of janizaries, can cut off whom he pleases, without giving any account, or being answerable to any one, except that he must demand of their respective military bodies, such of the soldiery as have render'd themselves obnoxious. He is always, in these cases, attended by a Chous from each body of the foot; but as soon as he returns to his residence in the castle, his power ceases. He ought to be put in, as at Constantinople, by the Grand Signor; and it seems to be an usurpation for their own body to nominate him. He is indeed appointed and invested with that office by the Pasha; but he is obliged to take such a person as their own body thinks proper. The Beys have, it is true, sometimes interfered, and managed so as to get one of their creatures into this office. In Constantinople they have Serbajees over every chamber; but
here

here a Serbajee is only an honorary thing, like a brevet colonel. When any detachment is sent to war, or on any other affair, they are under the command of a Sardar, taken from the Caias, whose office is at an end on his return. He is as a colonel of a detach'd body; the name being derived from the Persian word Sar, which signifies a head or chief. He has his deputy, call'd Jëmac, and two Sabederiks, or secretaries. This body, thus detach'd, is call'd a Bouluke; but the whole body of janizaries in general, and their Divan, is call'd The Ogiak of the janizaries. Both these and the Azabs have their Divan at the castle, at their respective gates, call'd The gates of the janizaries, and of the Azabs.

Azab signifies an unmarried person, and was a new recruit of young ^{Azabs.} single men added to the janizaries, and became a distinct body. They have been great rivals with the janizaries in Egypt, and sometimes the Azabs have got the better, as in the tumult in the year one thousand seven hundred and fifteen; but now the janizaries have the upper hand, notwithstanding some of the Caias of the Azabs are men of great interest. Their institution and officers are the same as those described of the janizaries; only from Odabashees they are made Serbajees, and from that office Caias, and come into the Divan; whereas if they go through those other offices of Seraches and Choufes, they never are advanced to be Caias, nor have they the office of Boabodabashee, which regards the government of the city, with which they have nothing to do. On the contrary, among the janizaries, when any one is made a Serbajee, 'tis laying him aside, and he is no further advanced.

These two bodies are the great protectors of the people, and by their Waught Caia, all things regarding those under their protection, are judged, and almost all the people are incorporated into one or other of them. And if they apprehend that they are wrong'd by one body, they fly to the protection of the other, and become a member of it; which often occasions great broils. Thus they make themselves independent of the Pasha, and every body; have their Bas-Chous always in the Divan of the Pasha; and, if occasion requires, their Bas-Caia, to oppose any thing as they think proper. And when any orders are sent to little Divans from the Grand Signor, by means of the Pasha, if they are displeasing to them, they return them unexecuted. And these two bodies have usurp'd a power of deposing the Pasha, by sending a Bas-Chous from each body, who, turning up the corner of his carpet, pronounces these words, In Pasha; that is, Descend, Pasha: And if he asks the reason, they tell him. And then he descends, an honourable prisoner to a house prepared for him, and the Beys name a Caimacam out of their own body to govern, until the Grand Signor sends another Pasha. And when the Pasha is out of place, they always oblige him to pay the expences they were at on account of his public entry. There is this difference between the tumults here and those at Constantinople, that the latter are commonly begun by some resolute fellows among the janizaries, whereas here the mob is generally raised by some great man, who envies one that is a rival to him; for as long as the Caiariotes are poor and weaken'd by former divisions, they are quiet, but when they grow rich and great, they envy one another, and so fall into divisions; which is only avoided by a prudent person's having the sway, who either makes all the other great men his friends, and adjusts all differences be-

tween them, or rather has sufficient power to make every body fear him.

The janizaries in Constantinople have no Divan, but the Janitzer Aga enters the great Divan, and receives his orders from the Grand Vizier; and moreover they have not the body of Azabs in Constantinople. The janizaries also here have different offices, by which they rise to the highest degree; and every janizary has a great power, which is usurped; and if they find any roguery among the common people, they give them the bastinado, without any further ceremony, and there is no remedy for those who have no money; and when they are going to war, they are lords of the property of every one; infomuch that a stop is put to all trade, the shops are shut, and there is no security but in keeping out of the way; for of all the soldiers in the Grand Signor's dominions, those of Cairo are most insolent and injurious. Egypt is obliged to furnish the Grand Signor with three thousand soldiers every three years, if he demands them; twelve hundred janizaries, nine hundred Azabs, and nine hundred Spahi; or if the Grand Signor sends them back, he can demand a fresh supply every year.

CHAP. III.

Of the Administration of justice, Public revenues, Trade and Manufactures of EGYPT.

Cadiliskier.

JUSTICE is administered in Egypt almost in the same manner as in other parts of Turkey. A Cadiliskier, like a lord high chancellor, is sent yearly from Constantinople to Grand Cairo, to whom they may appeal from the Cadis; and many causes of importance in Cairo go immediately before him. He has his deputy, call'd Nakib, and his house is the place of justice. There are in Cairo also eight Cadis in different parts, and in every ward there is an officer call'd Kabani, who is something like a publick notary; for by him all obligations that are valid are drawn. He is likewise a public weigh-master, by whom every thing ought to be weigh'd.

The city is divided into as many parts almost as streets, which divisions have gates to them, kept by porters, who shut them up at night; and to every street where Christians or Jews live, there is a guard of janizaries, who were first appointed to prevent the selling of spirituous liquors. A Cadi is sent yearly from Constantinople to Alexandria, Rosetto, Damietta, and Gize; but the Cadiliskier sends them from Cairo to most other towns; for the law is much studied here; which is written in the purest language, such as is spoken at Damascus, for that is esteemed the best. They have a saying, "That the law cuts the sword, but the sword cannot cut the law;" for the Grand Signor himself cannot take off a person of the law. But if any great man in that profession has render'd himself obnoxious, he orders him a horse's tail, by which he is made a Pasha, or general, and then he can send him a bow string; but executions of that kind are never order'd in Egypt, lest the people should take part with the offender, who is commanded to some other place to wait his punishment.

nishment. As the Mahometan faith is divided into speculative and practical, they study the latter, as it relates to their morals and their laws; and go through much the same course of study to be officers of their religion, and of their law; only the most able men apply to the latter, and more particularly direct their studies to the knowledge of the law. But it is to be observ'd, that in Egypt many causes are carried before leading men, who absolutely decide, even against the sentence of the magistrate; and there is no appeal to be had from them; and when they do apply to the Cadi, an interest is often made by leading men, that is not to be resisted. However, one thing is much to be admir'd, as to the manner of administering justice, that all causes are immediately decided as soon as they are brought before them.

The religious persons who have the care of the mosques here, are call'd Sheiks of Mosques. Sheiks, in Turkish they are called Imam, which is also an Arab word, signifying, as well as Sheik, a head or chief: They have more or fewer to one mosque, according to it's size and revenues; one is head over the rest, who answers to a parish priest; under him there are Hogis, (readers) and those who cry out To prayers; but in small mosques the Sheik does all himself. In such it is their business to open the mosque, to cry To prayers, and to begin their short devotions at the head of the congregation, who stand rank and file in great order, and make all their motions together; they also generally make an harangue to the people every friday. I have been told some Sheiks have been advanced to be Cadis, and Cadis are sometimes, when unfit for business, made Sheiks of mosques, if they desire it, that is, if they have not saved fortunes; for here the Cadis, that are put in by the Cadiliskier, remain in their office many years.

The relations of Mahomet, called in Arabic, Sherif or noble, by the Relations of Mahomet. Turks, Emir or prince, have the privilege of being exempt from appearing before any judge but their own head, who is himself a relation of Mahomet, and is call'd Neckib-el-Esheraf; and they are so much esteem'd, that though any one of the military bodies will punish them, if guilty of any misdemeanor, yet they first take off their green turban, out of respect to their character, and then subject them to punishment as well as any others; and this is done even when they are punished by their own magistrate.

The revenues of the Grand Signor, in Egypt, consist of three branches, Revenues of the Grand Signor. which arise from the lands, the customs, and the poll-tax on Christians and Jews. The immense riches of the Grand Signor may be easily collected, if one considers that he is absolute lord of all the lands in his dominions; and notwithstanding the bad government, all the riches center in the Grand Signor; for the little officers oppress the people; the great officers squeeze them; and out of Egypt, the Pasha all the people under him; the Pasha himself becomes a prey to the great people of the Porte; and the Grand Signor at last seizes the riches of the great officers about him.

All the villages in Egypt pay a certain yearly rent to the Grand Signor, The Rents of Lands. which is fix'd; and this is the Hafna or treasure, that is sent every year to Constantinople. How easy the rent is, may be concluded from the sum which is raised, which amounts only to six thousand purses, each of twenty-five thousand Medines, which is about eighty pounds sterling; out of

of this, corn, flower, oil, and the like are sent yearly to Mecca, and twelve thousand foldiers are paid, which reduces the treasure to twelve hundred purses; out of which they also deduct from fifty to two hundred purses, according to the pretences they can make, which are mostly with regard to the conveyance of the water of the Nile to their lands; as in opening and cleaning some great common canals, and repairing some walls that serve for keeping up, or turning the waters; and five hundred dollars a month is paid to the Beys. They also deduct for the repairs of all castles; and great stores of sugar and shirbets for the use of the Seraglio, and cordage for the arsenal, are sent yearly out of this sum; so that though a Bey and several hundred men go every year to guard this treasure to Constantinople, it does not commonly amount to more than two hundred purses in specie. This treasure was usually sent by sea, but being once taken by the Florentines, they have since gone by land, taking the other treasures in the way at Damascus and other places; it goes under the conduct of a Bey, and a detachment from each of the military bodies. They return by sea, with the fleet of Alexandria, and have usurp'd a privilege of bringing what merchandice they please custom free.

The landed
interest.

It seems as if Egypt was formerly divided into Timars, or knights fees, that is, lands granted for life, on condition of furnishing so many men for the war, who were obliged to rank themselves under the Sangiaks or banners of their province, from whence came the title of Sangiak, for a governour of a province; but I cannot now find any thing of this, and it may be that the extraordinary advance the country gives to the three thousand foldiers sent once in three years, if the Grand Signor commands them, is in lieu of it. These lands are sold during life, at a fix'd rent, and the money arising from the sales is commonly given to the Pasha, who pays to the Porte about eight hundred purses a year for it; but much roguery is practised in this, for a great man buys them in the name of a slave, and he has two or more slaves of that name, and often pretends when one dies, that the village was bought in the name of the other. There are lands that belong to Mecca, the revenue of which is received by the Kisler-Aga or black eunuch, who sends a deputy here to manage the revenues of those estates, which are mostly paid in corn, sent to supply the country of Mecca. And as to the Grand Signor's rents or tribute, if the Nile does not rise to sixteen pikes, when the canal at Cairo is cut, they are not sent; because the consequence of it would be a want of every thing throughout the land of Egypt, and occasion a famine.

Customs.

The second branch of the Grand Signor's revenues, are the customs of Egypt. The Ogiak of the janizaries farm all the customs of the Pasha, who takes them of the Grand Signor; and when I was in Egypt, the Grand Signor sending a person to take it out of their hands, they managed so, that it had no effect. The customs are taken by the janizaries at a fix'd price, but they are often obliged to make an extraordinary present to the Pasha. They let them commonly to Jews, but Damiata has been generally in the hands of Christians.

The customs of Damiata are let for four hundred purses, and may yield five or six hundred; the customs of Alexandria, for two hundred and eighty purses, and produce about four hundred to the farmer. The customs of Bulac the port of Cairo, and of things landed from upper
Egypt

Egypt at old Cairo, are likewise farm'd; the customs of Suez may be worth eight hundred purses, being about twenty-seven shillings on every bale of coffee; these the Pasha keeps in his own hands, as likewise the merchandises brought from Mecca, which is about half a guinea on every camel. Those of upper Egypt are given to the Bey there; these customs arise from a duty of ten per cent on all goods imported, and seven more when they come to Cairo, but the English and French pay only three per cent, instead of seventeen, which is settled by treaties with the Porte. The Swedes also have lately obtain'd an order for the same purpose. The Venetians and Dutch, by reason of some debts contracted here, did not send consuls, and had lost their privilege, but the Venetians have lately regain'd theirs. All persons pay three per cent for goods exported.

The other branch of the Grand Signor's revenue in Egypt is the poll-tax on the Christians and Jews, call'd the Harach; this, till within a few years, was in the hands of the janizaries, who gave eighty purses a year for it; but an Harach-Aga being sent from Constantinople, by applying a great sum of money to the leading men, he got possession of the Harach or poll-tax; and it is said, he makes of it, for the Grand Signor, eight hundred purses. Before this, the Christians paid but a trifle, by capitulation with Sultan Selim, the sum being only two dollars and three quarters a head; and this capitulation the Copts say they have in their own hands. The great men consented to this, not thinking that it would any way interfere with their interests, nor considering that it would drain the kingdom of so much more money every year; for now they pay according to their substance, either two dollars and three quarters, or five and a half, or eleven, each dollar being about half a crown, for which a certain number of papers are sent yearly from Constantinople, as to other parts; which must be either return'd, or the money answering to the sums contain'd in them; which papers are given to those who pay the tribute, and are their acquittances. The persons that pay are only men, after they arrive at the age of sixteen.

As to the trade of Egypt, that which is within itself consists in supplying the lower parts from above, with corn, all sorts of pulse and dates; and the upper parts from Delta, with rice and salt, and from Cairo, all kinds of things imported into Egypt; as upper Egypt has no commerce by the sea, or any other parts that can supply them with such things. Before the way was found to the East Indies, by the cape of Good Hope, Egypt had a great trade, by landing all Indian and Persian goods at Coslir on the Red sea, bringing them to Kept four days by land, and then carrying them to Alexandria, whence they were distributed all over Europe by the Venetians, which was the great riches of that state, which has ever since declined. Indian linens, muslins, calicoes and china ware are dearer here than they are in England, being brought a great part of the way by land. The exportation of coffee and rice out of Egypt into any parts out of Turkey, is prohibited, but presents make all those things easy; many sorts of Indian druggs are exported to Europe, and some of the growth of this country, which are senna, cassia, a little coloquintida, and a red dye, call'd saffranoun. They send flax to Leghorn, and all over Turkey, and cottons to Marseilles. The import is English, French, and Venetian cloth; silks from Leghorn and Venice, some druggs and dyes, tin from

Manu-
factures.

England, lead and marble blocks from Leghorn, many sorts of small wares from France, Venice, and Constantinople, and from the latter furs, and all sorts of copper vessels and plates, which are much used, being tinned over. And from Salonica, they bring all their iron in Turkish ships, that it may not be carried out of Turkey, which is strictly prohibited; and they bring carpets from Asia Minor, and many things of the woollen manufacture from Barbary, and raw silks from Syria. They also import coral and amber, to be sent to Mecca for toys and ornaments. The manufactures of Egypt are mostly spent among themselves, except linens, of which there are great quantities sent to France, Italy, Algiers, and all over Turkey. Their manufactures consist chiefly of three branches, the linen, woollen, and silk. The woollen is of un-napped carpets, used mostly for the seats of Divans, or sofas; all made with broad stripes, of different colours, and little other variety. These are made at Benefuief, towards upper Egypt, as before observed. The raw silk is brought to Damietta from Syria: They make of it large handkerchiefs for womens veils, and a very rich sort of handkerchief work'd with gold, and in flowers of several colours, used likewise on many occasions by the ladies, to throw over presents they send to one another; and sometimes they make cushions and coverings of this sort for the sofas, which are very costly. In Cairo they manufacture great variety of sattinets and taffetas, many in imitation of those of India, but none of them very good.

The Delta and other parts of Egypt produce a great quantity of flax; they do not spin it with a wheel, but letting the spindle hang down, they draw out the thread from the distaff, as may be seen in the fifty-ninth plate. Egypt is not now remarkable for its fine linen; which seems to be owing to the little use they have for it, because the people of condition wear a sort of muslin, which is much properer for so hot a climate. What linen they make for wear is exceedingly cheap, and becomes white; it is manufactured chiefly at Rosetta, where they also make many striped linens, used mostly about beds, as a defence against gnats at night. They also make of this sort at Cairo and Faium; and at the latter great quantities of sackcloth brought to Cairo. At Imbabe, opposite to Cairo, and the villages about it, they make a coarse strong linen used for sheets. They have also a great manufacture of linens at Sciout, in upper Egypt; but the very best linen that is made is about Mahalla in Delta, and Damietta, especially the latter: It is used for napkins and towels, and long narrow clothes thrown round the dish at eating, to be used by the guests. It is a plain well-woven linen, tho' not fine; but being work'd with a striped silk border, sells dear.

The Turks have chiefly a genius for merchandice, so that most arts that require ingenuity, are here generally in the hands of Christians; particularly the silver-smiths and jewellers, in all parts, which is a great trade here, by reason of the ornaments of the women, and of the trappings of their horses; but they can use no plate in their houses, nor can the Mahometan men wear a gold ring, according to their law, unless they give a tenth of what they are worth to the poor, of which there are hardly any instances. But it has been said that some have thought to evade this law by holding out in their hands a sum of money, for the tenth of what they are worth, to the poor, and asking them what they would take for it; and so compound

compound with them. The women are very costly in their golden bracelets, and other ornaments of gold and jewels; because throughout Turkey, as I have been inform'd, if there are children, a woman by the law, after her husband's death, (unless particular donations are made) has nothing but her apparel, which is often sold with her jewels and ornaments of gold, to maintain the poor widow. They have here very curious lattises for their windows; which when made with the utmost art, are very costly. And before their mosque windows, they have of this sort made of iron and brass, in the most perfect manner, being all of round bars let into one another, so as to be divided into many small squares, and they are embellish'd with very proper ornaments; but these seem to be remains of the works under the Mamaluke government, when they were very magnificent in their architecture. The Egyptian pebbles are wrought here, and polish'd in great perfection, for handles of knives and snuff-boxes; and they cannot do it so cheap in any other parts. It is done in the same manner as they work precious stones, with a wheel, and the business is in the hands of one Jew. They make also red leather at Cairo; but the best is prepared at Alexandria, which does not come up to the perfection of the Morocco leather, which is of a brighter red. For all arts, they are reckon'd much inferior here to what they are in Constantinople, which makes every thing esteem'd that comes from that place. Egypt is famous for Sal Armoniac, which they export, and for hatching chickens in ovens, of which I shall give an account in the last book.

The money that passes in Egypt is Burbers, Medines, Sequins, and several Money: sorts of foreign coins, mostly Spanish. The Burber is a thick piece of copper about as broad as a six-pence; twelve of them make a Medine, which is of iron silver'd over, about as big as a silver three-pence. Three aspers make also a medine, a coin of the same kind, but they are not made here. They coin two sorts of Sequins, one of one hundred and forty-six Medines, call'd a Fundulee, and a new coin of a hundred and ten Medines, call'd a Zumaboob. They have also Barbary Sequins of different value. The base money of Constantinople does not pass here. A purse is twenty-five thousand Medines; but in other parts of Turkey, it is only twenty thousand: And where they speak of great sums, they always compute by purses.

The smallest weight is a grain, four of which make a carat, used for Weights: weighing diamonds. They have also a weight for pearls, call'd a Metacal, which consists of a carat and a half, or two carats. Sixteen carats make a dram, twelve drams an ounce, twelve ounces a Rotolo, three Rotolos an Oke, and from one hundred to a hundred and fifty Rotolos, a Cantar, or Quintal, according to the goods they weigh. The Rotolo of Alexandria is three hundred and ten drams; the English pound weight is about two drams more than the common Rotolo. Two hundred and ten Okes make an Adeb of rice of Damiat, one hundred and fifty at Rosetto, which is the measure for corn, except that it is double in upper Egypt. In other parts of Turkey, six Okes make a Batman, and forty Batmans a load, (as I suppose it must be,) for a camel, which is about seven hundred and twenty pounds; tho' in Egypt there are camels that will carry a thousand weight.

They have two measures call'd Pikes, the larger is call'd The Pike of Measures: Constantinople, and is about twenty-seven English inches. They measure all

all foreign goods with it, except such as are made of flax and cotton, for which they use the small Pike, call'd Pike Belledy, or, The Pike of the country, because they measure with it all the manufactures of the country. This pike, as I was inform'd, consists of about twenty-four inches, English measure.

Caravans.

One great caravan that arrives at Cairo, is of those blacks who come from the country near the isle of Pheasants, and pass through Fez, Morocco, and Tripoly, and are about eight months on the journey. What they bring is chiefly gold dust. Caravans also come from Tunis and Algiers. Another caravan is of Berberins from Sennar, who bring the goods of Ethiopia, and of several parts of Africa, as black slaves, gold dust, elephants teeth, gums, ostrich feathers, musk, ambergris, and ebony.

CHAP. IV.

Of the state of Religion in EGYPT, its Inhabitants, their Policy.

AS to the state of religion in Egypt, the Coptic is that of the native Christians of the country. There are many Greeks in Cairo and Damietta, but very few in Alexandria and Rosetta; and in the other parts of Egypt, only some merchants in the principal towns. There are very few Armenians in Cairo; but they have a church there given them by the Coptis, in lieu of a chapel they yielded to them in the church of The holy sepulchre at Jerusalem. The Christian religion would be at a very low ebb, if the people did not find it convenient to have Coptic stewards of their estates, who are well acquainted with all affairs, are very dextrous at keeping accounts, which they do in a sort of Coptic characters understood by no body else; and one reason why they make use of them may be, that these people are more under their command, and they may have them more in their power, in case of any breach of trust. These stewards, in every village, are a sort of lords, and are protectors of the Christians in it.

Coptis.

The Coptis, of all the Easterns, seem to be the most irreverent and careless in their devotions. The night before Sundays and festivals, they spend in their churches, and the holy day in sauntering about, and sitting under their walls in winter, and under shady trees in summer. They seem to think that their whole religion consists in repeating their long services, tho' without the least devotion, and in strictly observing their numerous fasts. If we except the convents of the deserts of St. Macarius and St. Antony, and one at Esne, the convents are inhabited only by one or two married priests; but the patriarch must be a man that never has been married, and is taken out of one of those convents. They are all exceedingly ignorant, both priests and people: The former perform the service in the Coptic language, by rote, of which they generally understand very little; but they have books of their liturgy, with the Arabic interpretation. It would make a volume to give an account of all the particular rites of the Alexandrian church.

Strabo

Strabo * mentions two extraordinary customs among the Egyptians, which the Coptis observe when their children are about ten years of age; but neither of them is a religious rite, and they give some reasons for this practice. The Mahometans likewise in upper Egypt, whom we may suppose to be original natives of the country, and consequently their ancestors Christians, observe both these customs; and by this seem to be distinguish'd from those that are not true Egyptians. The Coptis bear an implacable hatred towards the Greeks, ever since the famous affair of pressing them to receive the council of Chalcedon; and when the Greeks got the upper hand, it is said they treated them with great rigour. They have also generally as little regard for the Europeans, which proceeds, in a great measure, from an endeavour in those of the church of Rome to make converts of them. And they rarely distinguish between those of different religions, but include all under the name of Franks. The Jews have one particular custom here: As they were afraid in the times of Paganism, to drink wine offer'd to idols, it was usual to have all the wine they drank made by their own people, and seal'd up to be sent to them; and this custom they still observe in all the eastern parts. They have thirty-six synagogues in Cairo, and one in old Cairo, in which they say the prophet Jeremiah was, as observed before. There is a particular sect among them who live by themselves, and have a separate synagogue; and as the other Jews are remarkable for their eyes, so they observe these are for their large noses. They are the ancient Esenes, and have now the name of Charaims, from Mekra, the name by which they call the five books of Moses; which they strictly observe, according to the letter, not receiving any written traditions. It is said that the others would join with them, but not having observed the exact rules of the law, with regard to divorces, they think that they live in adultery.

Circumcision.

Coptis.

Jews.

The Mahometan inhabitants of Egypt are either original natives, in the villages call'd Filaws, or they are of the Arab race. The latter are of two sorts. Those from the east, mostly on the eastern side of the river, and those of the west, call'd Mugrabi, or western people, who have come from the parts of Barbary, have different manners and customs from the others, and are rather worse. Many of the Arabs are settled in villages, and are honest people, especially in upper Egypt. Those who live under tents are call'd Bedoui, subsisting mostly by the cattle they graze, which are chiefly camels and goats, that feed on small shrubs. These, for the most part, live on either side of the Delta, and are also much about Mecca.

Inhabitants of Egypt. Arabs.

The natives of Egypt are now a slothful people, and delight in sitting still, hearing tales, and indeed seem always to have been more fit for the quiet life, than for any active scenes: And this idle manner of living is probably one great reason of the fruitfulness of their invention, with regard to their antient Heathen religion, and of their making so many extravagant fables; out of which the Greeks might take some of the most beautiful, as a foundation for their religion and poetry, and so they pass'd to the Romans. This indolence may be owing to the great heat of the country, that enervates them, and inclines them to the unactive life. They are also malicious and envious to a great degree, which keeps them from

Character of the Egyptians.

* Τὸ το δὲ τῶν ζῴων μάλιστα παρ' αὐτοῖς, τὸ τέμνειν, καὶ τὰ θήλια ἐκείναι. Strabo l. xvii. p. 824. πάντα τρέφειν τὰ γινώμενα παιδία. Καὶ τὸ πλεον-

uniting and setting up for themselves; and though they are very ignorant, yet they have a natural cunning and artifice as well as falshood, and this makes them always suspicious of travellers, that they want to find treasures, and as they see they do not actually find them, they imagine they can by magic art draw away the money, which they think may lie hid in the earth, being so ignorant that they cannot otherwise conceive why they should come so far to see ruins: Which notion of theirs often occasions a traveller much trouble, and sometimes prevents his seeing every thing as he would; they have, however, learnt from the Arabs hospitality, and something of that strict virtue of fidelity, in standing by those that are under their protection. The people of the country are mostly employ'd in tilling the ground, which is not attended with much labour; but the bringing water to it is often very troublesome. The Arabs love plunder, and the roving sort of life this disposition leads them to. The business of attending cattle seems most suited to their genius; they have good horses, and manage them and their pikes with much address; those on foot use poles, with which they fence off the spear, with great art.

Turks.

Another sort of people are those they call Turks, in distinction from the natives of the country and the Arabs; being those who are sent by the Grand Signor, and the slaves, and the governing part that are taken from among them, and their descendants, and all in general of foreign extraction; these are most covetous of money and desirous of power, and withal most subtle and ingenious in carrying on any affair to obtain their ends, most surprizing things having been managed and brought about by them in Cairo, with the utmost policy and secrecy; and these distinguish themselves from the others by what is strictly the Turkish dress.

Dervishes.

Among the Mahometans, the Dervishes are a very particular sort of people, they may be reckon'd of two or three kinds; those that are in convents are in a manner a religious order, and live retired, though I suppose there are of these who travel with some credit, and return to their convents. Some take on them this character, and live with their families and follow their trades; such are the dancing Dervishes at Damascus, who come once or twice a week to the little convent that is uninhabited, and perform their extraordinary exercises; these also seem to be good people; but there is a third sort that travel about the country and beg, or rather oblige every body to give; for when they sound their horn, represented at Z. in the fifty-seventh plate, they must be regarded, something must be given them, and it is said they are very bad men; the two former, and I believe these also, wear an octagonal badge of white alabaster with a greenish cast, before on their girdles, represented with the horn at a. and they wear a high stiff cap at O. in the fifty-eighth plate, without any thing round it. The Turcomen wear the same, a little more pointed, but with a white sash about it. In Egypt there are few, except those that live in convents, and of them only one house near Cairo.

Policy.

Having mention'd the refined policy or rather cunning of the governing part of the Egyptians, I shall give some instances of it: It is chiefly employ'd in bringing about their ends of destroying one another, when they are divided into parties; for as there are more factions in Egypt than in other parts of Turkey, so there are more instances of it here. The manner in which they pass their time, without reading or much business, without any curiosity

curiosity but what relates to their affairs, is the great reason of it; for they think much, and their thoughts are always employ'd about their particular interests. The Pashas commonly join with that party under-hand which they judge is most likely to get the better, unless when they set themselves to destroy the strongest party, which they think may endanger the Grand Signor's government in Egypt. I shall mention some particulars, without inserting the several names, which would be of very little import to the reader in this place. Not many years ago, a Pasha being desirous to take off a Bey, and apprehending that he would refuse the coffee brought to him, directed the slave that was to bring the coffee, at the same time as another was to bring the coffee to the Pasha, to make a false step and let fall the coffee of the Bey, who following the directions he had received, the Pasha desired the Bey to take his coffee, which being a particular honour, the Bey could not refuse it; and drank the coffee without suspicion, which had poison purposely put into it.

About seven or eight years ago, a design was form'd by the weaker party to destroy their enemies, who had raised themselves to a most exorbitant degree of power: The scheme had been long laid, and above forty persons in the secret, many of whom were slaves; but an opportunity was wanted, as they could not get the persons all together, against whom it was design'd. At length the day came, when all the great persons were together, and the slaves bringing in the coffee or shirbet all at the same time, according to the usual custom, whilst they were drinking it, each slave drew out his weapon and stabb'd his man; some few of them indeed, mark'd out for destruction, got off wounded, without being kill'd. They took off likewise a head of a party by another stratagem: It was known that this Bey was very desirous to have one of his enemies taken; the plot was therefore laid that they should bring in a man before the Bey, so disguised, that he should not distinguish who he was, crying out, that all his enemies might be as that man, taking care to have the Bey instructed whom they were bringing to him. They had the policy as they pass'd, to draw out the bolt of their particular sort of locks, represented at f. and d. in the fifty-seventh plate, in such manner as that no body might be able to shut the doors and lock them, either after they had done their business, or in case of any miscarriage. The person was brought in with his hands behind him, as if tied, and a napkin put over his head, as malefactors commonly have, and by a person dressed like the patrolling officer who takes up such people: When he was brought into the room, the Bey asked which was the fellow, when the pretended prisoner presented a pistol in each hand, saying here he is, and shot the Bey dead, who was sitting on the sofa in the corner of the room, as the great men usually place themselves.

When I was in Egypt a Pasha was named, who had often conducted the caravan from Damascus to Mecca; and having there contracted a friendship with a Bey of Egypt, who had the care of the caravan from Grand Cairo; it was said, that he had desired the Bey, in case he should ever be appointed Pasha of Egypt, to endeavour to use all the means he could to prevent his coming, it being a Pashalic, though of much honour, yet of great expence and little profit. It is said, when the Grand Signor's order was read in the Divan, appointing this person Pasha, this Bey, his friend, had contrived that they should ask who this Pasha was, if it was such a
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one, a man of no family, a country man, a Filaw, and that they would not have such a person come as their Pasha. Whether this report was false, or whether the stratagem did not succeed, I cannot say, for this Pasha came soon after, and was deposed on this occasion: The Bey he had contracted a friendship with, was of the faction that had been almost destroy'd; and there was reason to think that the Pasha was in the secret of a design to cut off the great men that were uppermost, who were to be assassinated going to the Divan. To the first great man that came, the persons employed offer'd a petition as he went along the street on horseback, and continued holding and kissing his hand whilst he was reading it, pressing not to be refused, who taking more than ordinary notice of their earnestness, going to withdraw his hand, they dragged him off his horse and murder'd him. The party that was to have been destroy'd drew up some writing relating to this affair, and carried it to the Pasha to sign it; they look'd upon his refusal as a proof that he was at the bottom of it; it is said also that his Caia betray'd him, and therefore they immediately deposed him.

I shall mention only one instance more of their policy, of a private nature. A Mahometan of Cairo, desired to borrow a considerable sum of money of a merchant, who refusing to lend it, he prevail'd with his friend, a Chous (a sort of messengers, as already observed, who are sent about affairs, and whose character is esteemed very sacred) to go to the house of the merchant, who coming to the Chous to kiss his hand, the Chous took occasion to shake off his own large cap as he was coming in, and immediately pretended that the merchant had beat it off; upon which he thought proper, not only to advance the money, but to give a much greater sum to compromise the affair.

CHAP. V.

Of the Education, Customs, Dress, and modern Architecture of EGYPT; and of the Caravan to MECCA.

The Egyptians, their Education.

Notion of Predestination.

THE education in Egypt is seldom more than to read and write, which the Copts generally learn, and their manner of keeping accounts; but the Arabs and native Mahometans very rarely can read, except those that have been bred up to the law, or some employ. The best education is among the slaves, who understand Arabic and Turkish, and often write both, and go through their exercises constantly; to ride, shoot, and throw the dart well, being esteemed great accomplishments. The belief of predestination is very strongly rooted in them, especially in those who are properly Turks, which often inspires them with very great courage, and quiets them in an extraordinary manner, when they are thrown from the height of power into the most miserable condition, in which circumstances they say, it is the will of God, and bless God; and indeed they behave rather better in adversity than prosperity; though when they are in high stations, they carry themselves with much becoming gravity; and when they do a favour, it is with a very gracious countenance; but the

the love of money is so rooted in them, that nothing is to be done without bribery; and it is an affront to come into the presence of a great man, where a favour is to be asked, without a present, or having it signified to him that something is design'd. The same notion of predestination makes them use no precautions against the plague; but they even go and help to bury the bodies of those that die of it, which is reckon'd a very great charity, tho' it is said there is no infection in a dead body.

They think the greatest villainies are expiated, when once they wash their hands and feet. This is their preparation to go to prayers, which all the polite people constantly do; for the outward appearance of religion is in fashion among them, and it is look'd on as genteel to say their prayers in any place at the usual hours. Their prayers are very short, and repeated five times a day; but they may perform all these devotions at one time. They always pray on a carpet or cloth, to avoid touching any thing that is unclean. They pray in the most publick places wherever they are; and when they are in a visit, will call for water to wash their hands and feet, and so perform their devotions. The Arabs that live in tents are seldom seen to pray.

Resignation to the will of God, and perhaps no great affection for their relations, is the cause that they lament very little for them, and soon forget the loss of them, unless it be of their children; for they are very fond to have children, and are affectionate towards them. Those who are properly Turks here commonly marry slaves of Circassia, Georgia, and other countries, who exceed the natives of the country in beauty. Their words pass for nothing, either in relations, promises, or professions of friendship. The use of Laudanum, so much in vogue formerly, is succeeded by drinking chiefly strong waters, which they take plentifully at their meals; tho' a great many will not drink, but they use heating things to cheer them. The persons who drink are chiefly the soldiery and great men; but it would be reckon'd scandalous in people of business. The Arabs indeed do not drink, or very rarely; and the common people pound the leaves of green hemp, make a ball of it, and swallow it down, to make them chearful. And a composition is made of the buds of hemp, before they flower, which has the same intoxicating quality as Laudanum, and is call'd Aphium, or Opium, which signifies any thing that stupifies or intoxicates. A vice the Turks are remarkable for, is not practis'd among the Arabs, or true Egyptians.

They have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms; but particularly are strongly possessed with an opinion of the evil eye. And when a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye; and particularly when they think any ill success attends them on account of an evil eye, they throw salt into the fire.

The meanest Mahometan thinks himself above any Christian; and where there is no dependency, they put themselves on a rank with them, and seldom preserve any tolerable good manners, especially the Turks. The Arabs and people of the country are civil enough, and shew it in their way, by coming and sitting about you; tho' they are troublesome, by being too observing, curious, and inquisitive. The Turks also will be very civil, either to get presents, or to find out your designs and inclinations, in which they are very artful; but where there is any dependency among one another,

they observe a great decorum, all rising up when a superior comes in. And in a regular meeting in the military Divans, as I have been told, the inferior takes up the Papouches of the superior, and sets them by him, and after receives the same regards from his inferior: And, as I have been inform'd, a superior of great dignity holds the stirrup to a superior that is still greater, when he mounts; as a two-tail'd Vizier holds the stirrup to one that has three tails. The way of saluting as you approach, or pass, is by stretching out the right hand, and bringing it to the breast, and a little inclining the head. The extraordinary salute is kissing the hand, and then putting it to the head. And when a visit is paid to a superior, his hand is kissed; and if he is very much superior, they kiss the hem of the garment. The Arab salutation is by joining hands, and often bowing the head to the side of the head of the person saluted, asking him how he does, if he is well, and bidding him peace several times. But a Mahometan will not say peace to a Christian, which is the usual salute one towards another. When they take any thing either from the hands of a superior, or that is sent from a superior, they kiss it, and, as the highest respect, put it to their foreheads; and if you demand any thing that relates to a service or protection of you, when they promise it, they put their hands up to their turbants, as much as to say, Be it on their heads; which they also sometimes say; for nothing can be imagined finer than the Arab manner of expressing civility or friendship; and if the news only is told of any one's death, they always say, May your head be safe. And on some particular occasions, to a great man in times of confusion, when any of his enemies are taken or dead, they compliment him by wishing that all his enemies may be as he is. Among the Coptis, in public company, a son does not sit before his father, or any superior relation, without being order'd to sit more than once: And there is great reason why superiors should keep inferiors thus at a distance, and exact so much respect of them, especially with regard to civil governors; as the people are of such slavish minds, that they must be kept under; and if any liberty is given, they immediately assume too much.

Turkish
manner of
eating.

When the Turks eat, a little round or octagon stool, represented at A. in the fifty-seventh plate, is set on the sofa, on a colour'd cloth laid on the ground: Round it they throw a long cloth, to be put in the laps of the guests; and with those of condition, a napkin is given to every one when he washes, as they always do before they eat. This they likewise lay before them, and wipe with it when they wash after dinner. On the stool they put a copper dish tinned over, from three to six feet diameter, which is as a table; all their dishes and vessels being copper tinned over, inside and out. Round this dish they put bread, small dishes of pickles, salads, and the like; and then they bring two or three large dishes, in two or three courses, as represented at B. None but the common people eat beef, and the flesh of the Buffalo, as they have a notion that 'tis not easy of digestion. It is said in the hot Hamseen season in the month of April and May, they eat, for the most part, nothing but dishes made of pulse and herbs, and also fish, as being easier of digestion; the great heats taking away their appetite for all sorts of meat. The Coptis, as well as the Turks, abstain from swines flesh. The most vulgar people make a sort of beer of barley, without being malted; and they put something in it to make it intoxicate,
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and call it Bouzy: They make it ferment; 'tis thick and sour, and will not keep longer than three or four days. It appears from Herodotus, that the Egyptians used some sort of beer in his time, which he calls wine made of barley *. If they do not drink wine, they seldom drink whilst they are eating. They either sit cross-legged, or kneel, and make use only of the right hand, not using knives or forks, but tear the meat with the hand; and the master of the house often takes pieces in his hand, and throws them to the guests, that he would pay an extraordinary compliment to. Immediately after eating, coffee is brought. This is the Turkish manner; their dishes consisting of Pilaw, soups, Dulma, which is any vegetable stuffed with forced meat; as cucumbers, onions, cawl leaves; stew'd dishes, sweet ragoos, pieces of meat cut small and roasted, and several other things. All is taken out and eaten by the inferior servants; not by the slaves, who have a dinner prepared for them of more ordinary dishes, in another room. With the Arabs and people of the country, either a round skin is laid on the ground for a small company, or large coarse woollen cloths for a great number, spread all over the room, and about ten dishes repeated six or seven times over, laid round at a great feast, and whole sheep and lambs boil'd and roasted in the middle. When one company has done, another sits round, even to the meanest, till all is consumed. And an Arab Prince will often dine in the street, before his door, and call to all that pass, even beggars, in the usual expression, Bismillah, that is, In the name of God; who come and sit down, and when they have done, give their Hamdellillah, that is, God be praised. For the Arabs are great levellers, put every body on a footing with them; and it is by such generosity and hospitality that they maintain their interest; but the middling people among them, and the Coptis, live but poorly. I have often sat down with them, only to bread, raw onions, and a seed pounded and put in oil, which they call Serich, produced by an herb call'd Simsim, into which they dip their bread, that is made as often as they eat, in very thin cakes, baked on an iron plate heated. They have a very good dish for one who has a good appetite, which is these cakes broken all to pieces, and mix'd with a sort of syrup made of the sugar cane when it is green. This cane is a great desert with them, by sucking the sweet juice out of it. They also eat a four milk turn'd with seeds. They have a dish among the Moors call'd Cuscafow, which is made with flower temper'd with water, and rolled in the hands into small pieces, and being put in a cullender, over a boiling pot stopped close round, it is dressed with the steam, and then they put butter to it. They also sometimes dress dates with butter. Their great meal is generally at night, taking a light collation in the morning of fried eggs, cheese, and, at great tables, olives and honey. And this is also usual with the Turks, especially if they go out to do business, or for diversion, to stay abroad most part of the day, otherwise they dine rather before noon, and sup early in the evening. They probably chuse to eat early in the morning, before the heat takes away their appetite; and eat again soon in the evening, when it begins to be cool. When they have no company, they commonly go into the Harem, or womens apartments, at the time of eating, to a wife, in her separate apartment, who either prepares

* Οὐτὸ δ' ἐκ χειμῶνος περιουσίᾳ διαχέται. Herodotus ii. c. 77.

the dinner, or inspects and directs it, though they are great persons, having their offices adjoining to their rooms. And a great man who has four wives, has five kitchens, one for each of them, managed by their slaves or servants; and one great one for public entertainments for the master, when he dines out of the Harem, and for the slaves and servants. At a Turkish visit, a pipe is immediately brought, and coffee; and if it is a visit of ceremony, sweet-meats, with the coffee; and afterwards a sherbet; and then, according to the dignity of the person, incense and rose water to perfume, which is a genteel way of dismissing the company. Friends who visit, especially women, stay a night or two, or more, carrying their beds with them, tho' in the same town; and coffee, or a sweet water boil'd on cinnamon, are brought at least once in an hour. And I have been told that it is a mark of great respect among them, often to change their garments during the visit. If any one goes to the house of an Arab, or to his tent, bread is immediately made, and they serve four milk and cucumbers in it when in season, fried eggs, and oil to dip the bread in, a salt cheese like curds, and such like. They do not take it well if you do not stay and eat, and think it such a favour to come to their houses, and put yourself, as it were, under their protection, that where there have been any enmities, if one goes to the other's house and eats with him, all is forgot. And I have seen them sometimes shew resentment by refusing to take coffee, or any thing offer'd; like the janizaries, who when they mutiny, will not eat the Grand Signor's Pilaw; but if pressed to eat, and they comply, it is a sign the resentment is past. They generally rise early, at break of day, and often go at that time to the Mosques, the common people at least; thence they resort to the coffee-houses, and having taken their collations, go pretty late to their shops, and shut them about four in the afternoon. The great people either visit or are visited. In Cairo, on sundays, tuesdays, and thursdays, they go to the Pasha's Divan; and these are the general days of business. Fridays they stay at home, and go to their Mosques at noon; and though, with them, it is their day of devotion, yet they never abstain from their business. The three other days of the week they call Benish days, from the garment of that name, which is not a habit of ceremony. They then go out early in the morning with their slaves, to public places out of town, commonly call'd Meidans, or Places, where they have a sort of open summer-houses, and see their slaves ride, shoot, and throw the dart, and regale themselves with their pipe and coffee. Few of them, except those of the law or church, ever read in books, but have generally company with them; and as they have time to think much, that is one very great cause of their refined policy, in many respects. When they are at home, they stay from twelve to four in the womens apartment, and from the time they go to supper, till the next morning; and when they are there, it must be business of very extraordinary importance, if they are call'd out, especially if they are great men. It is the custom in most parts of Turkey, if not every where, for the men to eat by themselves, even in the womens apartments; the wife having her provisions served, perhaps at the same time, in another room. The month of fasting of the Mahometans, call'd Ramefan, as I have already observed, is very severe; and when it happens in the summer, it is very hard on the labourers, who cannot drink, being only allow'd to wash their mouths. As this month,

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in thirty-three years is in all seasons of the year. The Turkish month being lunar, they begin it the day they can see the moon; whereas the Jews begin it the day the moon makes, which is a day before the Turks. The Coptick month is thirty days, and every year they have five intercalary days, and every fourth year six; their *Æra* begins three hundred and two years after Christ, from the martyrdom of the saints in Egypt, under Diocletian. One of the greatest refreshments among the Turks, as I have observed before, is going to the bagnios; in the first large room, generally covered with a cupola, they undress, and putting on those wooden pattens, which they use also in their houses, and are represented at †. in the fifty-eighth plate, they go into the hot room, where they are wash'd and rubb'd with brushes and hair cloths; they rub the feet with a sort of grater, made of earthen ware, something resembling the body of a bird, which may be seen at F. in the fifty-seventh plate, they then make all the joints snap, even the very neck, and all down the back, which they think makes the joints supple; after this they are shaved, and go into the bath; from this place they return by a room not so hot, where they stay a while; and from thence go into the great room, repose on a bed, smoke their pipe, take their coffee, and dress. The easterns love their ease very much; some of them will sit all day long in their coffee-houses, and considerable persons will go and sit in the shops of the great merchants for two or three hours, and take those refreshments of tobacco and coffee they so much delight in. When they travel, they always walk their horses, set out pretty early, and often repose in the way, for a quarter of an hour, smoke and take coffee, especially when it is hot, when they stop frequently in the shade; those who do not travel in great state, have a leathern bottle of water, represented at Q. in the fifty-seventh plate, hanging to their own saddle, or their servant's, to drink whenever they are thirsty; the great men have a horse or camel loaded with skins of water; but if they go short journeys, they have such large ones as are represented at a. in the fifty-eighth plate, in which they carry water from the river in Cairo, and from the cisterns in Alexandria; or if they go long journeys, they have such as are represented at c. which they use in the journey to Mecca; and very great people have a servant that carries such a vase of water, as is seen at D. in the fifty-seventh plate, in a basket made of a sort of net work, as at E. to be always ready whenever the water is wanted. By night they rarely make use of tents, but lie in the open air, having large lanthorns, made like a pocket paper lanthorn, the bottom and top being of copper, tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together, it serves as a candlestick, as at V. and they have a contrivance to hang it up abroad, by means of three staves, in the manner that large scales are hung, in order to weigh, as represented at T. They commonly lie only on carpets. All their kitchen utensils they carry with them, which in the train of a great man load two or three camels; but the Arabs put such a vessel as is represented at k. into the basket i. made of palm leaves, and within it they put smaller vessels, and several other utensils, and carry them with great conveniency tied to their camels. All their vessels for dressing are in that manner, so that the top often serves them for a dish; and all these things are of copper, tinned over inside and out; these and the wooden bowl, which serves as a large dish, and in which they

Calculation
of Time.

Bathing.

Manner of
travelling.

make their bread, are all the kitchen furniture of an Arab, even where he is settled. The round leathern cover laid on the ground, is shewn at C. it has rings round it, by which it is drawn together, with a chain that has a hook to it, to hang it by, either to the side of the camel or in the house, this draws it together, and sometimes they carry in it the meal made into dough; in this manner they bring it full of bread, and when the repast is over, carry it away at once, with all that is left, in the same manner. It is represented here as the larger sort are made, only with a leathern thong round the rings. They leaven their bread by putting in a piece of the last dough they made, which they always lay by, and becoming four, it causes a fermentation in it, and makes the bread light. The other things represented in the fifty-seventh plate may be seen below ^b.

Caravan to
Mecca.

When the caravans go to Mecca, some women of condition ride in tarta-

^b X. A collar of silver wire, worn by the youths in Syria, about their necks, which are bare.

I. Turkish beads; those who pretend extraordinary religion use such as are larger, and have a greater number of beads, especially mad people and fools.

W. The musical instrument called Nakous, made like two plates of brass; they are of different sizes, from two inches to a foot diameter; holding them by the strings, they beat them together, as to beat the time, and probably that might be the original of them: They are used both in the Coptic churches, and also in the Mahometan processions.

b. The long Turkish pipe, the tube being of wood or reed, the bowl of earthen ware; for travelling they have them made in two or three joints, to put into a bag; they cover the tube sometimes with cloth, and dip it in water to make it smooke cool.

c. A Turkish letter put into a fatten bag, to be sent to a great man, with a paper tied to it directed and sealed, and an ivory button tied on the wax. As the Turks rarely write, the name is writ for them, and on the backside of it they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and it is blacked when there is occasion to seal with it.

d. and f. Are an Egyptian wooden lock: It is nailed on to the door post, and has in it certain holes at g. d. is fastened to the door, and at e. are wires, so placed in holes corresponding to the holes in f. as that falling down they go into the holes at g. and the door is locked; there is a hole for the key h. to go into it, which having wires fixed to it, so as to go into the holes at g. they thrust up the wires at e. and the door is unlock'd and may be opened.

q. A vase made of skin or bladder, with which they pour oil into their lamps.

r. An instrument of defence they have in their villages.

z. A vase made of leather, round a wooden frame with a stopper of wood x. over which they tie the leather; in these they bring the balsam from Mecca, and when they travel, they carry in them the butter called Mantecu, which being

oiled over the fire, and salted, is kept in these vases, but is very disagreeable.

Q. A bottle of leather, which they hang on the side of their camels, or is carried by the servant, to drink out of when they travel; they are of a workmanship they much excel in at Constantinople, and are often adorned with flowers, made with a sort of very fine brass wire; they take out the large stopper to put in the water, at the top of which there is a small hole with a peg to it, out of which they drink.

P. Is a copper tinn'd vessel, they use for water to wash the hands, held over a large dish.

N. is of earthen ware, and serves for the same use among the poor people; and both of them for a more private use.

R. Is the China vase, to sprinkle rose water on the guests at their departure, having a silver top, with holes made through it.

S. Is the incense pot, with which they incense the company, being sometimes of a ware like that of Delft, some have them of brass; I have seen them among the Christians of silver, of very fine workmanship.

O. Is a case to put their coffee dishes in when they travel.

L. Is an inkhorn, which the writers and tradesmen stick into their girdle, and is very convenient, the top shutting down; at the end it opens, and pens and a penknife M. are put into it.

I. A vase of Cairo, called a Burdock, out of which they commonly drink; a strainer is made in it to hinder any thing from falling into the water; they are made of a salt earth that cools the water, and being set out in the air to the north, the water always drinks cool. They are porous, and the water in about two days, or less, would pass through them.

K. Is a coffee pot of copper, tinned over.

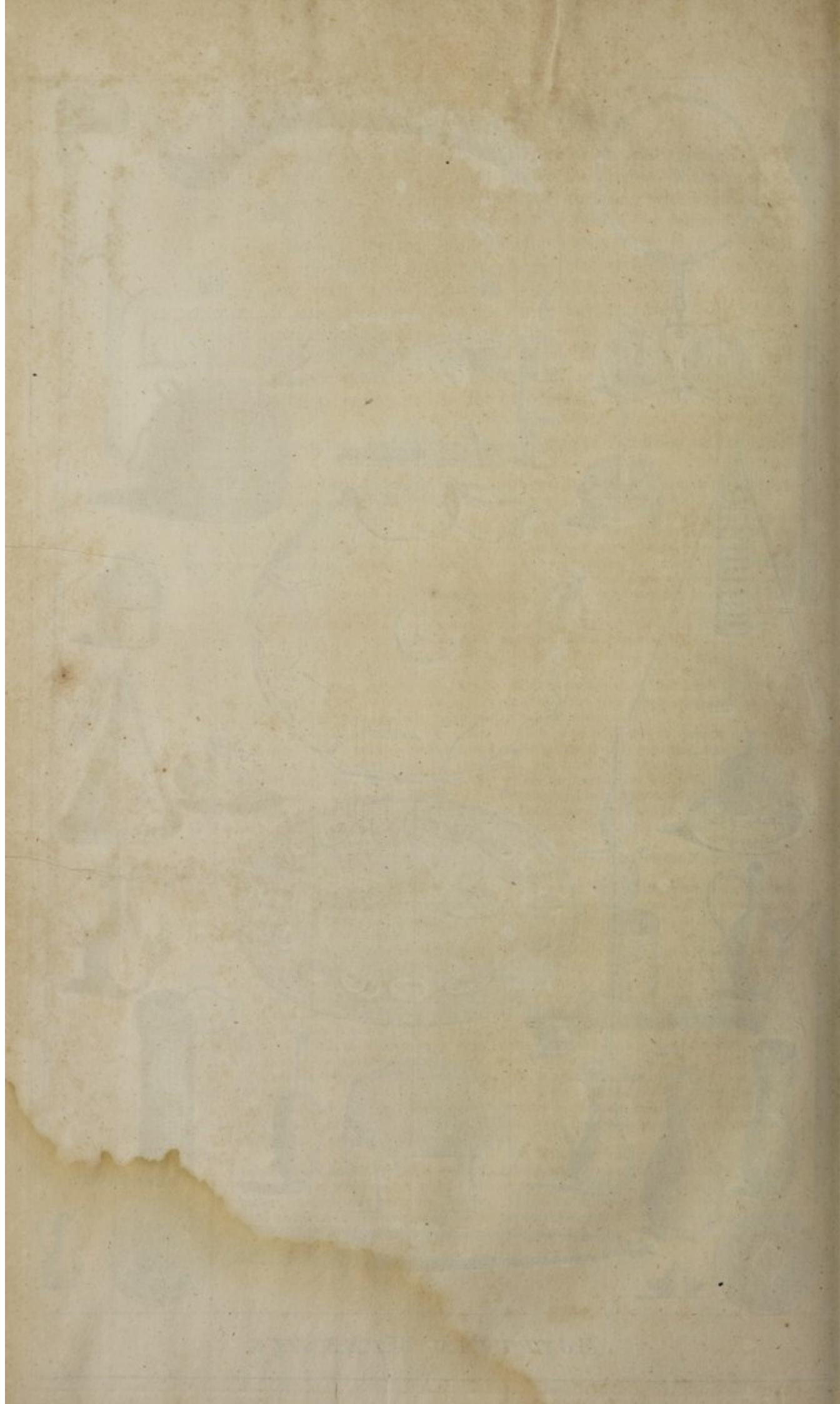
G. Is the pointed knife and sheath they stick in their girdle; the sheaths are commonly of some metal lined with wood, some are made very fine of silver gilt.

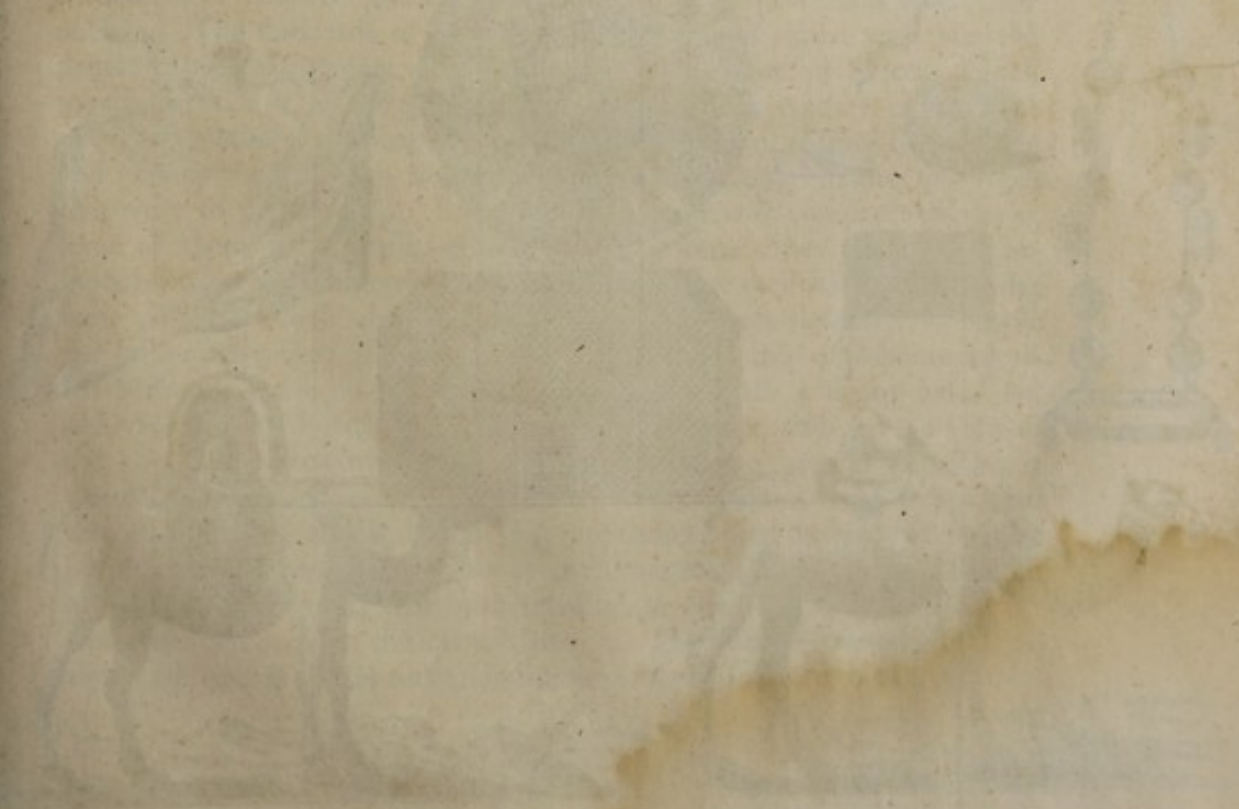
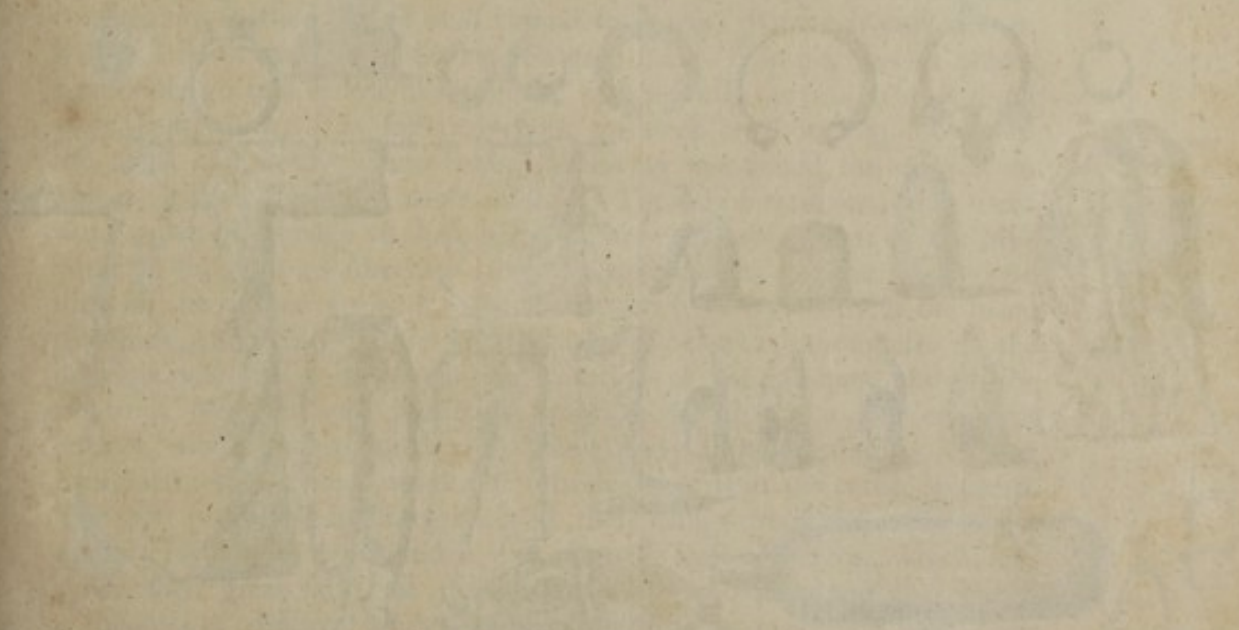
F. Is made of leather, with a rim round in the middle, it is placed on the sofas under the pipe, to prevent the burning of the carpet.

H. is the unleavened bread of the Coptis, for the eucharist, made in a mould, with a Coptic inscription round it.



EGYPTIAN VTENSILS





REVISED EDITION OF THE

Manner of Vineyard in Egypt.



Seal with a Kouphick inscription.



EGYPTIAN GARMENTS, LITTER, &c.

vans or litters carried by camels, as represented in the fifty-eighth plate, the labour of the camel that goes behind being very great, as his head is under the litter. Some go in a smaller sort, on the back of one camel, as may be seen at b. People of condition ride on a saddled camel, as it is represented at d. Inferior persons ride on camels loaded with their carpets and bed, if they have any, and other necessaries; they commonly have a double crook e. in their hands, to direct the camel by touching his head, and also to recover their bridle, if it happens to drop, and to strike the beast to make him go on. The most extraordinary way of conveyance is a sort of round basket on each side of the camel, with a cover made at top, as may be seen at f. there is a cover over the lower part, which holds all their necessaries, and the person sits cross-legged on it. They have also in the same manner, something like the body of an uncovered chaise or chair, which is more convenient, as they can sit and extend their legs, if there is only one in it; for I think two can sit in these on each side. The pilgrims to Mecca commonly go in a sort of black cloak, with a coul; the people of Barbary wear them white: It is fastened about the neck with a long loop, and the cloak commonly hangs behind. Having mentioned the caravan to Mecca, I shall give some account of it. There is a tradition, that there was a great pilgrimage to those parts (before the establishment of the Mahometan religion) to Abraham's tomb, as they call it, and the place where they say he offered up his son Isaac; but the Jews say that it is the place to which Abraham came to see Ishmael. The great ceremonies of the pilgrims now consist in carrying the coverings of the mosques, and of the tombs of Abraham and Mahomet, most of which are a sort of black damask, richly embroidered with gold; every thing relating to it being manufactured by people employed entirely about it in the castle of Cairo. The first procession is the carrying of these things from the castle to the mosque Hassanine, on the third day after the feast of Biram, which succeeds their great fast; all the Sheiks of the mosques, and the several companies of different trades go to the castle in procession with their colours. The standards of Mecca were first brought rolled up; then the people carried along part of the hangings of the house of Mecca, folded together; and so several pieces of it, about half a quarter of an hour one after another; the people crowded to touch them, kissing their hands, and putting them to their heads: Some carried nothing but the fine ropes that were to tie them up. Several societies came with standards display'd, some of them with music, others dancing; some either mad, or seemingly in a sort of religious extasy, throwing about their heads and hands; some naked to their drawers, others panting most violently, as people out of breath; then came the covering of the tomb of Mahomet called Mahmel, made in the shape of a pyramid, with a square base, and richly embroider'd with gold, on a ground of green and red; a view of the house of Mecca was embroidered on it, with a portico round it; it was carried on a camel that was all over painted yellow, with the powder they call Henna; and it is said they are camels bred on purpose for this business, and never employed about any thing else, being esteem'd sacred; and I have been told, that in their religious madness they take off the froth that comes from the camel's mouth. The beast is covered almost all over with rich brocades and embroideries; it was follow'd by three others adorn'd

adorn'd in the same manner, and fix more not altogether so fine, all mounted by boys. Soon after came the cover of Abraham's tomb, like a chest; this was also embroidered with gold, and it is said that it is by some means suspended in the air over the place, where they say Abraham offered his sacrifice. Then follow'd the body of the Chaoufes, and a great officer of the Pashas, and after him the superintendant of the wardrobe (Nadir-il-Kifve) who has the care of all the work, and of the estate which the Califs of Egypt appropriated for the expence of it; the trappings of his horse were very fine, the housing being of a flower'd tissue. After him came the janizaries, and some officers of the Pasha, and last of all, the very rich covering of the door of the house of Mecca, called Burca, it is ten feet long and five wide, on which are several figures and Arabic letters, most richly embroider'd in gold, on a ground of red and green, being often made to stop that the people might touch it.

But the grand procession is that of the caravan going out to Mecca. The order of this procession may be seen in the last book, as well as I could take an account of it when it pass'd. All the camels in this procession were painted yellow, and had some ornaments on them, especially the first of every company had on its head and nose a fine plume of red ostrich feathers, and a small flag on each side, the staff of which is crowned likewise with ostrich feathers, and the trappings adorn'd with shells; the second and third had a bell on each side about a foot long, and all of them some ornaments. Under the saddle of each of them was a coarse carpet to cover them by night. As soon as they are out of town, they go without any order to Sibil-allam, three or four miles off, where they encamp for three days; afterwards they encamp at the lake; the Emir Hadge not returning to town. The encampment at the lake is very fine, all the great men pitching their tents and staying there, and passing the time in feasting, the whole city pouring out to see this extraordinary sight, and to join in keeping the festival; in the evenings they have bonfires and fireworks. It is said forty thousand people go in this caravan; they begin their journey in a week after the procession. There is a story among the people, that those of Barbary are obliged to be a day behind the others when they arrive at Mecca, and to leave it a day before them, on account of a prophecy they talk of, that those people shall one time or other take the country of Mecca. A great trade is carried on by the caravan, as they always return laden with the rich goods of Persia and India, brought to Geda on the Red sea near Mecca. Another caravan sets out from Damascus, and, if I mistake not, carries the same presents; and the old hangings, which I think belong to the Emir Hadge, are cut in pieces, and given about among the great people, as the most sacred relick. It is looked upon almost as an indispensable duty to go once to Mecca; and those that cannot go, it is said, think they merit by bearing the charges of another person to go in their places. There are many that make this journey often, but there is an observation, that the people are rather worse after making this pilgrimage than they were before; and there is a saying, "If a man has been once at Mecca, take care of him; if he has been twice there, have nothing to do with him; and if he has been three times at Mecca, remove out of his neighbourhood;" but this is not to be thought an observation of the Mahometans

metans, but is only remark'd by the Christians and Jews. The journey to Mecca and back again, takes them up a hundred days. The caravan of Damascus sets out on the same day, and on the twenty-seventh day they meet at Bedder. They stay three days at Mecca, and then go to Mount Arrafat, about six hours from Mecca; where they pay their devotions, on account of the history they have of Abraham. They stay there two days, then they go two hours and a half to Munna, where they stay three days, and keep the feast of Corban Biram, or The feast of the sacrifice: They then return to Mecca, the place of Mahomet's nativity. The regular time to stay there is twelve days; but if the merchants cannot finish their business, by making a present to the Emir Hadge, they may obtain leave to stay two or three days longer; and may gain that time by not tarrying so long as they would do otherwise at some places on their return. From Mecca they return six days journey to Bedder, from which place they go in three days to Medina, to the sepulchre of Mahomet; where the first Califs resided, until they went to Damascus. There they stay three days, and return by another road to Yembo, and so back to Cairo. The account of their rout may be seen in the last book, which I had from the mouth of one who had been fourteen times at Mecca.

The most simple dress in Egypt, resembles probably the primitive man-^{Egyptian}ner of clothing; for it is only a long shirt A. in the fifty-eighth plate,^{dress.} which has wide sleeves. It is commonly tied about the middle; and many children in the country go naked all the year round, as most of them do in the summer. The common people wear over this a brown woollen shirt, and those of better condition have a long cloth coat over it, and then a long blue shirt; and the dress of ceremony over this, instead of blue, is a white shirt, which they put on upon festival days, and to pay great visits in upper Egypt; but in the lower parts they use a shirt or garment made like it, of black woollen, which is sometimes by the more genteel left open before, and then is properly what they call a Ferijee; and some of the first condition have them of cloth, and furred, the Arabs and natives wearing their cloaths with large sleeves, like the dress of ceremony of the Turks; call'd the Ferijee, made like a night-gown; the other dress of the Turks being with straight sleeves. Most of them wear under all a pair of linen drawers B. and when their vests are open before, after the Turkish manner, it is an odd sight to see the shirt hang down, which they do not put into the drawers, according to the Turkish custom with the men, tho' not with the ladies; for the dress of the men in Turkey, is more modest than of the women, whereas in Europe it is rather the contrary.

This sort of dress seems to be something like that of the antient Egyptians, who were clothed with linen, wearing a woollen garment over it; and when they perform'd any religious offices, they were always clothed in linen, looking on it as a sort of profanation to wear woollen at such solemnities*. And possibly the custom of putting on the white garment in upper Egypt, when they go to their mosques, or whenever they would appear in a dress of ceremony, might give rise to the use of the surplice. The most simple Turkish dress is such drawers, over which the better sort

* Εὐδιδύκασι δὲ κιβώνας λινέας, περιὰ τὰ σκέληα ἱερὰ ἱερέσιαι ἐρέναι, ἡδὲ συγκαταβάπτεταί σφι ἡ θυγαυλὶς, ἢ καλῶς καλασίεμα· ἐπὶ ταῖσι δὲ ἐρέναι γὰρ οὐκ. Herodotus l. ii. c. 81.
ἡμῶν αὐτῶν ἱπποκλεδὸν φορεῖται ἡ μίμναι ἕως γὰρ τὰ

wear a pair of red cloth drawers, C. down to the ankles; to which are sewed stockings of yellow leather, which come no higher than the ankle, and under them they wear socks of yellow leather E. but the Christians of the country wear red leather, at least their Papouches or slippers G. and the Jews wear blue; but the leather sewed on is not wore by the common people, but only the socks, and so their legs appear bare up to the drawers. The Arabs and Egyptians wear shoes of red leather, like a slipper, with hind quarters, H. and the janizaries wear them of the same colour, and very little different. The Turks and Christians in the city, within doors, out of frugality, wear a wooden sort of patten F. something like the wooden sandal of the monks, some of which are made very fine; and it is to be observed that the dress of the feet and of the head, very much distinguish persons in these countries; and they are fined if they go contrary to the custom. Frank Christians only have the liberty of wearing, as the Turks, yellow Papouches; and they, in many parts, wear a yellow slipper, I. The Turks wear such boots as are represented at K. having iron plates under the heel, as they often wear their Papouches. The Turkish garments are first a sort of short garment L. without sleeves, of dimity or linen; it is often not open before, but tied on the side; over it is a short vest with sleeves, M. over that is a long garment of the same kind. These two last are either of died linen, or striped stuffs of linen or cotton, or of striped or plain silks and sattins; and in summer they wear the long garment and the drawers of the finest white calicoes. Over this is a close-sleeved garment, like the Greek gown, which is call'd a Benish, and is the common dress; and over that is the Ferijee mention'd, which is the dress of ceremony. They have another sort cut differently in the sleeve, which is not so high a dress*. These two last garments are either of cloth, mohair, or silk, according to the season; the latter indeed is never of silk, nor is the Benish ever wore here of silk, tho' it is in Syria. A girdle or sash of silk, mohair, or woollen, goes round all but the two outer garments, into which they stick a knife in its sheath. The people of Egypt wear a blue cloth about their necks, and with it cover their heads against the cold and sun, and some of them are very large. It is almost a general custom among the Arabs and Mahometan natives of the country, to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them; and about Faiume I particularly observed, that young people especially, and the poorer sort, had nothing on whatsoever but this blanket; and it is probable the young man was clothed in this manner, who follow'd our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth and fled from them naked†. The head-dress is either that high stiff cap at N. with a long piece of white muslin wound round it, all together call'd The turban, by Europeans. The Dervishes wear such a one as is at O. without any thing round it, and the Turcomen such a long one more pointed, both made of a sort of coarse

* This is call'd a Kerikée.

† Joseph's garment might also be of this kind.

coarse felt. P. is the cloth cap of the Bostangees. Inferior people, instead of the turbant, wear a red woollen cap a. which comes close to the head. This is wore by the Arabs, and native Egyptians, except merchants, and great stewards of Arab Princes, and Copti priests, who wear the other. Under this they wear a little white linen skull-cap. I was told at Damascus, that one whose family has not wore the high turbant, and the leathern stocking sewed to the drawer, cannot begin to wear them there, unless by virtue of some office or employ; but the fash wound round the head, is the great distinction. None but the relations of Mahomet can wear green. The white is proper to Mahometans; but in Syria, where there are villages of Christians, as on Mount Libanon, they wear white; and any one may wear white, if they put a colour'd string, to distinguish themselves, as the Samaritans do, and the Jews of Saphet in Syria, who have red and blue strings sew'd across the fash; but this is not much used. The Christians and Jews in all these parts, wear either blue, or blue and white striped. The Franks in Cairo did wear white, and then they wore Carpacks, or red caps turn'd up with furr, as represented at b. as some do now, but it is the proper dress of the interpreters. The others generally wear the red cap, and the red muslin tied round; in all other parts they wear a hat and wig, as the English consul does when he goes out in public. The French consul, and some of his officers go in the Frank habit; and so have the English consuls formerly, as they do at Aleppo. And Cairo is the only place I have heard of in Turkey, where none but the consuls ordinarily ride on horses. The common people in the country either wear no fash round the cap, or one of coarse white cotton, or of yellow or red woollen stuff.

The dress of the women, according to the manner of Constantinople, is not much unlike that of the men, only most of their under garments are of silk, as well as their drawers; and all but the outer vest are shorter than the mens, and their sleeves are made to hang down, a sort of gauze shirt coming down near to the ground under all. Their heads are dressed with an embroider'd handkerchief, and the hair platted round, having on a white woollen skull-cap. The ordinary women wear a large linen or cotton blue garment, like a surplice; and before their faces hangs a sort of a bib, which is join'd to their head-dress by a tape over the nose; the space between being only for the eyes; which looks very odd. The others who wear this garment of silk, have a large black veil that comes all over, and something of gauze that covers the face. It being reckon'd a great indecency to shew the whole face, they generally cover the mouth, and one eye, if they do not cover the whole. The different dresses of men and women, most peculiar to Egypt, may be seen in the fifty-ninth plate, and an explanation of them below †. The common women, especially the blacks,

Dress of the women.

† The Copti represents one of their writers, with his account book in his hand. The Bey's dress, with that particular cap, is that which he wears only in great ceremony. The natural is copied from one who actually was attired in that manner. The man always leads the lady's ass, and if she has a servant, he goes on one side; but the ass driver follows the men, goads on the beast, and when he is to turn, directs his head with the pole. But he ought to have been drawn before

the Chous of the janizaries, beating the ground with his stick, to make way; for this great officer always goes on an ass, for the greater speed. The asses pace along very fast; whereas 'tis contrary to the Turkish dignity to go, on a horse, faster than a foot pace in the streets. This Chous's black dress is very particular, because no other Mahometan men ever wear black; and his garment is tuck'd up before, which seems likewise to be design'd for greater convenience in dispatching

blacks, wear rings in their noses; into the rings they put a glass bead for ornament, as at Q. They wear on their ears large rings, three inches diameter, that come round the ear, and are not put into it; these are ornamented as at R. The rings they wear on their fingers are such as are seen at V. which are sometimes of lead, but the better sort of women wear gold. Their bracelets T. are most commonly a work of wire: There are some of gold finely jointed; a more ordinary sort are of plain iron or brass. They wear also such rings as at S. round their naked legs, most commonly made of brass among the vulgar, who also wear about their necks the ornament W. Among the common people it is made of pewter; and in the case at the bottom they put a paper with something writ on it out of the Alcoran, as a charm against sickness and other evils. The other cases seem to be design'd for the same purpose. People of middling condition, instead of these, have many ornaments of silver, and often pieces of money hung to them, and sometimes antient coins they happen to meet with; and even in the country, whenever they go out to wash at the river, or to fetch water, they put on all their attire, and appear in full dress. I have here added the ring X. which I saw at Alexandria; it is of gold, and seems to have been the ring of a patriarch of Alexandria. What is cut in the gold is represented at Z. in its just proportion, and larger on the other side. Women ride on asses in Cairo, with very short stirrups, which it is a dishonour for the men to use, when they mount these beasts. They have a prophecy that Cairo will be taken by a woman on horseback, which, as they say, makes them strictly forbid women mounting on horses. The time when the women go out, is mostly on fridays, to the burial-places, to adorn with flowers and boughs the sepulchres of their relations, to hang a lamp over them, and pour water on their graves; and they place water in vases near. When the women ride, they commonly wear a yellow sort of a boot or stocking, being without a sole; and ladies of distinction have many female slaves that follow them on asses, who do not wear those large veils, but only a covering over the forehead and lower part of the face, leaving the eyes uncover'd between. Their close garment has a cape that hangs down behind, and they make a much better figure than their mistresses. The women also go out to the bagnios, which are reserved for them at a certain time, every day: This is their rendezvous to talk with one another and hear news.

Decency.
Women and
barbers.

Other
customs.

There are women who go barefaced about the streets, dancing, singing, and playing on some instrument, as represented in the fifty-ninth plate. These may not be supposed to be very virtuous; and yet they say they are so, in one respect, in which they might be most suspected. There are notwithstanding common women, who are in a manner licensed, and pay a tribute on that account. The vulgar women paint their lips, and the tip of the chin with blue, and those of better condition paint their nails yel-

ing his affairs. He should have been represented rather sitting upright. The woman, with that odd sort of cover on her face, is in the dress of the ordinary women of Egypt; and 'tis to be observed that 'tis genteel to turn in their toes. The other is an Arab woman spinning. The lady on horseback has a sort of cover over the upper part of her face, which is of black horse-hair, that is extended by art, so as that they may have the

pleasure of seeing about them, without having their faces seen. It is to be observed that what the Copti has in his hand is a sort of pasteboard, on which his accounts are strung. Over them comes another pasteboard, and so they are tied together. They have pasteboards also painted over; they write on them, and wipe off the writing with a wet sponge, being used as slates.

low,

A Copti.*A Bey of Egypt.**A Mahometan Saint, or Fool.**A Caia of the Janizaries**An Egyptian Woman.**Dancing Women of Egypt.**An Arab Woman.**A Chouse of the Janizaries.**A Woman of Cairo riding on an dffs.*

C. Mosley sc.



low, and also their feet with a dye made of a feed call'd Hennah; and they colour their eye-lids with black lead, and so do many even of the men among the Turks, imagining it good for weak eyes.

Coffee-houses are not resorted to by the best company, but only by people of the middle rank: They have their music at certain hours of the day, in some of them, and in others a man tells some history, a sort of Arabian tales, with a good grace; which is a method they have to bring company together. They often send to the shops for their provisions to be brought to the coffee-houses; and those who have nothing to do, pass whole days in them.

Both Turks and Egyptians are very frugal in their manner of living; the latter seldom eat meat, and the expence of the great men in their tables is but small, considering the number of attendants they have, in which they are very extravagant. It is common for them to have fifty or sixty slaves, and as great a number of other servants, besides dependants. They are at great expences in clothing their slaves, and in keeping a great number of horses, from fifty to two hundred. They are excellently well managed; do not seem to know their own strength, always standing with the hind and fore legs tied together; they feed them with grafs when in season, and at other times with chopped straw, and give them barley all the year. They lie on their dung, without straw, and very often stand abroad, especially in upper Egypt they keep them out in their courts all the year round: They walk finely, never trot, but gallop swiftly, turn suddenly, and stop in a moment on full speed; but they never gallop but for diversion, or to run away.

The Mahometans have a certain veneration for fools and mad people, as thinking them acted by a divine spirit, and look on them as a sort of saints. They call them here Sheiks. There are some women of them; but the most part are men, who go about the towns, are received in all houses and at all tables; the people kiss their hands, and pay them great regard, as I have observed. Some of these go about their cities intirely naked; and in Cairo they have a large mosque, with buildings adjoining, and great revenues to maintain such persons. A view of one of these naturals, in a very extraordinary dress, may be seen in the fifty-ninth plate. As these are recommended by their want of reason, so the Dervishes are by their want of money; poverty being esteem'd by a Turk as a great degree of perfection in every one but himself. There are hardly any of these in Egypt; nor have they more than one convent, which is near old Cairo, as I observed before.

Veneration
for mad people
and fools,

The Egyptians are but an ill-looking people, and tho' many of them fair enough when young, yet they grow swarthy by the sun. They are also a dirty, slovenly generation, especially the Coptis, whose dress, at best, appears but ill on them; and as table-linen is very rarely or never used by the Arabs, Egyptians, or Coptis, I have seen the latter, after washing their hands when they have eaten, wipe them with the great sleeves of their shirts.

The true Mamaluke dress is the short garment above-mention'd, put into their great red trowsers, which are tied round the leg at each ankle, the foot being left bare; and they wear the sort of shoes used by the Arabs when they ride. In other respects they dress like the Turks; and this is

Mamaluke
dress,

the drefs of the flaves, and likewise of many of the great men, when they are not in a drefs of ceremony.

Modern architecture.

The architecture in Egypt is very bad, and their materials of the worft fort, many houfes being built of unburnt brick made of earth and chopp'd ftraw dried in the fun. In towns, the lower part for about five feet is of ftone, and in fome parts the corners are built of brick or ftone; the upper part of the houfes in towns are often built in frames of wood; and the large windows commonly fet out fo as to command a view of the ftreet; they rarely live in the lower rooms, and I fuppofe it is not esteem'd wholfome; their roofs are generally flat, with a cement over them, and fometimes only earth; the wood they ufe is either deal or oak, imported from Afia, or the palm, ufed much in upper Egypt, as well as the Aca-cia: I have feen planks of the palm with a very coarfe grain, and their carpenters work is the worft that can be imagin'd. Over the middle of their great faloons they have often a dome or cupola that gives light, and fometimes they have a contrivance by which the middle part opens at top to let in the air when they think it convenient; and they have ufually the large cover fet up over the openings, in fuch manner as to keep out the fun and leave a free paffage for the air. Whatever is tolerable at Cairo in architecture is of the times of the Mamalukes, of which one alfo fees great remains at Damafcus and Aleppo, being very folid buildings of hewn ftone infide and out; the windows are often oblong fquares, and perfectly plain, as well as the doors, except that the latter, which are fet into the infide of the wall, have a fort of grotesque carv'd work, cut in an inclined plain from the outside of the wall to the door, which has a grand appearance. Over all openings, the ftones are either narrower at bottom than at top, which gives them the ftrength of an arch, or being indented on the fides, they are made to fit into one another, fo that they cannot give way. In moft of their mosques they have fmall well proportioned cupolas; and exceeding fine minarets to fome of them, with feveral ftories of galleries, leffening till the minaret ends at top with a fort of pyramidal point. There are alfo, as I obferved, about Cairo, fome very grand gates, with a femicircular or fquare tower on each fide. Their houfes confift of one or more large faloons, which have oftentimes a fopha at each end, and a fquare fort of cupola in the middle; they are wain-scotted about fix feet high, with pannels of marble, having round them a fort of Mofaic work, compofed of marbles and fmalt in different figures, and the floors that are between the fophas are often Mofaic work. As for the other rooms, they are generally fmall, for convenience, as they live and often lie in thefe faloons, having their beds brought on the fophas; here they likewise receive all their company. The lower rooms are generally ufed as offices and warehouses; the firft floor is the part they inhabit; it is feldom they have a fecond ftory, except the little rooms on each fide their faloons, which are of the height of two ftories.

CHAP. VI.

Of the Climate, Soil and Waters of EGYPT.

THE climate of Egypt is very hot in summer, by reason of its situation between two ranges of mountains, and also on account of the sandy soil. Towards the middle of the day in the sun it is always hot, even in winter, but the nights and mornings are very cold, occasioned by the nitre in the air, and on that account it is a dangerous thing to catch cold, especially in the head, which often occasions a humour to fall on the eyes, that is thought to be the cause of the great number of blind, and of those who have weak eyes; they think it also bad for the eyes to suffer the dew to light on them, which at some times of the year falls very plentifully by night; which are the reasons why they carefully wrap up the head, and cover their eyes by night. The coldest time here is about the beginning of February; near the sea they have sometimes great rains from November to March; but up higher, about Cairo, they have seldom any rain but in December, January and February; and those but little showers for a quarter or half an hour. In upper Egypt they have sometimes a little rain, and I was told that in eight years it had been known to rain but twice very hard for about half an hour, though it rained much towards Akmim when I was in those parts. The west and north west are the winds that bring the rains; they have thunder in the summer, but without rain, and that at a distance, from the north east. It has hardly ever been known that they had any earthquakes that did mischief, and those that rarely happen'd were scarce perceivable: But in January 1740, they had three great shocks of an earthquake immediately after one another, which threw down some mosques and several houses; and it being a year of scarcity, all the people cried out for plenty of corn, as they have a strange notion, that at such times the heavens are open'd, and their prayers heard. There are two sorts of wind that blow mostly in Egypt, the south or a few points from it, and the north wind; the south wind is called Merify, it is a very hot wind; sometimes it blows a few points from the east of the south, then it is exceeding hot; at other times it blows from the west of the south, when it is rather windy, and not so hot; it blows also sometimes very hard from the south west; and when these winds are high, it raises the sand in such a manner that it darkens the sun, and one cannot see the distance of a quarter of a mile; the dust enters into the chambers that are the closest shut, into the very beds and scrutores; and, to give an instance of the romantic manner of talking among the Easterns, they say the dust will enter into an entire egg through the shell. The wind is often so excessively hot, that it is like the air of an oven, and people are forced to retire into the lower rooms and to their vaults, and shut themselves close up; for the best fence against it is to keep every part shut up; this wind generally begins about the middle of March, and continues till May, it is commonly called by the Europeans the Hamseen wind, or the wind of the fifty days; because that season of the year, when it blows, is so call'd by the Arabs, being much about the fifty days between Easter and Whitsuntide. The north wind is called Meltem, being what the antients

Plague.

tients called the Etesian winds: This begins to blow in May, some time before the Nile rises; it is a refreshing wind, and makes the excessive heats of summer supportable; it brings with it health, and the happiness of Egypt; is thought to be the cause of the overflow of the Nile, and continues blowing till November, and without this wind they could not sail up the Nile, all the time that its current is so very rapid. It is this wind that puts a stop to the plague; for if it breeds of itself, it generally begins in Egypt about February, when the weather is coldest, and is thought to be occasioned by a stoppage of perspiration; it rages, and is very mortal during the hot winds; but they have the plague very rarely in Egypt, unless brought by infection to Alexandria, when it does not commonly spread; some suppose that this distemper breeds in temperate weather, and that excessive cold and heat stops it; so that they have it not in Constantinople in winter, nor in Egypt in summer; but at Constantinople during the summer, where the heat is temperate, in comparison of what it is here. There are several things which they imagine do not communicate the infection, as water, iron, wood, or any thing made of the date tree, therefore they use the ropes made of a part of this tree. As soon as the plague begins, the Franks shut up their houses, but others go about as usual; though some great men observing the Europeans escape, retired in the last plague, notwithstanding their notion of predestination. The most mortal plague is that which comes from the south, being much worse than any infection from Constantinople, and is brought by the caravan that comes from Ethiopia:

Other distempers.

The air of Cairo is not thought to be very wholesome, at night especially; the smoak, when there is no wind, hovering over it like a cloud, their fires being made in the evening, when they eat their great meal. At spring and fall, people are much subject to fluxes, but in the summer they are not dangerous, and in all distempers soups made of meat are not reckoned proper. The people of the country are often troubled with ruptures, which are thought to be caused by heats and colds, and also by straining their voices so excessively in singing, those who cry off the mosques being most commonly afflicted with this distemper. It has been positively affirmed, that a fright causes people here to break out in blotches, like a foul disease, to prevent which, bleeding is thought a proper remedy, and, when I came from Rosetto, they shewed me a boy about fourteen, who, they assured me, was just recovered out of such a disorder, and had marks of it; but I have been informed that this very rarely happens, and that the notion is encouraged for some certain ends, to cover other causes that are sometimes more real. The most unhealthy time is when the perspiration is stopped by the cold, for every thing here is very nourishing; and this is given as a reason for drinking coffee, that it is drying, and prevents the making too much blood; when they have the benefit of perspiration, it carries off all superfluous humours, and the great quantities of water, shirbets, &c. that are drunk, do no harm; but if they do not sweat, they burn in hot weather, and are in a sort of fever, in which case the bagnios are a great relief, which carry off, or at least diminish a great many disorders in the blood, and prevent their appearing. About May most persons break out in a rash, which continues during the heats; it is thought that drinking the waters of the Nile after it rises, contributes toward it; and it is the fashion to
carry

carry a stick called Maharoshy, which is made at the end like a file, and it is no shame to rub themselves with it, as they have occasion.

The soil of Egypt, except what additions it has received from the over-^{Soil of E-}flow of the Nile, is naturally sandy. The hills on each side are freestone; ^{Egypt.} those the pyramids of Gize are built on, are full of petrified shells, and so are the stones of which the pyramids themselves are built, being dug out of these hills. I particularly observed at Saccara a large pyramid, and a smaller unfinish'd, built of stones that are almost entirely composed of oyster shells cemented together; there are also some low hills of the mountains that are north north east of Faiume, and others close to the Nile on the east, which are heaps of large oyster shells, some remaining in their first state, and others petrified, where there was sufficient moisture. The soil of Egypt is full of nitre or salt, which occasions nitrous vapours, that make the night air so cold and dangerous. Where the nitre abounds very much, and there are small lakes on the low grounds, after the water has evaporated, a cake of salt is left on the surface, which is gather'd for use, and I have seen the beasts often eat the very earth, when they find it is mix'd with the salt, which sometimes appears on the ground like a white frost. It is this and the rich quality of the earth, which is the sediment of the water of the Nile, that makes Egypt so fertile, and sometimes they even find it necessary to temper the rich soil, by bringing sand to it; but the sandy soil, though they bring water to it, will not produce a crop that will answer the expence, but does very well for trees. For a mile from the mountains, or more, the country is commonly sandy, being a very gentle rising, and may be looked on as the foot of the hill. Near the edge of this desert they generally have villages at a proper distance, with plantations about them, as well as at some little distance from the river; and if the hills are above four or five miles from the Nile, they have villages in the middle, between the hills and the river, which are built on raised ground, where the Nile overflows. The lower parts of Egypt seem formerly to have been all a marshy uninhabited country; and Herodotus gives that account of it ^b; for before the canals were made, a much less quantity of water must overflow the country, because the out-lets were less, and so the water was more confined within its bounds, till it overflowed, and consequently overflow'd sooner; and all being on a level, and no ground raised, to build these villages on, it must have been very inconvenient, and almost impossible to inhabit the country, which at that time must have been soon subject to such inundations, as are looked on to be a prejudice to the country, by causing the water to remain on it longer than was proper; and at that time, the upper parts of Egypt might be overflow'd, and receive that accession of a rich soil which makes it so fruitful; so that probably one reason why Sesostris open'd canals, was to prevent these hurtful inundations, as well as to convey water to those places, where they might think proper to have villages built, and to water the lands more conveniently, at such times as the waters might retire early; for they might find by experience after the canals were open'd, that, instead of apprehending inundations, they had greater reason, as at

^b Βασιλεύσαι δὲ πρῶτον ἀνδράπων ἱεργον Μῆνα' ὅπῃ τότε, πλὴν Θεβαϊκῆ νομῆς, πᾶσαν Ἀιγυπτίον εἶναι ἕλθ'.
Herodotus xi. c. 4.

present, to fear a want of water, which was to be supplied as much as could be by art: So that the great canals were probably made to prevent inundations; and when they began to find a want of water in a well inhabited country, the lesser canals might be made to convey the water both to the villages and fields, when there was not a sufficient overflow. It is difficult to affirm how much the ground has risen, by reason of the perpetual motion and succession of the water; and as every year a great quantity of soil is carried off in the productions of the earth, which are produced in two or three crops in some parts, the loss of which is not supplied any way by manuring their land, and, as the bed of the Nile itself may rise by the subsiding of the heavier sandy particles, for these reasons it does not seem probable that the land will rise so high in time, that there should be any danger that it will not be overflow'd, the ground rising also proportionably at the sea, and every where else; so that on this supposition, the water will rise much in the same proportion as it has done to the lands about it; the great difference being made by opening canals, and afterwards, either by cleansing them, or neglecting to do it: Though, if the lands did rise so high in lower Egypt as not to be overflown, they would be only in the condition of the people of upper Egypt, who are obliged to raise the water by art.

Water.

As to the water of Egypt, it is very much to be doubted, whether they have any that does not depend on the Nile: That of Joseph's well, which is mention'd by some as the only spring in Egypt, certainly does; for it rises and falls with the Nile, and has some degree of saltness, by passing through the nitrous soil. There is indeed one water which seems to be a spring; it rises in several parts among the rocks, and even drops from them at the ruin'd convent of Dermadoud, already mention'd, which is situated in a narrow valley, between the high mountains, on the east near Akmim, in upper Egypt. The water is received in small basins, in the rock from which it runs, and makes little pools about the vale. In upper Egypt, especially about Esne, they dig large wells a mile or two from the river, and draw up the water from them; and in all parts they have wells of brackish water, which can no where be wanting, as it is a sandy soil, and the earth must be full of water, not only where the Nile overflows, but also in other parts, to the height of the surface of the Nile; which accounts for the Nile's being the bountiful giver of water throughout all the land of Egypt.

CHAP. VII.

Of the NILE.

The Nile.

THE river Nile is one of the greatest curiosities of Egypt. It must be supposed that the north winds are the cause of its overflow, which begin to blow about the latter end of May, and drive the clouds, form'd by the vapours of the Mediterranean, southward as far as the mountains of Ethiopia, which stopping their course, they condense, and fall down in violent rains. It is said, that at that time not only men, from their reason,

fon, but the very wild beafts, by a fort of inftinct, leave the mountains. This wind, which is the caufe of the rife of the Nile, by driving the clouds againft thofe hills, is alfo the caufe of it in another refpect, as it drives in the water from the fea, and keeps back the waters of the river in fuch a manner as to raife the waters above. The increafe of its rife every day muft be greateft during the time it is confined within its banks. By accounts in the laft book, of its rife for three years, I find it rofe the fix firft days from two inches to five inches every day; for the twelve next days from five to ten, and fo continues rifing much in the fame manner, but rather abating in its rife every day, till towards the time it arrives at the height of fixteen pikes, when the Calige or canal at Cairo is cut; afterwards, tho' it goes on rifing fix weeks longer, yet it does not rife fo much every day, but from three to five inches; for, fpreading over the land, and entering into the canals, tho' the quantity of water that descends may be much greater than before, yet the rife is not fo great; for after the canal at Cairo is open'd, the others are open'd at fix'd times, thofe which water the loweft grounds being cut open laft. From thefe canals, when full, the country is overflow'd, and not commonly from the great body of the Nile, that is, where the banks are high; for it is otherwife in the Delta, where they are low. Canals are carried along the higheft parts of the country, that the water may have a fall from them to all other parts, when the Nile finks; and they draw the water out of the great canals into fmall channels, to convey it all over the country. It is remarkable, that the ground is loweft near all other rivers which are fupplied from rivulets; but, as no water falls into the Nile in its paffage through this country, but, on the contrary, as it is neceffary that this river fhould overflow the country, and the water of it be convey'd by canals to all parts, efpecially when the waters abate, fo it feem'd vifible to me, that the land of Egypt is lower at a diftance from the Nile, than it is near it; and I imagined, that in moft parts it appear'd to have a gradual defcent from the Nile to the hills; that is, to the foot of them, that may be faid to begin at thofe fandy parts, a mile or two diftant from them, which are gentle afcents, and for that reafon are not overflow'd by the Nile.

The Egyptians, efpecially the Coptis, are very fond of an opinion, that the Nile begins to rife every year on the fame day; it does indeed generally begin about the eighteenth or nineteenth of June. They have a notion alfo of a great dew falling the night before the day that they perceive it begins to rife, and that this dew, which they call Nokta, purifies the air. This, fome people imagine caufes the waters of the Nile to ferment, and turn red, and fometimes green; which they certainly do as foon as the Nile begins to rife, and continue fo for twenty, thirty, or forty days. Then the waters are very unwholfome and purging; and in Cairo they drink at that time of the water preferved in cifterns under the houfes and mofques: And this might originally be a reafon why they would not let the water into the canals, which would fill the little lakes about every village, and afterwards fpoil the good water that might come into them. It is fupposed, that the fources of the Nile, beginning to flow plentifully, the waters at firft bring away that green or red filth which may be about the lakes at its rife, or at the rife of thefe fmall rivers that flow into it, near its principal fource; for, tho' there is fo little water in the Nile when at loweft, that there is hardly
any

any current in many parts of it, yet it cannot be supposed, that the waters should stagnate in the bed of the Nile, so as to become green. Afterwards the water becomes very red, and still more turbid, and then it begins to be wholesome, and is drunk by the vulgar; but most people have large jars, the insides of which they rub with pounded almonds, that is, what remains after the oil is pressed out, which causes the water to ferment and settle in four or five hours. The water continues reddish till the rapidity of the stream begins to abate in December and January; but the river continues to fall, even to the season when it begins to rise again; the waters being always yellowish, and colouring the waters of the sea for some leagues out. I found the height of the Nile at the Mikias in January, according to their account, to be about eleven pikes; in March about nine pikes; but in the computation of the rise of the Nile, I suppose it to be three pikes less than the account they give of it. They told me also, that the mud, which settles every year in the Mikias, is about five feet deep. I could not have thought it so much, tho' a succession of water may raise it so high.

The precise day the Coptis would fix the beginning of its rise to, is the twelfth of their month Keah, which is the fifth of June O. S. and this being their festival of St. Michael, they make a miracle of it. It is certain, about this time, or rather about St. John, the plague begins to stop, when it happens to be here, and becomes less mortal; tho' it seems rather to be owing to the change of the wind, and the falling of the dew, which are some time before, and then they begin to find the effects of it. The Nile is commonly about sixteen pikes high, from the twenty-fifth of July to the eighteenth of August; the sooner it happens, they look on it, they have a better prospect of a high Nile. It has happen'd so late as the first, and even the nineteenth of September; but they have been then afflicted with plague and famine, the Nile not rising to its proper height. Eighteen pikes is but an indifferent Nile, twenty is middling, twenty-two is a good Nile, beyond which it seldom rises; and it is said, if it rises above twenty-four pikes, it is to be look'd on as an inundation, and is of bad consequence, as the water does not retire in time to sow the corn; but I cannot find any certain account when this has happen'd. As many parts of Egypt are not overflown, one would imagine, when the Nile does not rise high, they might supply the want of the water by labour, and raising water, as in upper Egypt; but it is said, if it is a low Nile, the water retires too soon, and the earth must be sown in a proper time after, before it dries into hard cakes, in which case, the hot weather, still continuing, breeds or preserves a worm that eats the corn, as well as withers the young plant; so that it seems better that the land should not be overflow'd at all, than not sufficiently water'd. Another reason of which may be, that when it is not overflow'd, the ground may be cultivated in proper time; which cannot be, when it is only overflow'd in such a manner as is not sufficient. Moreover, when the height of the Nile does not amount to sixteen pikes, whilst they expect it to rise higher, it begins to fall, and the ground is to be labour'd out of season, during the hot weather, and the water is flowing from them, to increase the immense labour of watering, by raising it higher, to a dry thirsty land that will drink it up; and if they sow too soon, the same inconveniences would follow as above. As they have dikes to keep the water out of the canals till the proper time comes to let it
 + in,

in, so they have contrivances to keep it in some canals after the Nile is fallen, as well as in certain lakes when the Nile grows low; and from them they let it out at pleasure, on lands that are higher than the channels of the canals: And Strabo takes notice of these methods to hinder the water from flowing in, or going out when it is in. Towards the mouth of the Nile, the banks are low, and the water overflows the land soon. There likewise it has its vent into the sea; so that the water does not rise at Rosetto, and below Damietta, above three or four pikes: And I was assured, it does not rise above four or five at Assouan, just below the cataracts; the reason of which may be, that the Nile below is very broad, and that the banks are not, as in other places, perpendicular, but sloping, so that the water is not confined, but spreads over the banks, towards which the low hills come, on the west side, with a gentle descent.

The Grand Signor has not a title to his rents, till the canal is open'd at Cairo, by breaking down the bank that is thrown up before it, which is not to be done, till the Nile rises to sixteen pikes; yet, when the Nile once did not rise so high, and the Pasha caused the canal to be open'd, the people, notwithstanding, would not pay the tribute. The Nile has sometimes been known to rise irregularly, as it did a pike or two in December, one thousand seven hundred and thirty-seven; at which the people were alarm'd, having made some observations, that misfortunes had happen'd to Egypt when the Nile had risen out of season, and, particularly, that it did so in the time of Cleopatra, when Egypt was taken by the Romans. But, however, nothing happen'd the year following, but a very plentiful rising of the Nile, which is the blessing of Egypt. The time when the Nile is at highest, is about the middle of September.

They have different methods of raising the water, where the Nile is not much below the surface of the ground; as at Rosetto and Damietta, they make a hole and put in a wheel made with boxes round its circumference, which receive the water, and, as the wheel goes round, the boxes empty at top into a trough made for that purpose. Where the water is too deep to be raised in this way, they put a cord round the wheel; which reaches down to the water; to it they tie earthen jars, which fill with water as it goes round, and empty themselves at top in the same manner, being turn'd by oxen. Where the banks are high, the most common way is to make a basin in the side of them, and fixing a pole with an axle on another forked pole, they tie a pole at the end of that, and at the end again of this which is next to the river, a leathern bucket; and a stone being tied to the other end, two men draw down the bucket into the water, and the weight brings it up, the men directing it, and turning the water into the basin; from this it runs into another basin, whence it is raised in like manner, and so I have seen five, one over another, in the upper parts of Egypt, which is a great labour. This is represented in the eighth plate at D. Another way mostly used in raising water from the canals, is a string tied to each end of a basket, with one man to each string, who let the basket into the water, and drawing the strings tight, raise it three or four feet to a little canal, into which they empty it, and by that it is convey'd over the land. This is represented at D. in the eighth plate. The waters of the Nile are esteem'd to be very wholesome and nourishing, and may be drunk very plentifully, without any inconvenience.

Fish of the
Nile.

I know not whether there are any sort of fish in the Nile, that are in the rivers in Europe, except eels and mullet, which last, and some other fish in it, come from the sea at certain seasons. There is no sort of shell-fish in the river; but in Baher Joseph, the canal near Faiume, which runs into the lake Caroon, there is a large musse, that has within it a sort of mother of pearl of a reddish cast. I never could be well informed about the Hippopotamus, and only heard that they have been seen about Damietta, and that by night they had destroyed whole fields of corn; but I take the foundation of this account to be owing to one that was taken there some years ago; they seem to be natives of Ethiopia, in the upper parts of the Nile, and it must be very seldom that they come down into Egypt. The ancients as well as moderns, notwithstanding, mention that this beast, when he is out of order, has a method of bleeding himself in the leg with the sharp pointed end of a reed, that grows in those parts, though it must be very difficult to make such an observation. Herodotus mentions these fishes, describes them particularly, and says, they were worshipp'd in some part of Egypt †. The fish mostly esteemed are the Bulse, which are very plentiful, and something like a large roach; the Sebuga, which is full of bones, and eats much like a herring; the Rai, which is call'd the Cefalo in Italian, and comes from the sea; but what is still more esteem'd, is a fish, which the French call the Variole, because it is very much like a carp; they say they are sometimes found of two hundred weight. But the most delicate fish is the Keshher, which is caught only towards upper Egypt; the skin appears like that of the salmon; it has a sort of a long narrow snout, with so small a mouth, that, from it, as well as from its inside, one might conjecture, it lives by sucking a juice either from the weeds, or out of the ground, as represented in the seventieth plate. When I was in upper Egypt, they told me there was a large fish call'd Latous, which probably is the Latus that was worshipp'd by the Egyptians, from which the city called Latopolis had its name. They inform'd me that this fish at Cairo was call'd Cufir, whence I suppose it must be the same with the Keshher. There is a small fish call'd Gurgur in upper Egypt, and Shalh at Cairo; it is at most about a foot long; its head is well fortified with a strong bone; the fin on the back, and on each side under the gills is armed with a sharp bone, as represented in the same plate: They have an opinion, that this fish enters the crocodile, and kills it. This possibly may be what Pliny seems to call, erroneously, the dolphin, which, he says, has a sharp point on his back, with which, getting under the crocodile's belly, he wounds him.

Crocodiles.

It is a general observation, that a crocodile has no tongue, and Herodotus affirms it; but he has a fleshy substance like a tongue, that is fix'd all along to the lower jaw, which may serve to turn his meat. He has two long teeth at the end of his lower jaw, and there are two holes in the upper jaw, into which these teeth go: When he shuts his mouth, he moves only the upper jaw. I found by experience, that the crocodiles are very quick sighted; for, making a circuit to come directly behind them, to shoot at them, I always observed they began to move gently into the

* Vide Prosperi Alpini Historiam Naturalem Ægypti. iv. c. 12. † Lib. ii. c. 71.

water, as soon as I came in sight of them; and there is a sort of channel on the head behind each eye, by which objects are convey'd to them. Their eggs are about the size of a goose egg: They make a hole about two feet deep in the sand, above the overflow of the Nile^{*}, in which they lay their eggs, and cover them over, often going to the place and taking care of their young, when hatch'd, which immediately run into the water. They lay fifty eggs, which are twenty-five or thirty days in hatching: The people search for the eggs to destroy them, with an iron pike. I could get no account in upper Egypt of the Ichneumon's destroying the eggs, and entering by the mouth of the crocodile into his bowels, and killing him; and it seems improbable that it can do this without being stifled; the animal they have here, called Pharaoh's rat, which is shewn for it in Europe, is something of the make of a stoat, but much larger; it is not improbable that it destroys their eggs. The crocodile when on land is always seen very near the water, with his head towards the river, on the low banks of sandy islands; and if they are disturbed, they walk gently into the river, and disappear by degrees, though it is said they can run fast. Herodotus says, they eat nothing during four months, in the winter; and Pliny, that they lie hid in caves during that season; but I saw them in great abundance all the month of January, and was assured, they never go above thirty or forty paces from the river, and that they venture so far only by night; though it is probable, they are mostly out of water by day, to sun themselves in winter, as I observed; and it is also probable, that they keep in the water by day in summer, when the sun is hot. The people say, they cannot take a man swimming in the water, but if a man or beast stands by the river, they jump at once out of the water, and seize him with their fore claws; but if the distance is too great, they make a spring, and beat down the prey with their tails. I believe the most common way of killing them, is by shooting them; and the ball must be directed towards their bellies, where the skin is soft, and not arm'd with scales, as their backs are. Yet they give an account of a method of catching them, something like that which Herodotus[†] relates: They make some animal cry at a distance from the river, and when the crocodile comes out, they thrust a spear into his body, to which a rope is tied; they then let him go into the water to spend himself, and afterwards drawing him out, run a pole into his mouth, and, jumping on his back, tie his jaws together. The crocodile most commonly frequents low islands; and for that reason there are very few below Akmim; and in these lower parts, the current may be too strong for them, which they avoid, as well as places where the Nile runs among rocks, as it does at the cataracts. It is remarkable, that the antient Egyptians, in the time of Herodotus, call'd the crocodile Champsa, and at this day the Egyptians call them Timfah.

^{*} Parit ova quanta anseres, eaque extra locum eum semper incubat, prædivinatione quadam, ad quem summo auctu eo anno accessurus est Nilus. Nihil aliud animal ex minori origine in majorem

crescit magnitudinem. *Plin. Nat. Hist.* viii. c. 25.

[†] Dies in terra agit, noctes in aqua. *Ibid.*

[‡] Herodotus ii. c. 70.

OBSERVATIONS

C H A P. VIII.

Of the Vegetables of EGYPT.

EGYPT does not naturally produce a great number of vegetables; the heat and inundations every year destroying most of the tender plants. Where the Nile has overflown, and the land is sown, it yields a great increase, and, as it was formerly the granary of the Roman empire, so it is now of the Turkish dominions; from whence they constantly receive their rice, and also corn, whenever they have occasion. In upper Egypt, the Arab Sheiks have vast granaries of corn, where they lay up what is more than sufficient for the consumption of Egypt; and they chuse rather to let it lie till it rots, than to send down more than there is a demand for; which would sink the price: But when there is any extraordinary demand, they then open their granaries. From Egypt all the western parts of Arabia Fœlix, about Mecca and Gedda, are supplied; to which port they carry yearly about twenty ship loads of corn and rice from Suez; it being the return which the ships make, that come loaded with coffee. The Arabs also in Arabia Petrea on the Red sea, have their supply from Egypt, before the caravan returns from Mecca; and secure their provision, by threatening to plunder the caravan, if they are refused. They sow the land with clover, without ploughing it, and it is this that supplies the place of grafs, which they have not. They have a spring harvest from January to May, and a winter harvest about October. For the latter, about July, before the Nile overflows the land, they sow rice, Indian wheat, and another sort that produces a large cane, but an ear like millet, (which they call the corn of Damascus; and in Italian is call'd *Surgo Rosso*) and they likewise plant their sugar canes; all these being plants that require much water, especially rice, which has an ear something like oats, and is reap'd before the water is gone off, and carried to dry ground; its grain looks like barley; and they take off the husk with a hollow cylinder, one end of which has a blunt edge, which being raised and let down by a machine turned by oxen, and falling on the rice, causes the outer coat to scale off; and being cleaned, they mix with it a small quantity of salt, to preserve it from vermin. The people eat a great quantity of the green sugar canes, and make a coarse loaf sugar, and also sugar-candy, and some very fine sugar sent to Constantinople to the Grand Signor, which is very dear, being made only for that purpose. The spring corn and vegetables are sown in November and December, as soon as the Nile is gone off, and earlier, where the Nile does not overflow; these are wheat, which is all bearded, lentils, lupins, flax, barley, that has six rows of grain in one ear, and is used mostly for horses. They have no oats, but sow beans for the camels, which the people also eat green, both raw and boiled, and likewise dry. Besides these, they sow a sort of vetch with one large grain on each pod, call'd *Haum*, which they eat raw when green, and, dressed, is not much inferior to pease, which they have not, but they are used mostly dry. They also cultivate, at this season, the *Saffranoun*, which grows like succory, and the flower of it dyes a rose colour; it is exported into many parts of Europe. They have also an herb, call'd *Nil*, which they cultivate, in order to make a sort of indigo

indigo blue, which they do if I mistake not, by pounding and boiling it, afterwards leaving it to steep in water, and, I suppose, pressing it out, and then probably boiling it again, or letting it evaporate, till it becomes a cake or powder. They have all sorts of melons, cucumbers, and other vegetables of that kind, which the people eat much in the hot weather, as a cooling food. Upper Egypt supplies most parts of Europe with Senna; and in the sandy grounds there, the *Coloquintida* grows wild, like a calabash, being round, and about three inches diameter.

As the land of Egypt does not in any part run into wood, so it is much to be questioned, if there are any trees in it, which have not been transplanted to it from other countries. Those which are only in gardens, as the Cassia, the orange and lemon kind, apricots, the Mofeh, a delicate fruit, that cannot be preserved; the pomegranate, the Cous or cream tree, all these are without doubt exotic trees; and so probably is the cotton, which I saw in upper Egypt, of the perennial kind; I have since been told that annual cotton grows in Delta. The following trees are most common in Egypt, and the two first are most likely to be natives; a tree call'd Sount, which seems to be a species of the Acacia; it bears a sort of key or pod, which they use in tanning their leather, instead bark: There is another sort of it in their gardens, called Fetneh; it seems to be the Acacia of Italy, call'd by the Italians Gazieh; it is esteem'd because of a sweet yellow flower it bears; but the roots of it open'd and bruised, send forth such a disagreeable smell, that it infects the air for a considerable distance. The Ettle, which we call the tamarisk, a tree that grows wild in the south parts of France; the bark of it is used in physic, as a remedy for the dropsy; and the roots of it growing into a cistern at Rama near Jerusalem, that water is esteemed good for this distemper. The Dumez is call'd by Europeans, Pharaoh's fruit; it is the sycamore of the antients, and is properly a *Ficus fatuus*: The fig is small, but like common figs; at the end of it a sort of water gathers together, and, unless it is cut and the water let out, it will not ripen; this they sometimes do, covering the bough with a net, to keep off the birds; and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood, and these bear the fruit. It was of the timber of this tree that the Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day. These trees are likewise in some parts of Syria: They are sometimes planted near villages, especially about Cairo; and the Sount is often planted on each side the road, there being also little woods of it, near some villages. But the most extraordinary tree is the palm or date tree, which is of great use in this country, and deserves a particular description. For three or four years, no body of a tree appears above ground, but they are as in our green houses. If the top is cut off, with the boughs coming from it, either then or afterwards, the young bud, and the ends of the tender boughs united together at top, are a delicate food, something like chesnuts, but much finer, and is sold very dear. This tree being so fruitful, they rarely cut off the top, unless the tree is blown down; though I have been told, that part of it may be cut away without hurting the tree. The boughs are of a grain like cane, and, when the tree grows larger, a great number of stringy fibres seem to

Trees.

The Palm tree.

stretch out from the boughs on each side, which cross one another in such a manner, that they take out from between the boughs a sort of bark like close net work; and this they spin out with the hand, and with it make cords of all sizes, which are mostly used in Egypt. They also make of it a sort of brush for cloaths. Of the leaves they make mattresses, baskets, and brooms; and of the branches, all sorts of cage work, square baskets for packing, that serve for many uses instead of boxes; and the ends of the boughs, that grow next to the trunk, being beaten like flax, the fibres separate, and being tied together at the narrow end, they serve for brooms. These boughs do not fall off of themselves in many years, even after they are dead, as they die after five or six years; but, as they are of great use, they commonly cut them off every year (unless such as are at a great distance from any town or village) leaving the ends of them on the tree, which strengthen it much; and when after many years they drop off, the tree is weaken'd by it, and very often is broke down by the wind; the diameter of the tree being little more than a foot, and not above eight or nine inches when the ends of the boughs drop off; and, if the tree is weak towards the bottom, they raise a mound of earth round, and it shoots out abundance of small roots along the side of the tree, which increase its bulk, so that the earth being removed, the tree is better able to resist the wind. The palm-tree grows very high in one stem, and is not of a proportionable bulk. The timber is porous, and that which is most solid, has something of the coarse grain of the oak of New England; but it lasts a great while in all inside work of rafters and the like. It is rarely used for boards, except about Faiume, where the trees are large. It has this peculiarity, that the heart of the tree is the softest and least durable part, the outer parts being the most solid; so that they generally use the trees intire on the tops of their houses, or divide them only into two parts. A sort of bough shoots out, and bears the fruit in a kind of sheath, which opens as it grows. The male bears a large bunch, something like millet, which is full of a white flower, and, unless the young fruit of the female is impregnated with it, the fruit is good for nought; and, to secure it, they tie a piece of this fruit of the male to every bearing branch of the female. Strabo observes, that the palm-trees in Judea did not bear fruit, as at present; which probably may be owing to their not having the male tree; concerning which I could get no information; but the fruit of the female tree, without the male, drops off, or comes to no perfection. About Damascus I saw a string of figs tied almost to every fig-tree, and was told that they were the male fig, placed there for the same purpose, as the male date is tied to the female. The fruit of the date, when fresh, eats well roasted, and also prepared as a sweet-meat. It is esteem'd of a hot nature, and, as it comes in during the winter, being ripe in November, providence seems to have design'd it as a warm food, during the cold season, to comfort the stomach, in a country where it has not given wine. It is proper to drink water with it, as they do in these countries, and so it becomes a good corrective of that cold element. From the date they draw a tolerable spirit, which is used much by the Christians in upper Egypt. In these upper parts of Egypt they have a palm-tree call'd the Dome. The stem does not grow high, but there soon shoot out from it two branches, and from each of them two others, and so, for four or five times, each branch divides into two. The leaf

The Dome,
or Thebaic
palm.

leaf is of a semicircular figure, about three feet diameter, and is very beautiful. The fruit is oval, about three inches long, and two wide. The flesh on it is about a quarter of an inch thick; but it is dry and husky, having something of the taste of ginger-bread: They therefore make holes in it, and moisten it with water. Under this there is a shell, and within that a large kernel, which is hollow within; so that, making a hole through it when it is green, it serves for a snuff-box, and turn'd when dry, makes very fine beads, that have a polish like marble: They are much used by the Turks, who bring them from Mecca. This tree, with its fruit and leaves, is represented in the seventy-second and seventy-third plates: It comes nearest to the palm of Brasil, with the folding or fan-leaf; but, as it branches out into several limbs, it differs from any that I can find have ever been described: I have therefore call'd it the Thebaic palm.

C H A P. IX.

Of the Animals of EGYPT.

TH E R E are not a great variety of four-footed beasts in Egypt. The tyger, the Dubber, or Ahena are very rare, except that there are some few near Alexandria. The fox and hare are of a light colour; the latter are not very common. About Alexandria, and in other parts, the antelopes are common; they have longer horns, and are more beautiful than the antelopes of other countries. The animal call'd by Europeans Pharaoh's rat, has been thought to be the Ichneumon. In the deserts, as I went to Suez, I saw the holes of an animal call'd Jerdaon, which I thought might be it; but I omitted to be fully inform'd about it: 'Tis said, they are in all parts of Egypt. The milch kind are large and red, with very short horns, such as are commonly represented in antient sacrifices; they make use of them to turn the wheels with which they draw water, and to plow their land; they have also a large Buffalo, which is not mischievous, as the small sort in Italy. They are so impatient of heat, that they stand in the water with only their noses out to breathe; and, where they have not this convenience, they will lie all day wallowing in mud and water, like swine. In Cairo, all but the great people mount asses; they are a fine large breed, and it is said there are forty thousand in that city.

It hath been often observed, how wonderfully the camel is fitted to travel Camels, through deserts in hot countries, where they will go eight days without water. I have been a witness of their travelling four days without drinking. They can live on such little shrubs as those deserts produce, without grass, and are satisfied with a very little corn, which travellers commonly carry ground into meal; and, tempering it with water, they cram them with large balls of it. They go about two miles, or two miles and a half, in an hour, and I have travelled on them sixteen hours without stopping. A smaller sort, call'd Hayjin, pace and gallop very swiftly; and it is confidently affirm'd, they will carry one person a hundred miles in a day. These seem to be what we call dromedaries, there being none of those with two bunches, that I could ever be inform'd of, in these countries; and

and I have since been told, that they are a breed of Tartary, for the people here never heard of them. The Arabs do not kill the camel for food, but the great Turks eat the flesh of the young camel, as a most delicate dish; but will not permit it to be eaten by Christians, probably that the breed may not be destroy'd. Before the great heat comes on, they have a method of preparing them against it, by besmearing their bodies, to preserve them against the effects of the heat. The fleshy foot is admirably well fitted for travelling on the hot sands, which would parch and destroy the hoof; and it is said, before they begin a long journey, in which they will be obliged to go several days without water, they accustom them to it by degrees, before they set out, by keeping them from drinking.

Horses.

The horses here are very fine, especially those of upper Egypt, being of the Arab and Barbary race. They have one great fault, which is, that their necks are generally too short; and they value horses here as they do their women, for the largeness of their bodies. They are wonderfully tractable: Their four legs are always trammelled, in the stable and field; they do not seem to know that they can kick; they walk well, never trot, and gallop with great speed, turn short, and stop in a moment; but they are only fit to walk in travelling, cannot perform long journies, and they usually stop and give them water every hour or two, and very seldom feed them more than once in a day. When they go in procession, their trappings are exceeding fine; the ornaments are of silver, or silver gilt, it being contrary to their law to use gold, even so much as for rings, unless for the women, whose dowry, as I observed before, consists in those things, which they wear as ornaments. In the heat of summer, when there is no grass, they give their cattle chopped straw. They spread out the corn, when reap'd, and an ox draws a machine about on it; which, together with the treading of the ox, separates the grain from the straw, and cuts the straw. It is a piece of timber like an axle-tree, which has round it three or four pieces of thin sharp iron, about six inches deep, which cut the straw. In Syria, they often tread out the corn with oxen only, and then, if they would cut it, an ox draws over the straw a board about six feet long, and three wide, in the bottom of which are fix'd a great number of sharp flints; the person that drives round the ox, standing on this instrument.

Reptiles.

Among the reptiles, the vipers of Egypt are much esteem'd in physick; they are yellowish, of the colour of the sand they live in, and are of two kinds, one having a sort of horns, something like those of snails, but of a horny substance: They are the Cerastes of the antients. The lizard also is yellow; and in the deserts towards Suez, they have a small lizard different from the common kind, having a broader head and body than the others. They have also the Stinc Marin in great abundance; and about the walls there is a very ugly lizard, which is something like a crocodile. These are in great quantities about the walls of Alexandria. As to the Worrall, having procured one alive, I could not perceive that it is affected with musick. It is of the lizard kind, four feet long, eight inches broad, has a forked tongue, which it puts out like a serpent, and no teeth; living on flies and lizards. It is a harmless animal, and is found only during the hottest seasons, and frequents grottos and caverns in the mountains on the west of the Nile, where it sleeps during the winter season.

The

The ostrich ought to be mention'd first among the winged tribe of the country; it is call'd in Arabic Ter Gimel, and in modern Greek Στραβο-κάμηλος, both signifying the camel bird, by reason that its neck and head, and likewise its walk are something like the Camel's. This bird is common on the mountains, south west of Alexandria; the fat of it is sold very dear by the Arabs, and is used by the doctors as an ointment for all cold tumours, is good for the palsy and rheumatism; and, being of a very hot nature, is sometimes prescribed to be taken inwardly, for disorders of cold constitutions. As these birds are in the deserts beyond Alexandria, so the Arabs bring much of it to that city, and they have a method of putting the dead body of an Ostrich in motion in such a manner, as to make the fat dissolve into a sort of oil, which they sell as a drugg, and is call'd The fat of the ostrich. They have a kind of domestic large brown hawk, with a fine eye, which mostly frequents the tops of houses; and one may see the pigeons and the hawks standing close to one another. They are not birds of prey, but eat flesh when they find it: The Turks never kill them, and seem to have a sort of veneration for these birds, and for cats, as well as their ancestors; among whom it was death to kill either of these animals. It has been commonly said, that a legacy was left by some great Mahometan, to feed these animals in Cairo every day, and that even now they regale them with some of the entrails of beasts, that are kill'd for the shambles; but on enquiry I found this to be a mistake. The antient Egyptians, in this animal, worshipped the sun, or Osiris; of which the brightness of its eyes were an emblem. They have also a large white bird, with black wings, shaped like a crow, or raven, but very ugly, and not at all shy; it lives much in the same manner as the hawk, and is call'd by Europeans Pharaoh's hen. They have likewise a beautiful white bird, like a stork, but not half so big, call'd by Europeans The field hen, being seen about the fields like tame fowl. The small brown owl, mention'd by Herodotus, about the size of a pigeon, is very common. They have likewise a small speckled bird, near as big as a dove, call'd Ter Chaous (the messenger bird) which would be esteem'd a beautiful bird, if it were not very common, and a foul feeder: It has on the top of its head a tuft of feathers, which it spreads very beautifully whenever it allights on the ground. In the mountains there are a great number of vulturs, and some eagles. Among the birds worshipped by the Egyptians, the Ibis was had in great veneration, because, as it is said, they deliver'd the country from a great quantity of Serpents, which bred in the ground after the Nile retired. It is of these and the hawks, (among the birds) that the embalmed bodies are chiefly found preserved in earthen vases: I saw the figures of them on the temples in upper Egypt; and from the description we have of them, they are of the crane kind. I saw a great number of this sort of birds on the islands in the Nile, being mostly greyish. Herodotus describes two kinds; the black, which I never saw, and the other with black wings and tail, which seems to be a sort of stork: These I have seen, tho' the most common are a greyish kind. There is a very beautiful bird of this sort, call'd Belfery: The male has a black beak and leg, and black feathers about the wings; they have a large crooked bill, with which they can take their food only out of the water. The legs, bill, and eyes of the female are a fine

red ; and in the wings and tail are intermix'd some red feathers, which make it very beautiful, especially when it spreads its wings.

They have great numbers of wild geese of a different kind from those in Europe: They are call'd Bauk ; and when they are sent into England, are known by the name of Baw-geese. Great quantities of wild ducks frequent the pools in low grounds, which are not dry till two or three months after the Nile has left the upper lands. Quails are in great abundance. They have the woodcock, snipe, and Beccafigo ; which last is much esteem'd. A wild brown dove frequents the houses, which being very small, is not destroy'd. The pidgeon-house is reckon'd a great part of the estate of the husbandman: They are often built round, with little turrets rising up all over the top, and add to the beauty of the prospect of a country village. The different sorts may be seen in the eighth plate: G. such as are at Delta ; E. those of Benesuef, and F. those about Akmim. They have a proverb or saying, That a man, who has a pidgeon-house, need not be careful about the disposal of his daughter. The partridge in this country is very different from that of other parts ; the feathers of the female are like those of a woodcock, and the male is a beautiful brown bird, of the colour of some wild doves, but adorn'd with large spots of a lighter colour: They are about the size of a small dove. They have no pheasants in Egypt. The bats in the old buildings are remarkably large, and from the end of one wing to the end of the other, many of them are in extent above two feet, if the account I had be true.

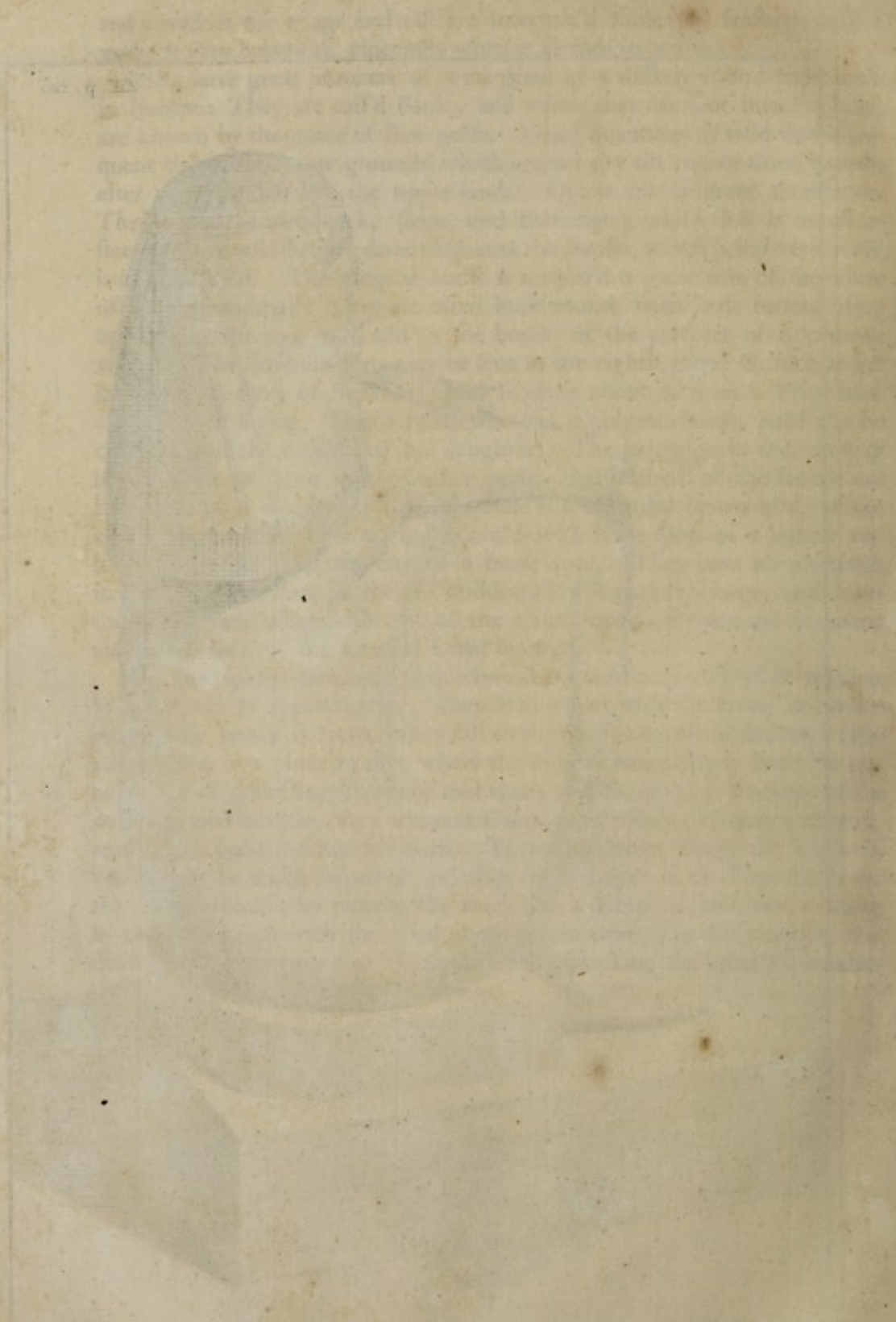
If I was rightly inform'd, they have an extraordinary custom in relation to their bees in upper Egypt. They load a boat with the hives, at a time when their honey is spent ; they fall down the stream all night, and take care to stop in a place by day, where the diligent animal may have the opportunity of collecting its honey and wax ; and so, making a voyage of six weeks or two months, they arrive at Cairo, with plenty of honey and wax, and find a good market for both. There is another story, the truth of which may be much suspected, relating to a manner of catching ducks on the river ; which is by putting the head into a pumpkin shell, and walking in the river, only with the head above water cover'd in this manner ; the duck not being alarm'd at the sight of a pumpkin, the man approaches the game, and takes them by the legs.



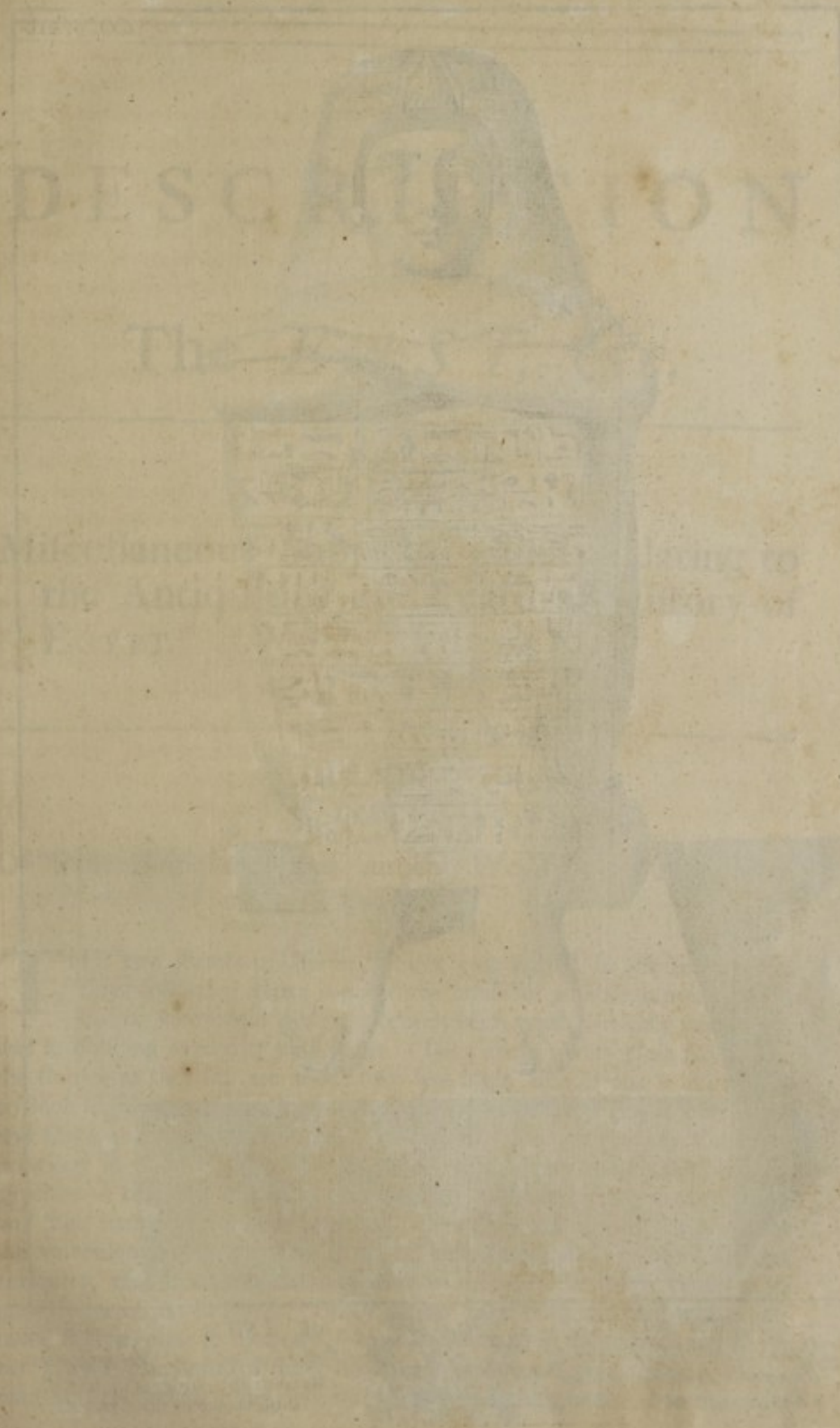


The *STATVE* of *ISIS*.
 To *The Most Noble*
DUKE of RICHMOND,
Knight of the Most
And Master of the HORSE

Brought from *EGYPT.*
Prince Charles,
LENOX and AUBIGNY.
Noble Order of the Garter,
 To His *MAJESTY.*



THE
[Faint, mostly illegible text follows, appearing to be a formal document or letter. The text is arranged in several paragraphs, with some lines indented. The handwriting is cursive and difficult to read due to fading.]





The *STATUE*
To The Most Noble Prince
GRAND-MASTER of the Most
And Knight of the Most



of *ISIS.*
John Duke of Montagu
 Honourable Order of the BATH.
 Noble Order of the GARTER.

A
DESCRIPTION
OF
The *EAST*, &c.

BOOK V.

Miscellaneous Subjects, chiefly relating to
the Antiquities and Natural History of
EGYPT.

CHAP. I.

Of some Antiquities and antient Weights brought from
EGYPT.

THE two statues of Isis and Osiris, represented in the sixtieth and three following plates were in the house of an Italian merchant at Cairo, who could give no account from what part they came, but was so obliging as to part with them. They are of a very close free stone; the statues as they sit, are about two feet high, that of Isis is about half an inch higher than the other; the plinth of the statue of Isis is four inches and three quarters thick, the other only four. I never saw any statues or drawings in such a posture before, and, what is very remarkable, the Egyptians at this day will sit in this manner, without resting on any thing but their hams, for an hour together, when they are abroad, or have not the conveniency of a carpet to sit on. These statues seem to be of so great antiquity, that it is probable they were made before sculpture came to its greatest perfection in Egypt. They appear to be both cloathed with a garment that fits close to the body. Isis is represented in the sixtieth and sixty-first plates: The statue of the goddess, as it was proper, is of the finer workmanship; the feet are more delicate; there is something beautiful in the make

The statue
of Isis.
of

of the body; the woman's breasts plainly appear at the side, and the body might be thought to be represented naked, if it did not appear otherwise at the ankles; however, it seems to be an exceeding fine garment, fitted close to the body; it might be something like the gawze, which is worn by the ladies at this day in the east for their under garments. Hieroglyphics are cut like an inscription on the robe that comes down before; the deep bracelets on the arms are very broad, and she has a fistrum in the left hand, on which is cut the head of Isis, which has on it the ears of the cat. It has three strings or wires, which are to be supposed loose in it, each end being bent on the outside, to keep it in its place; on each of them are two rings, which seem to be just big enough to move about the wire; on the upper string there might be three; these are the rings that made the musick: It seems to have been an instrument for beating time, like the Nakous they use in Egypt at this day, which I have before described. What is on the head is an extraordinary dress; perhaps made of leaves, which are doubled one over another, as appears by the ends of the lower part; it is to be supposed that the Lote flower adorns the forehead. Something very particular, like a Bulla, comes out from the ears, and might probably hang on them; the hair appears beneath this dress on the forehead and temples; and all round behind, beneath the head-dress, plaited as in the other. It may be no great compliment to say that in the beauty and delicacy of the workmanship, especially in the side view, the artist has exceeded the Egyptian workman, who it may be lived three thousand years ago; though we are not to despise such uncommon remains of antiquity, but to set a value on them; as we see in such pieces these noble arts in their infancy; and by considering the different workmanship of different ages, we may observe how arts gradually improved, till at length, under the Greeks, they came to the greatest perfection, which their masters the Egyptians were too opinionative to learn of their scholars.

The statue
of Osiris.

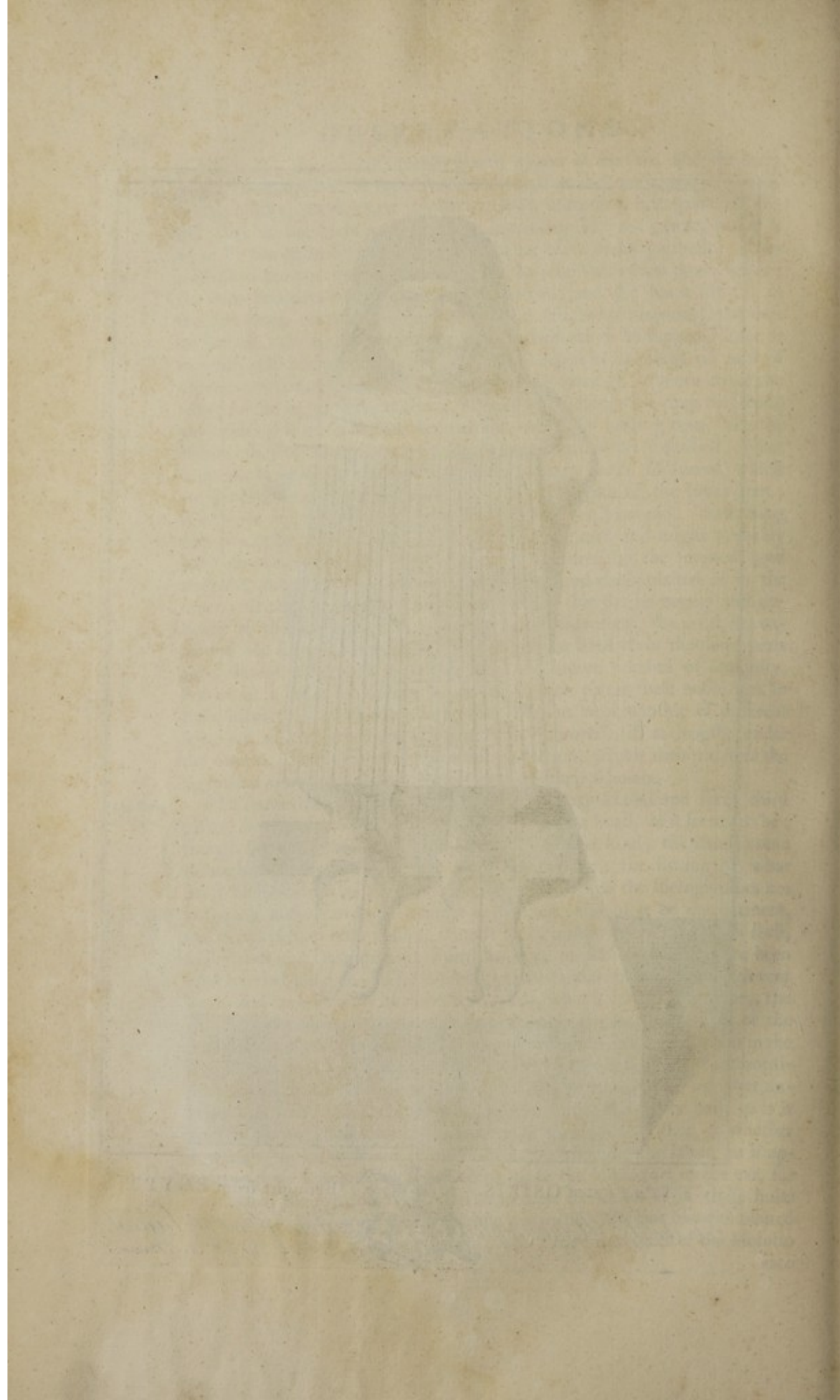
The statue of Osiris, as it appears in the sixty-second and sixty third plates, is distinguish'd by a sort of Thyrsus in the hand, as it seems to be; though something different from any thing of that kind; the hands come through the garment in a very particular manner; the fluting of what must be look'd on as the garment before, on which the hieroglyphics are cut, may answer to some manner of plaiting, and, if it be the garment, and is represented after nature, it must be in imitation of a very thick stuff, as it stands out at a distance from the legs; or some art must have been used for that purpose. The fastening of the sandals over the instep is very large, and appears on it like iron bolts; and, what is very extraordinary, the sandal is not seen at bottom, so that probably the leather or sole of the sandal was antiently so small as not to appear; there is a delicacy also in the feet of this figure. The manner of plaiting the hair is very extraordinary in this statue, and there seem to be two or three plaits one over another. It may be doubted, if what appears under the ears be hair, as it is entirely smooth, and has not the same appearance as the other, or whether it was any mode of dress; it might be rather thought the latter, as it appears to press forward that which seems to be the lower part of the ear, for so much of the ear does not appear as to shew the socket of it, those holes seeming to have been cut after the statue was made. The hair likewise plaited down the forehead is to be observed; and I have seen those of the Molotto

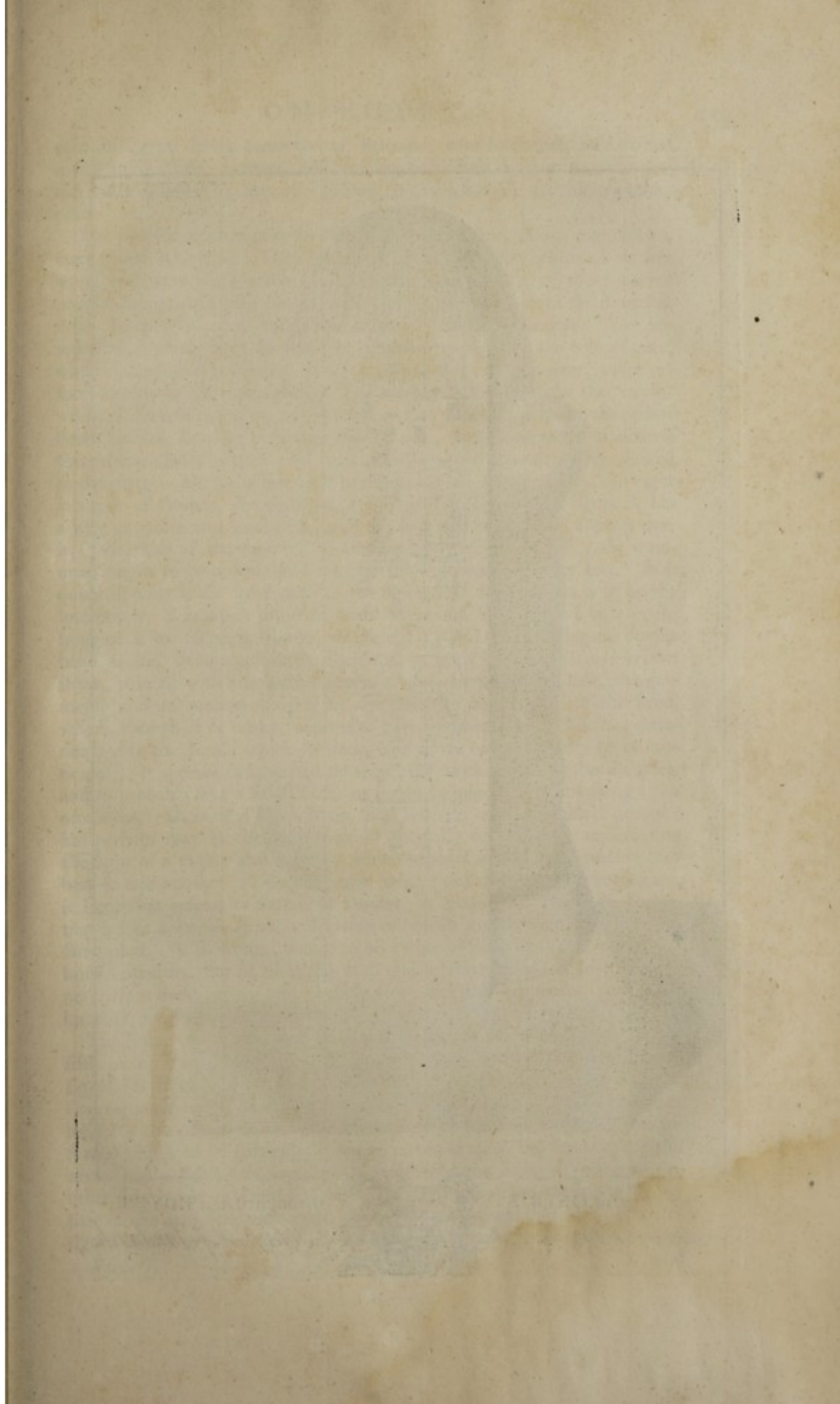
race

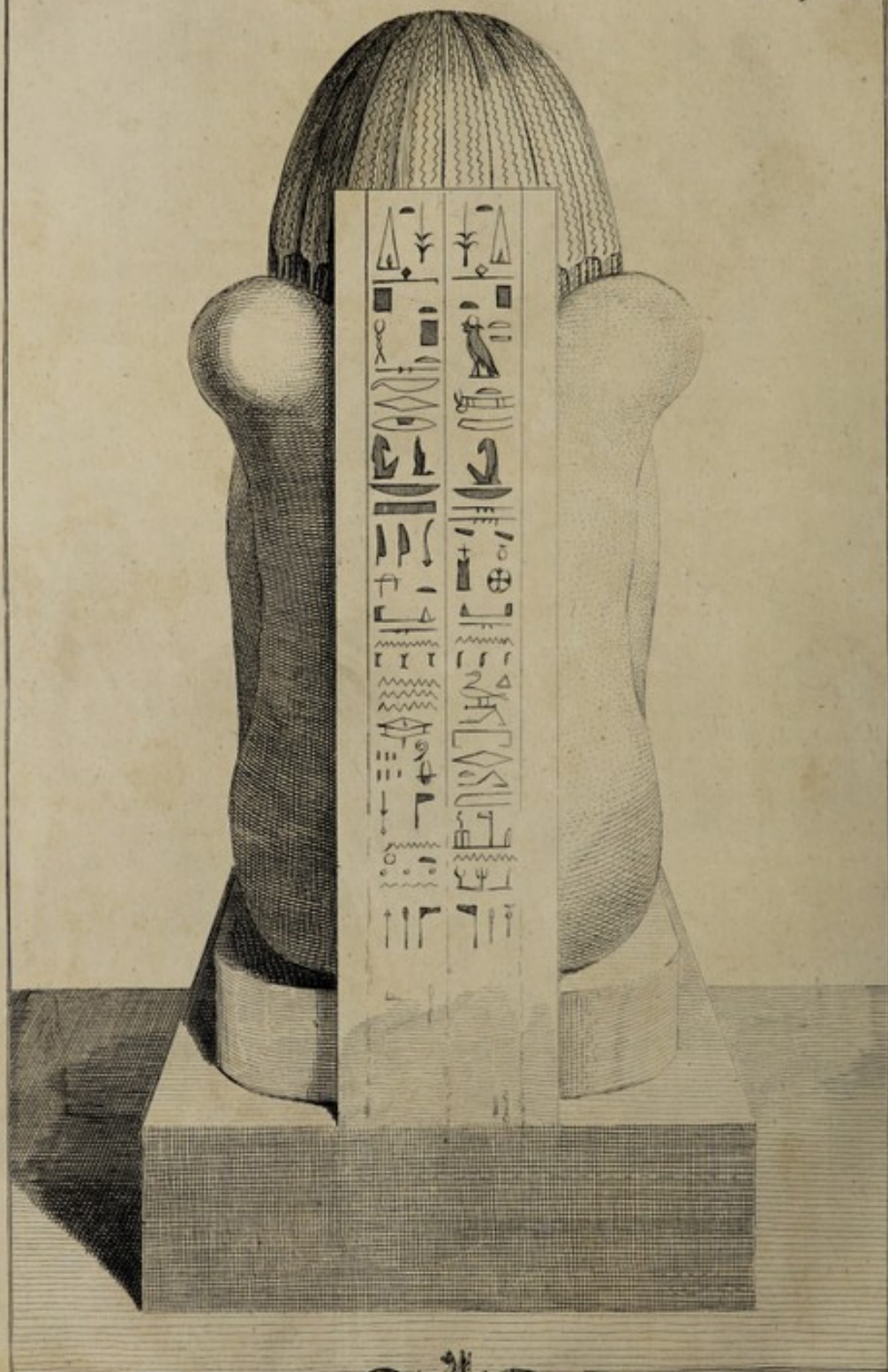


A STATUE of OSIRIS. Brought from EGYPT.
To the R^t. Honourable Henry Earl of Lincoln









STATUE of OSIRIS. Brought from EGYPT.
To The Right Hon^{ble}. John Earl of Sandwich



race in Egypt, lately come out of Ethiopia, who have their hair plaited much in the same manner, and coming over their foreheads. This statue has a pilaster to support it behind, on which there are hieroglyphics cut.

The morsels of antiquity in the sixty-fourth plate, except one or two, were found at Coptos. They are almost all made hollow within of earthen ware, and were possibly the Lares, or household Deities, of the common people, hung up in their houses, a sort of amulets to defend them against evil; for most of them have holes at the top for that purpose: They are represented pretty near the real size of them, except that the entire figure, which I suppose is a Priapus, is seven inches long; it is in every other respect exactly as it is represented. The cap somewhat resembles the turban without the sash round it; and yet it seems to join to a garment that flows down behind, coming only over the left arm, something in the manner of the eastern cloak, with a coul, as the easterns are sometimes represented in drawings. He has a sort of Thyrsus in his left hand, and to the right is a pot of flowers, the emblem of this garden God. The figure B. has a very extraordinary head-dress, and the hair tied up in a roll appears over it. The hair of the figure C. is tied up in a rose on the poll; the ornament seems to be a leaf, and may be the indented mulberry leaf. It is doubtful what is the head-dress of the figure D. I conjecture it to be the lote flower. E. is much distorted both before and behind, and one would imagine it to represent some evil being. F. is a very elegant double head of Isis, being cut exactly the same on both sides; it is of a brown stone, painted with a beautiful green. The manner of the hair, the garment, and an ornament up from the shoulder to the side of the head, which, though it is broke, appears to have continued on to another ornament over the head, which is gone, are all to be particularly taken notice of. It appears to have had no arms, the work ending at the shoulder, and so probably was a small bust, or might be placed on something as an ornament. G. is of a black stone, and is a very rude unfinish'd groupe; but perhaps may be the only piece of antiquity of the kind, representing the fight of a pigmy and a crane, which appears from the proportion they bear to one another. I do not know what head the figure H. represents; it somewhat resembles that little amulet, so frequently found in Egypt, that is like a horse's head, a drawing of which may be seen near it in the same plate. I. in bronze, seems to be a slave at some work; it is the most humble posture they sit in at this day, and inferior persons sit in this manner before great men; and possibly from this the supplicant posture of kneeling might have its rise.

The statue of Harpocrates, of the same size, as represented in the sixty-fifth plate, is in the possession of Dr. Mead, and was lately brought from Egypt. It is of a white stone or marble; I bought exactly such a one at Coptos, only rough hewn out; it has the high cap, part of which this has lost; the ornament on the forehead may be the lote flower. There are several things to be particularly remarked about it, as the beads round the neck, and a Bulla hanging down from them; the string of beads on the other side is not at present to be seen. The ornament about the upper part of the arm, and that under the beads, one would imagine, were designed as a sort of covering of the breast, being altogether extraordinary,

and it possibly may be something emblematical; there are also bracelets on the wrists, which seem to have been adorn'd with beads; in the right hand he holds the cross, which is so common in the Egyptian hieroglyphics. As the statue is made with one leg before the other, and it was necessary to give a side view to shew these ornaments, the other foot could not be shewn, and it does not appear to that advantage it would do otherwise. The hair is plaited and brought to the left side, as in most of the statues of Harpocrates. Among the seals I found in Egypt (the most remarkable of which are in this plate) there are four or five of the Abraxas kind, used by the Gnostics, being a mixture of Paganism and Christianity; they have generally a legend on the reverse, and are of no great consequence. Two of the seals most remarkable are of very bad workmanship, one may be an astronomer; on the other, which has very particular characters on it, one seems to be playing on a musical instrument, and another holds something very particular in his hands, which it may be difficult to explain. I met with several other pieces of antiquity, but, as they are such as have been described before, I thought it of no use to give drawings of them.

I made a collection in Egypt of above fifty antient weights; they are most of them of the common figure represented at A. in the sixty-fifth plate; two of them are as represented at B. and one as at C. in the same plate. I weigh'd them all with great exactness, and have herewith given a table of them.

A Table of Weights found in EGYPT.

N ^o	Oz.	d ^{wt} .	Gr.	N ^o	Oz.	d ^{wt} .	Gr.	N ^o	Oz.	d ^{wt} .	Gr.
1	9	5	23	19	1	14	17½	36	00	9	23½
2	9	3	16½	^e 20	1	9	8	37	00	9	19½
3	4	17	4½	^f 21	1	5	23½	38	00	9	15
4	4	13	16½	^g 22	1	1	14	39	00	9	14
^a 5	4	11	17	23	00	19	22½	40	00	9	14
^b 6	2	16	20	24	00	19	22	41	00	9	13½
7	2	2	22	25	00	19	19½	42	00	9	10
8	1	18	11	26	00	19	10½	43	00	9	9½
9	1	18	6	27	00	19	2½	44	00	9	9½
10	1	18	3	28	00	19	11	45	00	9	7½
11	1	18	1	29	00	19	5	46	00	9	3½
12	1	17	22	30	00	19	3	47	00	8	18
13	1	17	16½	31	00	19	3	48	00	8	1
14	1	17	12½	32	00	18	23	49	00	5	21½
15	1	17	2½	33	00	18	23	50	00	5	13
^c 16	1	17	2½	34	00	18	18½	51	00	5	7½
17	1	15	4	^h 35	00	16	7½	52	00	1	5½
^d 18	1	14	23								

Besides these, there is a weight of Verd antique, about an eighth of which is broken off, and it weighed twenty-three ounces, twelve penny weight, and eleven grains; so that probably it was a weight of about twenty-eight ounces.

^a This is of iron, and of twelve sides, as represented in the sixty-fifth plate at B. it has six stamps on each side of the four square sides, and one on each of the other sides.

^b This weight is a flat octagon, it has seven marks on one side, and four on the other, and two circles round each side.

^c This is of the shape of number five, has five stamps on the four square sides, and one on the rest.


^d Is as number six, but has a cross on it, and

these letters F B.

^e This is an octagon also, but seems older than the other.

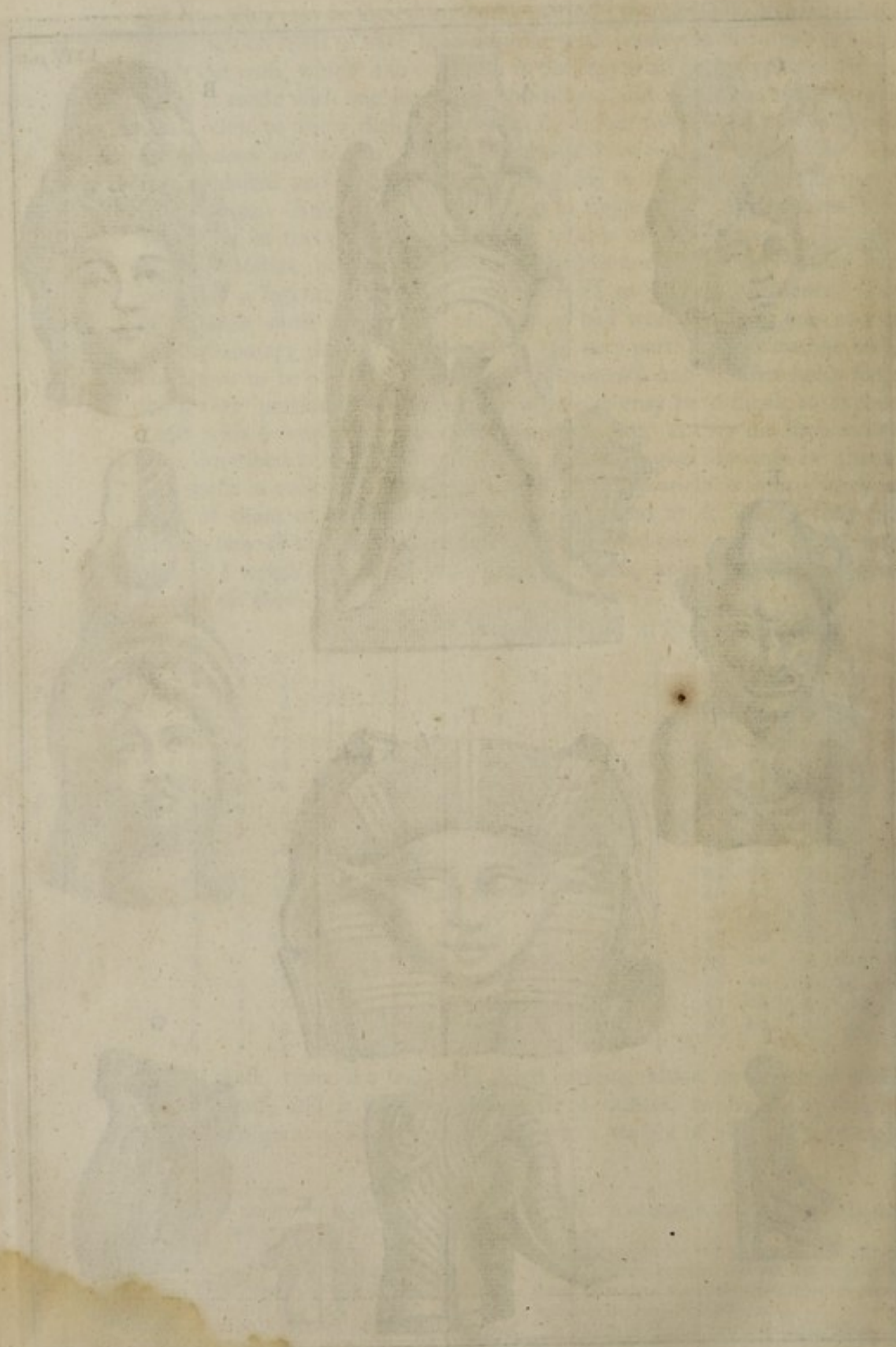
^f This weight has twenty-four sides, excepting the top and the bottom, and has two rings and a stamp on each of the twenty-four sides, as represented in the sixty-fifth plate at C.

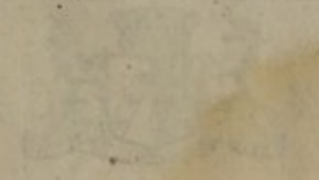
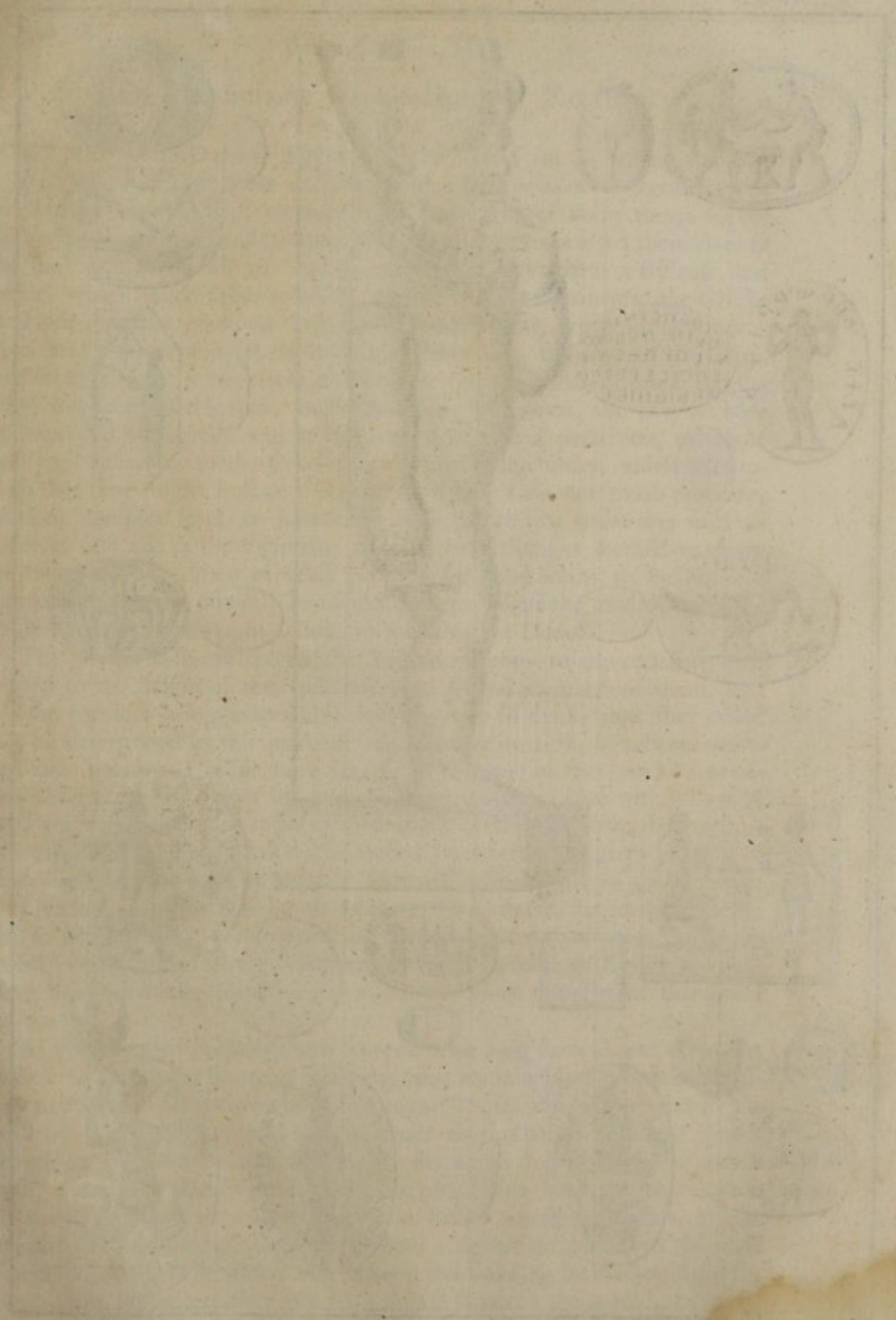
^g This is of Verd antique, and has these marks on it > λ.

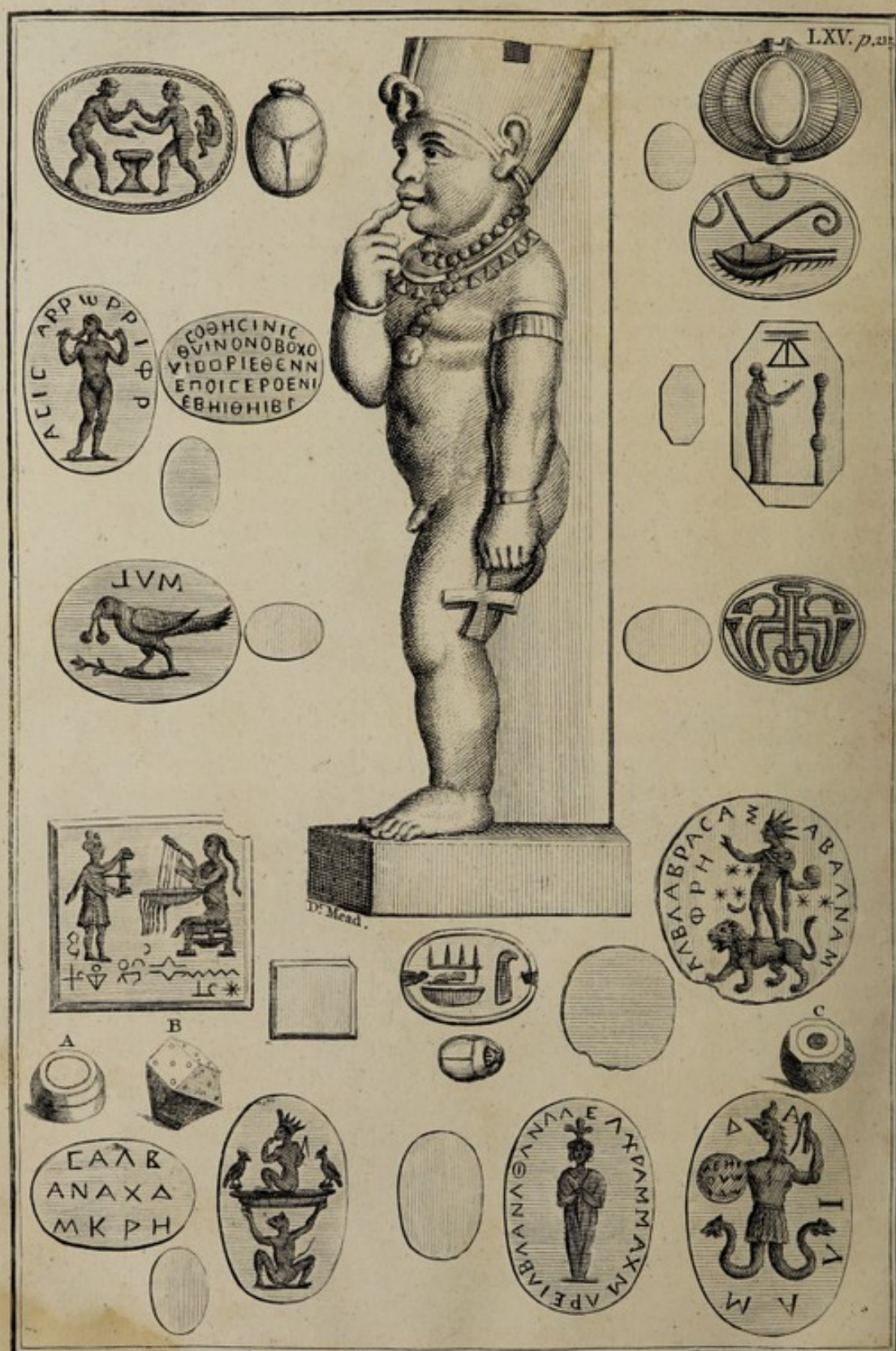
^h Is a square weight, has a cross on it, and  and does not seem to be very antient.



Ancient Statues and Heads brought from Egypt.







A Statue of *HARPOCRATES*
To the Right Honourable



and Egyptian *SEALS*.
John Earl of Grandison.

CHAP. II.

Of the antient Architecture of EGYPT.

THE architecture of Egypt may be look'd on as among the first essays in that noble art. It was in a style peculiar to themselves, in which, notwithstanding, we may trace the origin of many things we see in the most improved architecture. As the Egyptians boasted themselves to be the inventors of all arts and sciences, this gave them a stiffness and pride, which made them refuse to receive the improvements, the Greeks and other nations made on their inventions; so that, excepting at Alexandria and Antinoopolis, there is nothing to be seen in Egypt of the Greek architecture. In some places, we observe this art in the greatest simplicity, only contrived for use, and without any ornaments, and may see how it improved by degrees, and at last arrived at such a perfection, as might easily give the hint to the Greeks for the Corinthian order, unless we suppose that they might imitate that order; which I do not think probable, as these temples seem to have been built before that order was used in Greece, and also as the Egyptians seem to have thought themselves above imitating the inventions of other people; for there seems to be nothing approaching to any other order of architecture, unless the mouldings of the capital B. may be thought a little to resemble the Doric.

The ground is so much risen, that I could not come to any certainty with regard to the height of their pillars: And several members of them, and of the cornices being inaccessible heights, and so small, that they could not be determined by the quadrant, and having in truth, sometimes omitted some measures I might have taken, on account of the hurry I was often obliged to do things in, and the interruptions I met with; I could not, for these reasons, give an exact draught of them by scale, but to supply this defect, I have mark'd the several members, and given a table of such measures as I took of them. This will give an idea of the Egyptian architecture; and as it is by no means to be imitated, or made a science of, so a more exact account will be the less wanted, and more easily excused, when, under all the disadvantages of a traveller in Egypt, it would have been producing something new, to have given draughts of them only by the eye.

As the Egyptian buildings were cover'd with long stones about three feet wide and deep, and fourteen feet long, this made a great number of pillars necessary in all their cover'd buildings. If the pillars were next to the wall in a portico, they laid a stone from one pillar to another, by the length of the portico, and then laid stones across from that stone to the wall, as may be seen in the second plate of pillars; but, if there were many rows of pillars in a room, they laid stones across the pillars, by the breadth of the building, to give the room a lighter air, and then they laid stones on them, with which they cover'd the building by the length of the room, and sometimes they placed a square stone on the capital, to make the room still higher; as may be seen in the drawing of the temple of Ombus, in the fiftieth plate.

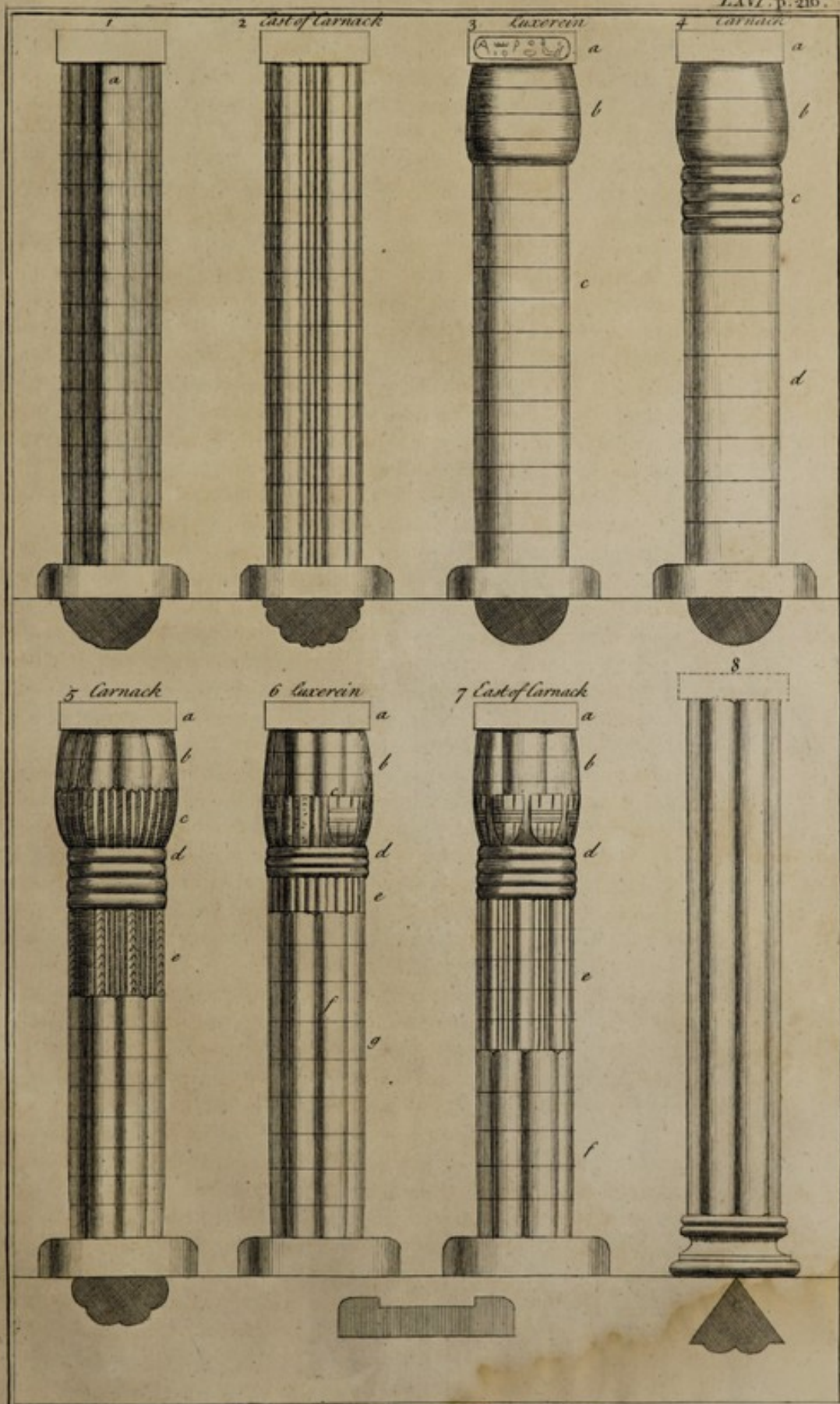
Coverings of
the buildings.

The

Bases.

Pillars.

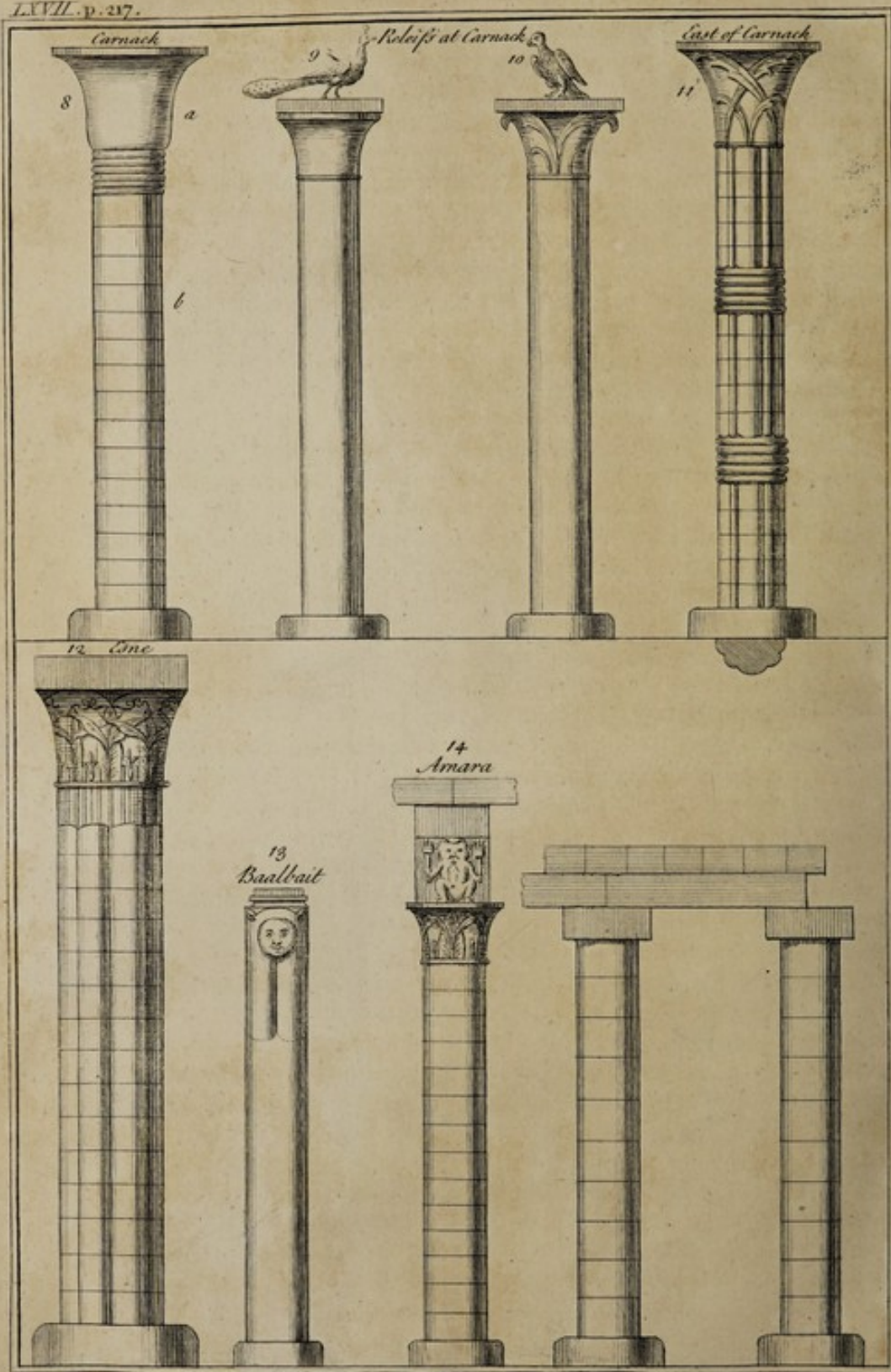
The base or pedestal of the pillar was round, the corners being taken off at the edge; it had a socket in it, to let in the pillar, as represented in the section of the base. In the first plate of pillars, there are very few of these bases to be seen; that at Hajar Silcily, to a pillar two feet two inches diameter at bottom, was four feet diameter, so that it projected beyond the pillar eleven inches, and was ten inches deep. As the manner of building obliged them to have a great number of pillars, so they might find this kind of base most convenient, as a square one would be more apt to break at the corners, and offend those that walk'd in the temples; tho' it is very probable, that many of their pillars, especially within their temples, were without any base, for the conveniency of walking between them; as the pillars of the temples of Minerva and Theseus, at Athens. It has been also found out, that the obelisks were placed on such bases or pedestals, and let into a socket, which made the raising of them much easier than on a high pedestal, as they are placed in Rome. The chief intention of pillars, in Egyptian buildings, being to support a weighty covering, it was necessary they should be very strong: It is probable, in the most antient times, they might not have found out the use of granite, or the art of cutting it, which is the only marble I observed to be the product of Egypt, and fit for making pillars of one stone, which could not be less than three or four feet diameter, for the purpose mentioned; and it would have been very difficult to have convey'd such pillars from the cataracts, where the granite quarries are, to the several parts of Egypt. The freestone they had near, in all their hills, which they made use of for their columns, cutting out the stones of the diameter of the pillar, and from one foot six inches, to three feet six inches in thickness. These columns were from three feet to eleven feet diameter; and they were so very thick, that I concluded, their height might be from about three diameters, or at most three and a half, to four and a half. I had reason to think that this was generally the height of their pillars, tho' sometimes, but rarely, they were six diameters in height, and the intercolumnation one diameter and a half, or two, for the most part; sometimes two and a half, and three, tho' very rarely. And, if in the middle of a room, some intercolumnations were wider, they procured stones of a proportionable length, to lay from pillar to pillar. The pillars were often adorn'd with hieroglyphics, and these sometimes painted. They had some multangular pillars, tho' very rare; and those consisting of sixteen sides, as at the temple of Thebes, something resembling the antient pillars I have seen shaped in that manner, in order to be fluted; which was the method the antients took to flute their columns, as I shall have occasion to mention in another place. One of the first improvements on plain pillars, were a sort of swellings about seven feet from the top, and lessening again towards the capital, which consisted only of a square stone; instances of which may be seen in the first plate of pillars. It is possible, this sort of swelling, inverted, might give rise to the first capitals made in shape of a bell. The next improvement seems to have been the addition below this of four members, being a small segment of a circle, as in Numb. 4. Possibly these might give rise to the annulet in the capital, of the Doric order; by which name I shall therefore call them. Another manner of architecture was the working the upper part of the pillar, that swells out as described, into eight half rounds. In some pillars a sort of shields



EGYPTIAN PILLARS.







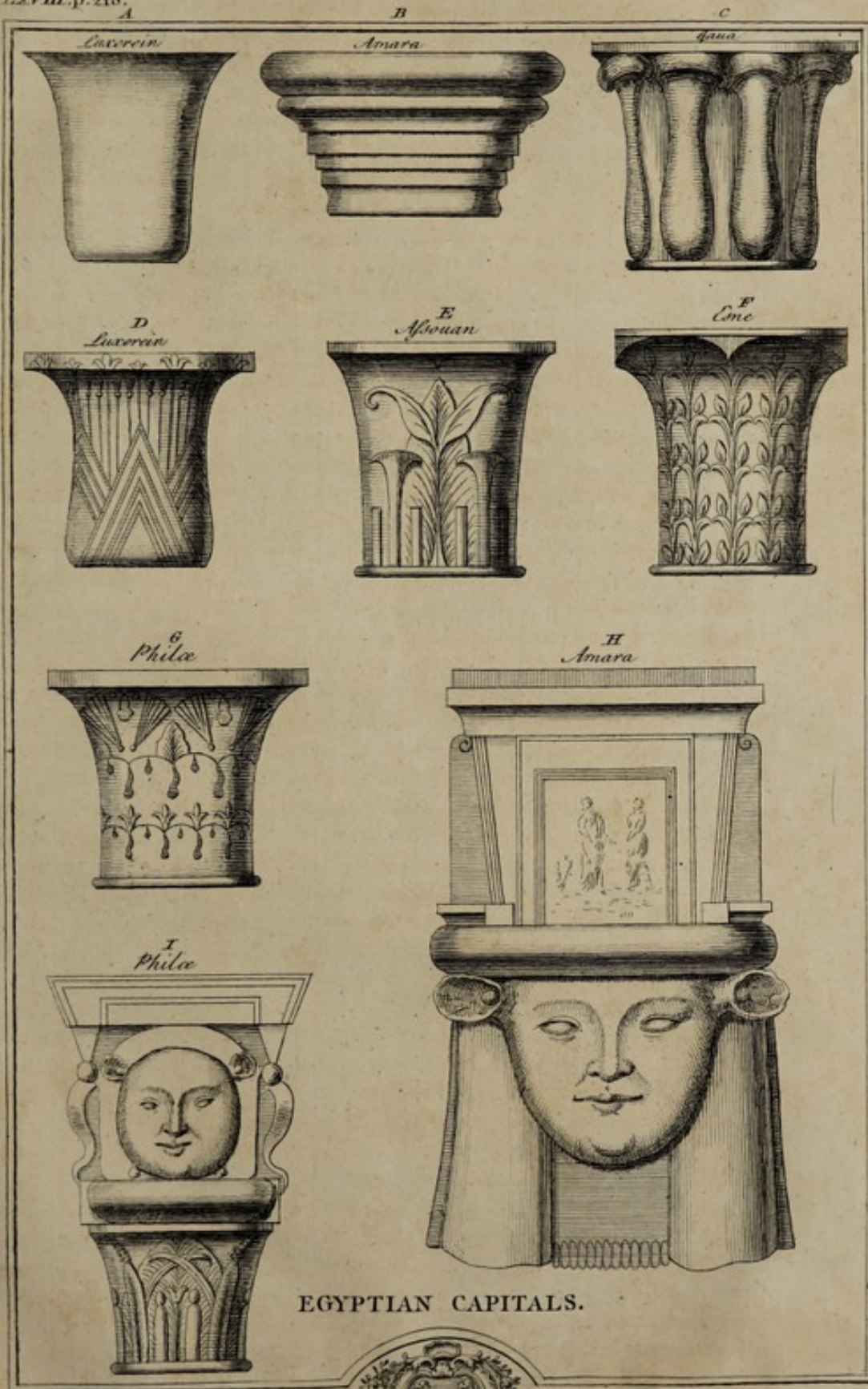
EGYPTIAN COLUMNS.
To the R^t Honourable Henry Earl of Carlisle.

shields cover the lower part of the joinings of these half rounds, as in Numb. 7. In others, two rows cover the joinings of two half rounds, and the two next are cover'd by a shield, as above; and so all round alternately, as may be seen in Numb. 6. The lower part of that sort of pillars is likewise divided into eight half rounds, which I conjectured, in some, to be about one third, in others two thirds of the pillar, according to the length of the members, between this part and those I have mention'd before; for in some pillars, above these, there are three such members, but smaller, over each of the great ones, as in Numb. 6. which is at Luxerein; in others, besides these three members, there is a larger over the joinings of the lower member, as in Numb. 7. which, if I mistake not, is at the temple, east of Carnack; and in the fifth, the triglyphs seem to be continued down, as under those members, with a particular list coming down between them to the middle of the half rounds below; and the second pillar is work'd all the way down in such a manner, as this part of Numb. 7. is executed; that is, with three small half rounds, or rods, and one large one. Another sort of pillars are those at Archemounain, in the twenty-fourth plate. I observed particularly, that they lessen'd towards the bottom. The pillars at Hajar-Sileily are almost the same, and the only columns I saw entirely to the bottom; those pillars are three feet diameter, near four in the swelling, and at bottom lessen to two feet two inches, and may be seen in the forty-seventh plate. The pillar, Numb. 8. has the four annulets under the capital, the rest being plain; it is in the grand area of the temple of Carnack, Numb. 9, and 10. in the second plate of pillars, are cut among the hieroglyphics on the gate that is north of the temple of Carnack. Numb. 11. is at the temple east of Carnack, and I imagine it to be some imitation of the palm-tree. Those horizontal members, or annulets, somewhat resemble the tree when the boughs are cut off, and therefore it would have been more like the palm-tree, if those members had been continued all down; and, if I am not mistaken, I have seen such a drawing of a pillar in Egypt. Numb. 12. has this particular in it, that the stalks of the leaves, and those between them, are carried down below the annulets of the pillars. Numb. 13. is a pillar of red granite, at Baal-bait, the old Bufiris. I saw the capital, as represented, and a part of the pillar, being work'd into a sort of a half round, in the manner that is shewn below the capital, and another part I saw of it being plain, I conjectured, that this might be part of the head-dress of Isis, continued down, as it is in the capital of Dendera. The capitals of the seven first are only a square stone; it is very probable, that a square stone, at first laid on the pillars, to give the building a lighter air, might give rise to the capital. In some pillars, these capitals do not project at all, in others a very little: They are from one foot to three feet thick. The capitals, of the bell kind, have often been thought to be an imitation of a vase set on a pillar, with leaves twining about it; but a view of the capitals of Egypt, would incline one rather to think, that it was the imitation of the top of a tree, and that probably the palm, the boughs of which point upwards, and much resemble a capital, when all the lower boughs are cut off, as they are commonly every year, and possibly the palm-trees, said to be cut in Solomon's temple, might be pillars, or at least pilasters of this kind, so much resembling the palm-tree. The most simple sort of capitals of this bell kind, are

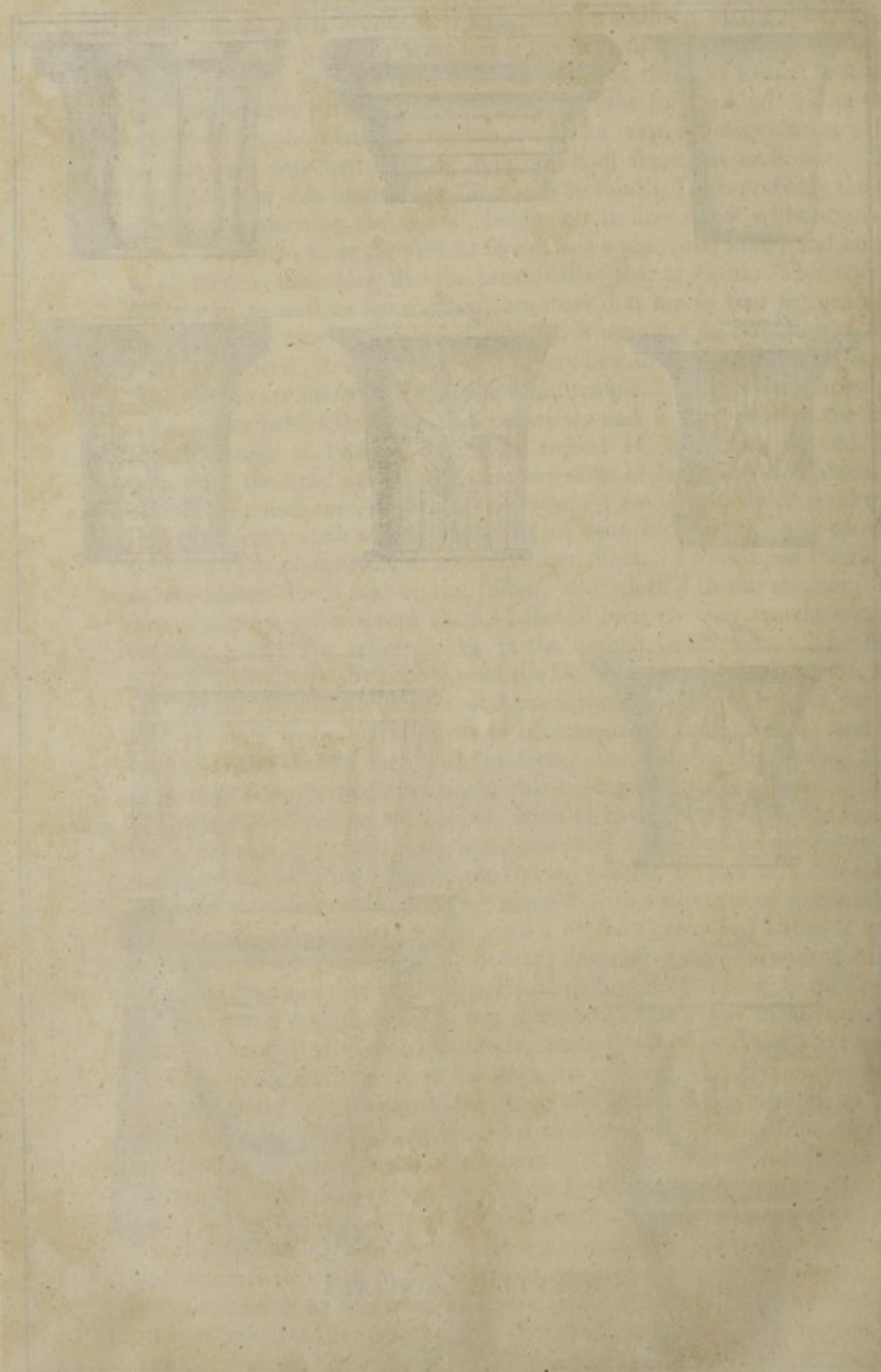
of the great pillars in the temple of Luxercin, without any fillet, round at the top, as represented at A. in the plate of capitals. The second sort is that of the pillar Numb. 1. which has the addition of the fillet, and is seen at Carnack. Of the same sort is the next to it, cut among the hieroglyphics of the gate north of that temple; and the next to that, cut likewise on the same gate, is the most simple of the foliage kind. The third capital C. in the plate of capitals, is of an extraordinary nature; it is possible, the ornament may be in imitation of some leaf or flower. The only pillars of this kind are at Gaua. The fourth, D. is probably the first manner of adorning the capital, being cut in lines, and without any relief. The fifth, E. at the antient Siene, is of a particular kind; and on part of it, there is something like the ornament of that at Gaua: This and the following, as well as some others, are work'd at top in four segments of a circle; and it may be consider'd, whether it were not in imitation of some leaf. The sixth, F. is at Esne, and is very beautiful, tho' the relief is very flat; and so are many others in the same temple. The seventh capital, G. is of a very particular kind, and beautiful, and is seen only in the small square temple at Philæ. The large capital H. at Amara, the old Tentyra, with the head of Isis, and compartments of bas-reliefs over them, are of excellent sculpture, and must be reckon'd among the finest workmanship of Egypt; each capital consisting of four such faces, one on each side, with the compartments of reliefs over them. I look upon them only as two square stones laid on the pillars, and adorn'd in this manner; but, from the great perfection of them, I should imagine they are the work of a Greek hand; the reliefs being in the highest Greek taste. The other faces at Philæ, over the capital, and the Deity cut on the square stone, over the capitals of a small temple at Amara, which is Numb. 14. of the pillars, are only to be look'd upon as ornaments of those stones; and the capitals under them I met with in some other places, not having taken drawings of the particular capitals, that belong'd to those pillars.

Entablature.

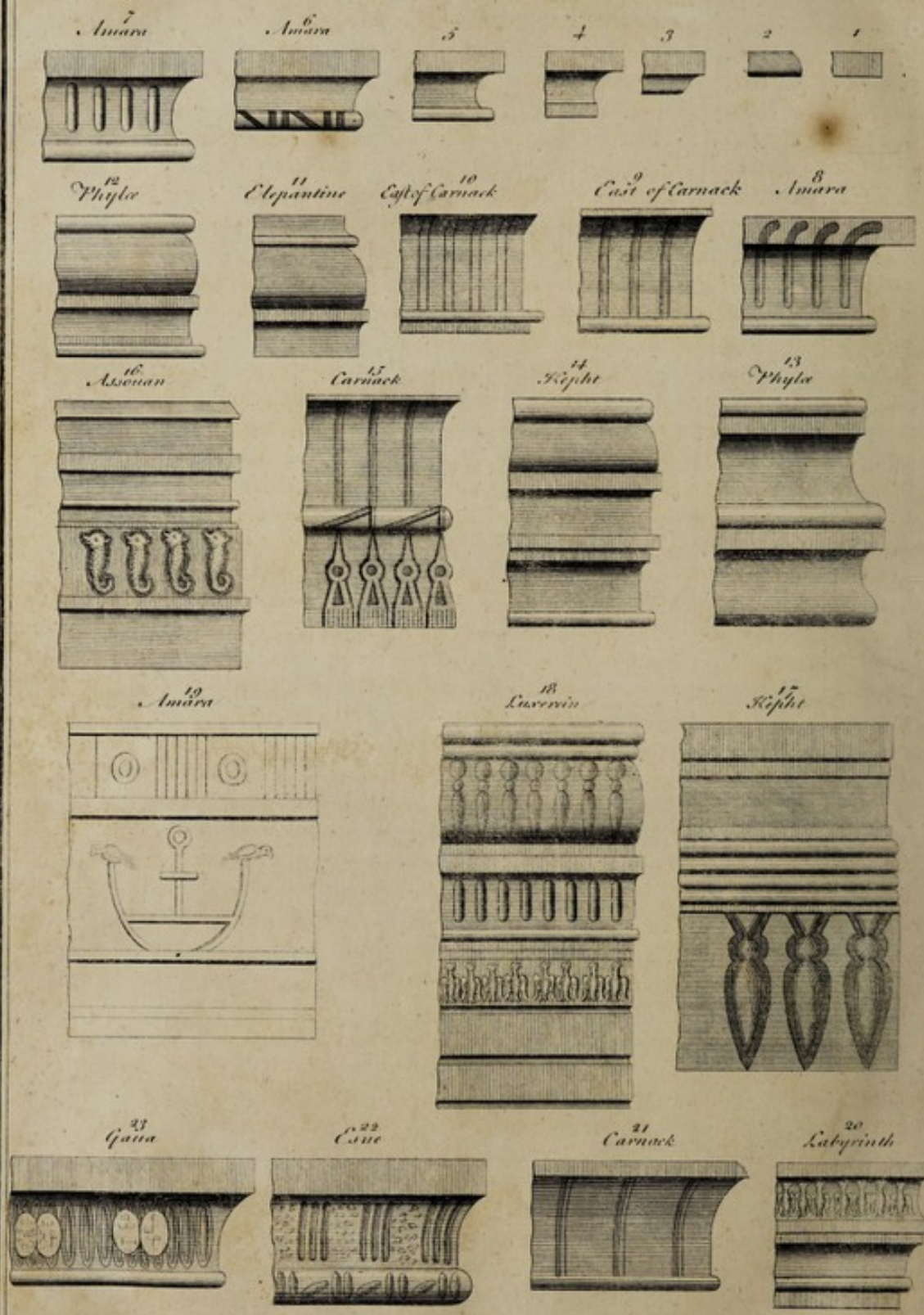
These stones laid on the capital, seem to have given rise to the faces of the architrave, (so call'd from being the chief beam that supported the covering of the building,) and to the freeze, a stone, or part of a stone, that ranged round the building, being adorn'd with sculptures of animals and other things, was on that account, call'd by the Greeks and Latins Zophorus, which was the name of the Zodiac; adorn'd, it may be, with the signs of the Zodiac and other ornaments, encompassing the building, as the Zodiac the Heavens; and probably it was this part of the tomb of Osymanduas that was adorn'd with a golden circle, three hundred and sixty-five cubits in compass, divided into so many parts, to represent the days of the year, with the rising and setting of the stars, and other things relating as well to the Egyptian astrology, as, to what was more real, the astronomy, for which they were so famous. Some buildings being cover'd with two tier of stones, the under stone probably was the freeze; or, where there was only one, the lower part of it might be left for that member, as the upper part was always moulded into the cornice or Coronis, that crown'd the building; and where two or three single stones were placed over the capital, the lowermost being work'd with the several faces of the architrave, and the upper ones being the freeze, and cornice and the stone, laid across to support the covering moulded into another cornice; accounts for the single entablature to



To William Windham Esq.



1. The first part of the report is a general description of the project and its objectives. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
2. The second part of the report is a detailed description of the methodology used in the study. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
3. The third part of the report is a detailed description of the results of the study. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
4. The fourth part of the report is a detailed description of the conclusions of the study. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
5. The fifth part of the report is a detailed description of the recommendations of the study. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
6. The sixth part of the report is a detailed description of the limitations of the study. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
7. The seventh part of the report is a detailed description of the future research. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
8. The eighth part of the report is a detailed description of the references. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
9. The ninth part of the report is a detailed description of the appendices. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	
10. The tenth part of the report is a detailed description of the index. This section should be written in a clear and concise manner, using simple language that is easy to understand. It should also include a brief history of the project and a statement of the problem being addressed.	



Egyptian CORNICES and ENTABLATURES.

to every pillar, which has often a very beautiful effect in architecture.

Cornices, or ornaments round the top of their buildings, seem at first to have been very simple, being probably only a stone projecting all along, beyond the rest of the building, as Numb. 1. in the plate of cornices. This at length was rounded, as Numb. 2. and this round member was often continued down the quoins of the building. This stone on the very top of the building, might afterwards be made thicker, and be work'd in an inclined plane, so as to end in a line at the wall below; and, as a farther improvement, this lower part might be hollow'd into a Cavetto, with a fillet at bottom, that was afterwards improved into a half round: And this is the most universal cornice that was in use in Egypt, and is likewise seen cut on the rocks and grottos about Jerusalem; particularly on that which is call'd The tomb of Zachariah. The Cavetto was sometimes fluted, and the flutes also in some were continued on to the list over it, as Numb. 8. and there are instances of Cavettos fluted in this manner, without any member over them; of this kind is Numb. 9. The cornice, or entablature of the granite room, at the temple of Carnack, has a member or freeze under the half round, ornamented in a peculiar manner, and a fillet under it, work'd also as represented at Numb. 15. There are a great variety of other cornices or entablatures, some of which are in the manner of two cornices, one over another; and freezes are frequently seen adorn'd with hawks, and those dragons or serpents, that are represented, as drawing the car of Ceres. Numb. 19. with a sort of triglyphs, and metopes, adorn'd with Pateræ, and two fillets, ornamented with stars, and a second kind of freeze, or rather architrave, with the Crux ansata, and two hawks fitting on each side of the end of a sort of bow inverted is in the middle of the inside of a gate, to the east of the great temple of Amara, the old Tentyra. Most of these cornices, that are particular, are seen only in one place, especially those of Assouan, Kept, Luxerein, Amara, Numb. 15. of Carnack, the Labyrinth, Esne, and Gaua.

The doors had generally a plain pilaster on each side, and sometimes a plain member, over the door, corresponded to it; but the most common ornament over them is that cornice, which I observed is mostly used in Egypt. Some door-places have a half round on the outside, taking off the angles, and another at about the distance of eighteen inches, as at the angle of the pilaster.

As to the sculpture of the Egyptians, both of hieroglyphics and pillars, and the last finishing of their works; they seem to have been executed after the building was completed, which made them work in their figures on plain stones, by cutting them in below the surface of the stone, either with a plain bottom, or with a relief, the highest part of which consequently must be either on a level with the surface of the stone, or something lower. I saw a pillar unfinish'd at the temple east of Carnack, and it may be questioned whether the multangular pillar was not design'd to be in sixteen half rounds, that being the method which they antiently took in marking out pillars to be fluted; and over the eastern gate of Carnack, I saw a stone left rough, as to cut out the winged globe, an ornament which is seen so often in all their buildings. We may see also among the Egyptians, what might have given rise to the arch, though there is great reason

The arch.

reason to think they were ignorant of this curious and useful part of architecture, as it was afterwards executed, because it is hardly ever seen among their buildings, I mean those covers made by the projection of several tiers of stone, one beyond another; for, if these stones had been only shaped each of them in a segment of a circle, the arch would have been made, and it is probable that the arch was this way hit on; the only difference between this architecture and that of the arch, seeming to be in laying the upper stones, especially the middle one, which is called the key stone, that being laid flat on the two uppermost tiers, whereas, in the arch, it must be put in between them: For the rest, making them less towards the outward superficies than they are within, and laying the lower tiers so as not to project so much, and the upper tiers more, the arch would be executed only by shaping the stones in the manner abovemention'd. It is possible, that, at some time the stones in making such a covering might not be laid level, and making an inclin'd plane on each side at top, when they came to close all, they might find it necessary to hew a stone to fit the place in such manner, as to come near to the nature of a key stone, and in time they might come to make all the stones bigger at one end than at the other, as finding it to give strength to this sort of building. It is indeed possible, that the arch might be first invented by other accidents, as the rising of the ground of a city where the gates were made of very large stones, with strait tops, and there being occasion to have higher doors or gates, they might make them more lofty, by cutting the top into an arch; and at Thebes in Greece, I saw a small gate that consisted of an arch only of two large stones, which might possibly have been made higher in this manner, after the building of the gate. In all Egypt I did not see above three or four arches, of which I have given an account in the relation of the antiquities of this country; and I suppose them to have been made after the Greeks came among them. It is the more surprizing they should not hit on it, as they found out the shell of the niche, which approaches so very near to it. Amidst all the publick magnificence of the Egyptians, there is great reason to think that their private buildings were very mean, and perhaps, their habitations in those antient early times, when these sumptuous fabrics were erected, might be chiefly tents and grottos; there being no sign of private buildings all over the great extent, which antient Thebes took up; and without doubt those Kings, who bestow'd so much on their temples and sepulchres, would likewise have erected magnificent palaces for themselves, if it had been the custom of the times; of which, doubtless, we must have had some remains; but of this kind, only one is mention'd, of which we have any certain account, and that is the labyrinth, which was design'd too for a public, as well as in some manner, for a sacred use, as it had relation to the religion they professed. The palace of Memnon is indeed spoken of at Abydus; but the mention of it is very slight, and there are no signs or traditions of any thing there, but a temple. And this may account for the extreme magnificence of the public buildings in Egypt, if we consider that all their expences were bestow'd this way, to make their sacred buildings the most lasting and magnificent that the art of man could possibly execute.

Private Buildings.

I have hereto added the table of the measures of the Egyptian pillars.

A Table

A Table of the measures of the Egyptian pillars, according as they are engraved in two plates. The first line of numbers refers to the pillars in the plates; the letters to the several members of the pillars; the other numbers being the measures of feet and inches, answering to the numbers of the pillars, and the letters of the respective numbers.

	1	2	3	4	5	6	7	8	9	10	11	12
a	8	0	1 8	2 00	2 0	3 02	3	7	4 1	00	00	00
b	0	0	7 0	6 10	3 0	5 06	4	4 7	0 6	00	00	00
c	0	0	13 0	5 00	1 4	0 00	0	0 0	0 3	00	00	00
d	0	0	00 0	0 00	0 5	0 06½	0 3	0 0	0 3½	00	00	00
e	0	0	00 0	0 00	2 3	3 10	4 0	0 0	4 1	00	00	00
f	0	0	00 0	0 08	0 6½	4 00	0 0	0 0	4 1	00	00	00
g	0	0	00 0	0 00	0 0	7 00	0 0	0 0	0 0	00	00	00
Diameter	0	7 6	11 0	4 00	5 0	0 00	8 0	3 0	3 0	04	04	00
Supposed modules of half a diameter.	0	6 0	07 0	8 00	0 0	0 00	12 0	10	0 0	00	00	00

I measured several parts of the pillars at Luxerein, to see in what proportion they lessen and swell.

Measuring one on the half rounds below, it was ten feet nine inches in circumference; on some members higher, it was eleven feet; and on the annulets, ten feet seven inches.

Another pillar was in circumference on the half rounds close to the capital, ten feet six inches; lower, on the swell, twelve feet five inches; on the annulets, ten feet four inches.

And in the furthest court, I find these measures of one pillar in inches 204, 231, 235, 241. Another pillar measured at the annulets seventeen feet, at the bottom of the half rounds, nineteen feet three inches, at the top of the next half round members, nineteen feet five inches, and, in the greatest swell, twenty feet and one inch.

The great pillars at Luxerein, which belong to the capital D. are one and thirty feet in circumference, and about that height above ground, including the capital; and have a square plinth on the top of the capital, as those at Carnack, on which probably some statues were placed, as it may be supposed, they were on the capitals of the pillar of the grand area at Carnack.

CHAP. III.

Of the Mythology of the antient EGYPTIANS.

AS the mythology, or fabulous religion of the antient Egyptians, may be look'd on, in a great measure, as the foundation of the Heathen religion, in most other parts; so it may not be improper to give some account of the origin of it, as it is deliver'd by the most antient authors, which may give some light both to the description of Egypt, and also to the history of that country. We may suppose that the antients were the best judges of the nature of their religion, and, consequently, that all interpretations of their mythology, by men of fruitful inventions, that have

no sort of foundation in their writings, are forced, and such as might never be intended by them. On the contrary, it is necessary to retrench several things the antients themselves seem to have invented, and grafted on true history; and, in order to account for many things, the genealogies and alliances they mention, must in several respects, be false or erroneous, and seem to have been invented to accommodate the honours of the same Deities to different persons, they were pleased to deify, who lived at different times; and so they were obliged to give them new names, invent genealogies, and some different attributes; which may account, in some measure, for the supposition I make below, that Deities with different names, all mean the same object of worship, as the sun or moon, which might be worshipped first as Osiris and Isis, when they were deified, or under the name of some others deified before them in the same manner; for Diodorus says, that the Egyptians learnt of the Ethiopians to have their Kings for Gods, that is, to deify their Kings; for it appears very plainly from the antients, that their Gods were their good Kings, whom they deified. Herodotus, indeed, would add a dignity to those Deities, by saying, that the Gods lived on the earth with men, and ruled over them. He speaks of the three orders of Gods; the first and oldest were eight in number, among whom Pan was of the first, as Hercules was of the second, and Dionysius of the third order. Diodorus Siculus indeed mentions celestial and terrestrial Gods; under the former he reckons Osiris, Isis, Jupiter, Vulcan, Ceres, the Ocean, and Minerva; but says there were also terrestrial Gods of the same name. These celestial Gods he makes to be the sun and moon, the four elements, and the soul of the world, that enlivens all things. Osiris is the sun, Isis the moon, Jupiter the enlivening force, Vulcan fire, Ceres the earth, Ocean with the Egyptians was the Nile, Minerva the air; and it is to be supposed that these, with Pan, mention'd by Herodotus, made up the number of the eight first Gods. It is also thought, that one great foundation of this religion was worshipping the sun and the planets, and the signs of the Zodiac; and so they afterwards made constellations of their Kings, and gave the sun and the planets the names of those they look'd on as their benefactors; and to the signs of the Zodiac the names of those animals they worshipped, for the reasons mention'd by the antients. Our author goes on to observe, that the Egyptians had a right before any other people to these Gods (that is, as he must be understood, to those whom they call'd by the names of their Kings) and gives it as a reason, why it may be supposed, that they dwelt mostly amongst them, as Egypt only, of all countries, had cities built by the Gods, and call'd after their names; particularly of Jupiter, the sun, Hermes or Mercury, Apollo, Pan, Eilethia or Diana, whom we may suppose to be the same as Isis or the moon, as Apollo is the same with Osiris or the sun; though, according to some histories, Apollo is made the brother of Osiris, doubtless to answer some particular schemes in their mythology. He says, these Gods came down upon earth, and sometimes took on them the form of sacred beasts, sometimes of men, and so were worshipped in the shape of the several beasts whose forms they assumed. This turn they gave to the worship of these Deities, in order to add a greater dignity to their religion; whereas, in reality, they seem to be no other than their Kings and great men deified, who, some way or other, had conduced to make the life

life of mankind more comfortable and happy, by a proper use of the elements of nature in general, or of the celestial bodies in particular, that seem'd to have the greatest influence on the earth; which they either began to worship under their names, or to worship their benefactors, they had deified, and to give them the names of those things they had, by their government or inventions, render'd so beneficial to them: For he goes on to give an account of the terrestrial Gods, who, he says, by the strength of their understanding, and by their beneficence to mankind, had acquired immortality, as a recompence of their extraordinary merit. Some of these were Kings of Egypt; but they seem to have given the genealogy of these Kings, as much as could be, in order to make it believed that the celestial Gods were different from them; and though I shall give an account of their genealogy, yet, notwithstanding, I conjecture part of it to be mere fiction, and that the truth is, such persons did live at some time or other, but not just as they fix it. However, these we must suppose to be the twelve Gods of the second rank, of which he only at first mentions the eight principal, the Sun, Saturn, Rhea, Jupiter, call'd also Ammon, Juno, Vulcan, Vesta, and Mercury. He says, the Sun reign'd first in Egypt: Herodotus says, Menes reigned first, and that Pan was the oldest of the Gods, and, as Mendes was another name of Pan, possibly Menes and Pan may be the same; and also the celestial Osiris, which is the Sun. But, if it be true, as Herodotus says, that Menes built the temple to Vulcan in Memphis; this may be an argument in favour of the priests, who affirm'd that Vulcan was the first King. Osiris, in this genealogical account of the Kings, is indeed also the son of Jupiter and Juno, and said to be Bacchus. But as, under the name of Menes, he drained the country, and made lower Egypt habitable, by exposing the earth in proper time to the kindly influence of the sun; and, under that of Bacchus, cultivated the vine, by the help of the sun, the juice of whose fruit is such a comfortable cordial to mankind; and as, under the name of Mendes or Pan, he might make some orders for the more regular propagation of mankind, and of animals for his use, all under the prolific influence of the sun, so the same person or Deity might be worshipped in different places under different names and shapes, according to the nature of the particular virtues of the person they celebrated in those places. The worship of the King of Egypt, who was called Vulcan, and of fire under his name, was owing, as they say, to an extraordinary accident; a wood happened to be set on fire by lightning in the winter, and the King standing by it, perceived that it gave a great pleasure to enjoy the warmth of it, and took care to continue the use of fire, which we may suppose till that time was unknown.

After these, Saturn reign'd, who married his sister Rhea, the same with Cybele or Magna Mater; though, in this genealogy, Isis is said to be her daughter, who was the moon, or Diana, and had the city Bubastus built to her, Bubastis being the Egyptian name of Diana; and on her tomb she is represented as boasting that the city of Bubastus was built in honour of her †. Cybele seems to be much the same as Diana of Ephesus, and Isis, among the celestial Gods, is the moon; it is possible that the moon might

† Ἐμοὶ Βούσσης ἢ πόλις ὠκοδομένη. Diodorus i. p. 24.

be worshipped under these three names, as having an universal influence on all things. Some said that Osiris and Isis were the children of Saturn and Rhea, but, according to others, Jupiter and Juno; and, as Herodotus says, that the Egyptians did not know the name of Juno, this is a proof, how much the invention of the antients was employed in the history they gave of their Gods; and accounts for the inconsistencies we meet with in their relations of them. As both Minerva and Juno have been said to be the air, so they might also be the same Deities, under different names, and likewise Eilethia or Diana, though the daughter of Jupiter; for both Juno and Diana are called Lucina, and may be the same person. Diana is said to be the daughter of Jupiter by Latona; possibly Jupiter might after marry his own daughter, who might then be called Juno, and her mother Latona might be obliged to fly to Ortygia from the resentment of Juno; as these may likewise be the same with Rhea, on the above supposition; and if it may be supposed to have been so, all these alliances and genealogies must be look'd on as meer fictions; and this Deity multiplied into so many shapes, must then be only Rhea or Isis, or whoever was the first Deity of this kind, worshipped afterwards under different notions, and different names.

To Jupiter and Juno they give five children, Osiris, Isis, Typhon, Apollo, and Venus; and so Juno might be called the mother of the Gods (*mater Deum*) the title of Cybele; and here they make Osiris Bacchus, and Isis Ceres; so that Isis might comprehend Rhea and Diana, Juno and Ceres. By the name of Ceres, she was the inventress of tillage, as Osiris was of wine, under the title of Bacchus: Isis also is said to have enacted laws for the government of mankind. Some say Osiris founded Thebes, though others mention another founder of this city: Our author says, moreover, that he built a temple of extreme magnificence, to his parents Jupiter and Juno, and two golden temples, one to celestial Jupiter, the other to his father Jupiter Ammon. It is probable, that one Jupiter was worshipped long before this, and that Osiris being the son of Ammon, both the father and son might be deified; and, to give a dignity to their new God, they might say, he was the son of Jupiter, distinguish'd by the title of his real father, who was worshipped under the shape of a ram. As to the Jupiter of the Greeks, who was father of Minos in Crete, both of them great Kings over so small an island, it was thought to be doing justice to the merit of Jupiter, to make him the chief of their Gods; that they might have Gods of their own; and to give him the name by which they call the Egyptian Jupiter; without doubt, a much more antient Deity; as Dædalus, the architect of his son, went to Egypt to see the labyrinth, in order to build one in Crete on the same model. Osiris and Isis were also great encouragers of arts, and of those who invented weapons to kill wild beasts, and instruments to till the land. Osiris being educated at Nisa in Arabia Felix, had the name of Dionysus from that place, and his father Dios; here they say he learnt the culture of the vine. He had the greatest regard for Hermes or Mercury, a person of great genius in inventing whatever might be for the convenience of mankind: He first corrected the language, and gave names to several things; it was he that invented letters, and also the lyre with three strings, and taught the worship of the Gods, and sacrifices, all sorts of manly exercises,

cifes, and a proper carriage and deportment of the body. He first observed the order of the stars, and the nature and harmony of sounds. It was he or some other person after him, worshipped under his name, that taught the Greeks the art of speaking, (it may be supposed, with propriety and eloquence) on which account they gave him the name of Hermes. It was Mercury, and not Minerva, as the Greeks affirm, that found out the use of the olive; and he was in so great favour with Osiris, that he was his secretary, it may be rather said his prime minister, to whom he communicated every thing, for his advice. Osiris raised a great army to go over the earth, to communicate his improvements to all the world, hoping to gain immortal honours by his benevolence towards mankind, as it accordingly happen'd; for he was worshipp'd as a God, by those whose lives he had render'd so much more happy than they were before. He left to Isis the care of his kingdom, and appointed Mercury to be her counsellor; he also left his relation Hercules general over all his dominions, appointing Busris guardian of the parts towards the sea side, and Phœnicia; and Antæus of Ethiopia, and Libya. Osiris was accompanied by his brother Apollo, as he is call'd by the Greeks; he was the propagator of the bay, as Osiris was of the ivy, for which reason those trees are sacred to these Gods, and it is to be observ'd, that the trees that are consecrated to them, are ever-greens, as the myrtle to Venus, and the olive to Minerva. It is said, Osiris had for his companions in war, Anubis and Macedon. They wore the skins of those animals they somewhat resembled in courage, Anubis wearing the dog's skin, and Macedon that of the wolf; on which account those beasts are esteemed sacred in Egypt, and in time came to be worshipped. He took Pan also with him, whom we may suppose to be a different person from the other before-mentioned; one of his names was had in great veneration in Egypt, his statues being in every temple, and a city built to him. He carried likewise husbandmen with him; Maro for cultivating the vine, and Triptolemus to teach the manner of sowing and reaping the corn. Thus accompanied, he went into Ethiopia. In this country satyrs were brought to him, cover'd with hair; for Osiris was a lover of mirth, and of musick and dancing, and always carried with him a band of music, in which there were nine virgins, who were excellently well skill'd in vocal musick, as well as learned in other subjects, and were therefore call'd by the Greeks the Muses; Apollo presided over them.

Osiris met with no opposition, being receiv'd every where as a God, for his beneficence towards mankind. He improv'd Ethiopia by agriculture, and building cities, and left in it officers to collect the tributes. Whilst he was here, there happen'd in Egypt a great inundation of the Nile, which did particular damage in that part of Egypt, that was under the care of Prometheus, who was on this account near laying violent hands on himself. The river, by reason of the rapidity of its course, and the violence of its waters, was call'd the Eagle. Hercules, always aspiring at great things, and zealous to shew his extraordinary strength, made up the dikes, and kept the river within its bounds, on which account the Greeks, says Diodorus, invented the fable, that Hercules kill'd the eagle, that was feeding on the liver of Prometheus. It is said, the river was after call'd the Nile, from Nileus a King of Egypt. Osiris going into Thrace, Maro founded the city Maronea, and Macedon, the Macedonian

VOL. I.

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empire :

empire. He sent Triptolemus into Attica to teach the inhabitants agriculture. Ofiris carried his arts every where, and, if any country was not capable of bearing wine, he taught them to make a liquor of barley, not much inferior to wine, either in strength or flavour. After Ofiris's death, divine honours were paid to him. It was long kept as a secret that he was kill'd by Typhon, who would have seized on his dominions; but Isis, with her son Horus, vanquished Typhon near Antæopolis. Typhon had divided the body of Ofiris into twenty-six parts, and distributed them to his accomplices; all these Isis found, and inclosed each of the pieces within a painted figure of a body, composed of wax and aromatic spices; these she delivered to distinct bodies of priests, under great secrecy, to be buried; enjoying them to pay divine honours to Ofiris, and to consecrate some particular animal to him, and when it died, to bury it in the same manner; thus they continued the same honours to the consecrated animals; and the sacred bulls, call'd Apis and Mnevis, because they were so useful in agriculture, were worshipp'd in Egypt. From this account we may see the reason why Ofiris was worshipp'd in the shape of a mummy, and that his statues are seen so common in that figure, and also why so many sacred animals were worshipp'd in Egypt. From this also, probably, the custom took rise of embalming their dead bodies, forming them in the same figure, and honouring the reliëts of their relations in the same manner, as the several pieces of Ofiris were preserved.

If we examine into the rise of the fables relating to the births of several of the Deities said to have been begotten likewise by Deities, we shall find it had no other foundation, than the lewdness or adulteries of the relations of great persons, who had people about them to invent stories to cover the dishonour of their families. Of this nature was the fable of Semele and Bacchus, not to mention several others, from the accounts we have by their own authors. And Deities, which, in the idea of the Heathens, subsisted before, were made to be born long after. For the same purpose the Greek Hercules was supposed to be begotten by Jupiter on Alcmena, to cover her adultery, when she brought forth a son at an improper time, during the absence of her husband Amphitryo in the wars. The lewdness of Io daughter of Inachus, King of the Argives, is another instance of this kind, who proving with child by a mariner, and, it is said, going into Egypt in a ship that had a bull painted on it, all that story of her being transformed into an heifer, and of the loves of Jupiter, was invented, and that she went into Egypt and there recover'd her first shape, and was married to Ofiris; and, upon this very story, Diodorus † takes occasion to make reflections on the great disagreement there was in relation to the history of their Gods; that the same Deity was call'd by some Isis, by others Ceres; by some Thesmophorus, by others the Moon; by some again Juno, and that others call'd this Deity by all these names: That they call'd Ofiris sometimes Serapis, and sometimes Bacchus, at other times Pluto, sometimes Ammon, at others Jupiter, and often Pan; and some said, that Serapis was the Pluto of the Greeks; there being in reality, very little foundation in truth for these things, but almost all these stories have had their rise from the inventions of men on different occasions; which

† Diodorus i. p. 22.

is the cause of such variety and disagreement in the accounts of the mythology of the Heathens.

Horus was son of Osiris and Isis, who, being taught the art of prophecy and physick by Isis, was called Apollo; so that we have Apollo both brother and son to Osiris. The giants also, consisting of many bodies, are said to have risen in the time of Osiris, whose ministers were represented as whipping them; and for this reason, the statue of Osiris is often seen with a whip, as the punisher of the wicked. It is also remarkable, that Isis behaved in so prudent and wise a manner after the death of Osiris, that the Queens of Egypt, were from that time, ever had in greater honour than the Kings, and were invested with higher power; and, in the marriage settlements among private persons, that polite clause used to be added, that all things should be under the direction of the lady †. And, as it has been judged that all the mummies that have been found about Saccara, which was near Memphis, are female bodies, it is possible on the burial of Isis in a chapel in the grove of Vulcan at Memphis, all women might be consecrated to this Deity, and be buried in these catacombs, as near as conveniently they could be to the Goddess, and have their coffins, by a particular disposition, made so as to represent Osiris, which might be another foundation for the future regards that were to be paid them. And possibly the bodies of the men might be deposited in another part, perhaps in the grottos to the east of the Nile; and the honours that were paid to them might not be so great in preserving them, and, for that reason, they may not have continued so long. But these are only conjectures, for which it is certain we have no foundation in antient authors.

CHAP. IV.

Of the antient Hieroglyphics of the EGYPTIANS.

HERODOTUS says, the Egyptians used two sorts of letters, or ways of writing; one call'd sacred, the other vulgar letters *. Diodorus gives a more particular account, tho' in some parts obscure. He says, the Egyptians learnt the form of their letters, or writing, from the Ethiopians; for of the Egyptian letters, or manner of writing, one was vulgar, which all people learnt; others were call'd sacred, which the priests only knew among the Egyptians, learning them of their fathers, among those things which were to be kept secret; but the Ethiopians used all these letters or ways of writing indifferently: So that one would imagine, the Ethiopians either had two alphabets, or that they had two ways of writing most things, but that of these the Egyptians used one commonly, and the other only in their sacred writings. So that it was rather the unlawfulness, than any impossibility of obtaining a knowledge of these letters, that kept them from reading their sacred writings, as they could, perhaps, have learnt them of the Ethiopians, if we suppose they were exactly the same; but it

† Δια δὲ ταύτας τὰς αἰτίας καλεομένηται μάλιστα ἐξουσίας ἢ τιμῆς τυγχάνειν τὴν βασιλοῦσαν τῷ βασιλεῖ, ἢ παρὰ τοῖς ἰδιώταις κυρεῖται τὴν γυναῖκα τὰνδεὶς ἐν τῇ τῆς προκοπῆς ἐνισχυσίᾳ· προσεμμελομένη τῶν γα-

μήτων ἀπαντα ποταρχήσιν τῇ γαμυνίᾳ. Diodorus, l. p. 23.

* ΔιΨάσιοι δὲ γράμμασι χρίσθαι, ἢ τὰ μὲν αὐτῶν ἱερὰ, τὰ δὲ δημοικὰ καλεῖται. Herodotus ii. c. 36.

is possible, that the Egyptians, having learnt the art of writing of the Ethiopians, might afterwards alter the letters or marks, that stood for words, that the Ethiopians themselves might not be able to read them, although the languages of both nations might be the same: He afterwards speaks of the Ethiopian letters, call'd by the Egyptians hieroglyphics; he says, that at first their forms of writing represented all sorts of beasts, the parts of the human body, and instruments, especially those of the handicrafts; for their writings did not consist of syllables put together, but of figures that related to the things they were to express; for they wrote or drew the figure of a hawk, a crocodile, a serpent, the eye, hand, or face of a man, and the like. A hawk signified all things that were to be done expeditiously, (I should rather think expedition itself) because it is the swiftest of birds. The crocodile signified malice; the eye express'd both an observer of justice, and a keeper of any person: The right hand, with the fingers extended, signified any one's getting his livelihood: The left hand shut, the preserving and keeping of any thing. Thus every thing was read and understood by figures. This seems to have been the hieroglyphical manner of writing; but it is to be doubted, if the common way was not by single letters composing syllables. The form of letters is arbitrary, and each letter, as conjectured by some, might be the resemblance of an animal; especially as the names of some antient letters are the names of beasts. The capital Armenian letters are now actually represented by beasts, without any similitude of the letter added to it, as I saw in their grammar, printed by the Propaganda Fide.

Moses, who was skill'd in all the learning of the Egyptians, without doubt, understood their manner of writing; and, if the letters represented animals, he must have composed a new alphabet, when the law forbid them to make the likeness of any thing, that is, we are to suppose of any living creature, or of any of those luminaries that were worshipped in the Heathen world. The figures standing for letters could not be above forty or fifty. It may be consider'd also, how many of these there must be, if they stood for syllables, which would seem to be a more difficult way of writing than putting figures for words, which by the resemblance would very much help the memory; an advantage that could not be had, if certain figures stood for syllables. If hieroglyphical figures stood for words or sounds that signified certain things, the power of hieroglyphics seems to be the same as of a number of letters composing such a sound, that by agreement was made to signify such a thing. For hieroglyphics, as words, seem to have stood for sounds, and sounds signify things; as for instance, it might have been agreed, that the figure of a crocodile might stand for the sound that meant what we call malice: The children of the priests were early taught, that the figure of a crocodile stood for such a sound, and, if they did not know the meaning of the sound, it would certainly stand with them for a sound; though, as the sound, it signified also a quality or thing; and they might afterwards be taught the meaning of this sound; as words are only sounds, which sounds we agree shall signify such and such things; so that to children, words only stand for sounds, which relate to such things as they know nothing of; and, in this sense, we say children learn many things like parrots, what they do not understand, and their memories are exercised only about sounds, till they are instructed in the meaning

ing of the words. This, I thought it might be proper to observe, as some say, hieroglyphics stood for things, and not for words, if sounds articulated in a certain manner are words. And though it may be said, that in this case, when different nations of different languages agree on common characters, that stand for certain things they agree on, that then such figures stand for things: This will be allow'd; but then they stand for sounds too, that is, the sounds in each language that signify such things: And, as observed before, to children, who know nothing of the several things they stand for, to them they are only marks that express such and such sounds; so that these figures stand not for things alone, but, as words, for sounds and things. It is to be doubted, whether we have any inscriptions in a language, the letters of which are figures of things; for to know that, we are not to examine all hieroglyphics, to see how many different sorts there are; but if any are writ in lines, we ought to examine them, and see whether the different figures amount to so great a variety as must exceed the number of letters in any language. It is probable, that the hieroglyphical writing was written in the same manner as the common language, with regard to the lines; and those few inscriptions, that are found written in lines, have so great a variety of figures, that it is to be concluded, they are the sacred hieroglyphical writing, in which each figure stood for a word. As to other emblematical hieroglyphics, which seem to have been design'd for ornaments of buildings, we may suppose, that at first they might only adorn their freezes, and that the ornaments on the freezes in temples consisted of such things as related to the Deity, or the manner of worship; as the animal, under whose shape he was worshipped, might be represented. The Lituus, an instrument of augury, and vases of sacrifice, may be allow'd to be inscriptions, if the Patera, the head of the ox, and the like, in the freezes of Greek and Roman architecture, are affirm'd to be inscriptions, signifying that such a beast was sacrificed, or such a vase used in their sacrifices or libations. And, with regard to other emblems, if the reverse of a medal, on which the figures of certain virtues are represented, for which the person is celebrated, or many of the pictures of Rubens of that nature, may be said to be inscriptions, it may be allow'd also, that these hieroglyphics are inscriptions; but these seem to represent things; for if they were inscriptions, they must stand for such individual words, and be read into certain sentences, exactly in the same words, by all those who understand that language, which does not seem to be the case. And tho' Ammianus Marcellinus mentions the inscription on every side of the obelisk that was brought to Constantinople, yet it may be supposed these hieroglyphics might be in lines on the pedestal or base of the obelisk, where the inscription might be more easily read; and it is probable, they were in the common letters, which, as they were figures of animals, might possibly be call'd hieroglyphics, tho' not so strictly speaking; for, as the inscription was in honour of so great a King, it is most probable, it should be written so as to be read by every body; and, if it was written in the hieroglyphical characters standing for words, it must have taken up very little room, there being only as many figures as principal words, and could not have well cover'd one side of a large obelisk, which would not have answer'd the end of such a very concise manner of writing, for which the hieroglyphics were contrived, as a short hand, to comprehend

much under a few figures, easily penn'd after they were once learnt. As far, therefore, as hieroglyphics are emblematical, they seem to stand for things; but as they are inscriptions, they stand for words or sounds as well as things, and might be read in the vulgar language by the children of the priests, who possibly might not understand any part of some of them, that might relate to sciences, they as yet knew nothing of.

CHAP. V.

Of the Egyptian manner of Embalming human Bodies and Birds.

HERODOTUS † gives some account of the honours they paid to the bodies of their relations, after they were dead. He says, when any man of consequence died, all the women of the family besmear'd their hands and faces with dirt; left the body in the house, and, with other women, their relations, went about the city beating themselves, with their garments girt about them, and their breasts uncovered; the men also girded their garments about them and beat themselves; afterwards they carried the body to be embalmed; there being certain persons appointed for this business, whose profession it was; who, when the body was brought to them, shew'd several patterns made of wood, painted like a dead body embalmed. One of these patterns was of very fine workmanship, and called by a name it was not lawful commonly to utter; another was shewn, not so fine, and less costly; and a third still cheaper. They then ask'd, in which manner they would have the body prepar'd, and so agreed on the price. And it is here to be observ'd, that these three ways of adorning the outside of mummies, seem to relate to this first manner of embalming; and it is probable, there were three prices, according to the beauty of the workmanship. Then they embalmed them in this manner: First, they extracted the brains by the nose, with a crooked iron, and then poured in drugs; afterwards they open'd the body with a sharp Ethiopian stone, took out the bowels, cleansed the body, and wash'd it with palm wine, and a second time with pounded perfumes; they then fill'd it with myrrh, cassia, and other spices, frankincense excepted, and sew'd it up: Afterwards they wash'd it with nitre, and laid it by for seventy days, for longer it was not permitted to lie: They then wash'd the body again, and wound it up in swathes of linen, besmearing it over with gums, which the Egyptians used instead of glue. The relations took it from them, and made a wooden figure of a man, in which they put the body, and fixing down the top, they put it into the catacombs. But those, who were more moderate in their expences, injected turpentine of cedar with a pipe into the body, without cutting it; they then salted it for seventy days, and drew out the pipe, which brought the bowels out with it by the fundament, and the nitre dried up the flesh, leaving nothing but the skin and the bones. The third way of preparing the body, with those

† Herodotus, l. ii. c. 85, 86.

of small fortunes, was by cleansing the inside with salt and water, and salting it for seventy Days.

Diodorus † adds to this account of Herodotus, that they went mourning about the city till the body was buried; that, during that time, they used neither the baths, wine, delicate food, nor fine cloaths. The first manner of embalming cost a talent of silver; the second twenty Minæ. The people of this profession, of embalming bodies, learnt the art of their ancestors; and their method was, to bring in an account to the relations, of the expences of the different ways of embalming the body, and asking them which method they chose; and, agreeing about every thing, they took away the body, to be embalmed. First, the secretary mark'd out on the left side, how far it ought to be cut; then a certain officer cut according to their rules, with an Ethiopian stone, and immediately ran away, all the people that were present following him, throwing stones after him, and cursing him, to atone for this fact; for they look on the person as an object of hatred, who offers any violence, wounds, or does any harm to the body of his fellow creature: But those who embalmed the bodies, they honour'd and esteem'd; and they conversed with the priests, and went into the temples (as the priests) without any restraint. Then one of them took out all the entrails, except the heart and kidneys. Another wash'd the inside, and the bowels with palm wine, and aromatic perfumes; they then prepar'd the body with turpentine of cedar, and other things, for about thirty days, and afterwards with myrrh and cinamon, not only to preserve it, but to keep it sweet. From what follows, one would imagine, that there was a way of preserving the bodies far beyond that of wrapping them up in linen and dipping them in Bitumen, or besmearing them with it, in the manner we see they were embalmed; for he says, their very eyebrows and eyelashes, and the form and appearance of the whole body was so well preserved, that they might be known by their features; and, on this account, many of the Egyptians kept the bodies of their ancestors in houses, adorn'd at a very great cost, and had the pleasure to see their fore-fathers, who were dead many years before they were born, and to observe all their features, as well as if they were living. From this account it is probable, that this manner of embalming was the finest and most costly, and those whose bodies were prepared in this way might be set upright, that their friends might have the pleasure to behold them in that natural posture. Herodotus speaks of binding those up in swathes, and putting them in coffins, who were embalmed in the best manner; so that it seems, either that Herodotus was not well acquainted with this first way of embalming, or that it was an improvement introduced afterwards, if the account of Diodorus be true; though it must be observ'd, that we do not find, that ever any bodies have been discover'd, which were embalmed, as our author describes; though it may be doubted, whether there were not such bodies formerly found, that supplied the world with the mummy of dried flesh; there being nothing of this kind seen on the mummies at present; and that, there being so great a demand for it, all those bodies might have been destroyed, and that drug supplied by the art of the Jews of Alexandria, as some travellers relate.

† Lib. i. p. 81.

OBSERVATIONS

There were, doubtless, several ways of embalming the bodies, according to the first and second manner of Herodotus, which were more or less expensive. It was observed of a mummy I brought from Egypt, that was in a coffin made of boards; that the holes between the boards were filled up with linen and fine plaister. There were four folds of cloth over the head; the upper one being painted blew; under this there was a composition about half an inch thick, as I imagin'd, of gum, and cloth, that was burnt by the heat of the things applied to it; and Herodotus says, the clothes were besmear'd with gums; and next to the skin was a coat of gum or Bitumen about as thick as a wafer, which seem'd to have been caused by dipping the body in Bitumen, and under this, the skin seem'd to be, next to the skull. The head was half full of Bitumen, that is, the hinder part, the body having been laid on the back, when the Bitumen was poured in by the nose. It is very remarkable, that the Bitumen had penetrated into the very bone of the skull, especially into the middle part of it, which is most porous, though there is little or nothing to be seen of it on the outer tables of the bones, however, it is not probable that they should have had an art of injecting by the blood vessels. The body was bound round with a bandage made of linen, about three quarters of an inch broad, under which there were four folds of cloth, and then a swathe two inches broad, and under that eight different bandages of the same breadth, laid a-cross from the shoulders to the hips on the other side. Under this there was a crust of linen about an inch thick, burnt almost to ashes, but sticking together by means of the gums with which it was probably besmear'd. The bones of the arms were laid a-cross the breast; the right arm being over the left, and the hands lying towards the face. From the hips to the feet there were eight bandages two inches broad, one covering about half of the other; under these there were bandages an inch thick, consumed by the heat of the drugs, as before. There were two wooden blocks, on which the head of the mummy rested. The outer bandages of linen did not seem to have been besmeared with gums. The coffins they put the bodies in are observed to be of two sorts. One has the lower part made of an entire piece of wood, and the upper of another, both hollow'd in, so as to receive the body, and being put together, they are fastned with broad pegs in the top, that are fix'd into holes in the lower part. They were cut into the shape of a human body, as bound up after it is embalmed; and the coffins, and likewise the bodies wrapp'd up in linen, were cover'd over with a thin plaister, and painted (without doubt) according to the pattern they fix'd on. As to the manner of painting the mummies and coffins, it may be observed, both on their coffins and bodies, that they first painted the ground of one colour, and then, probably, laying on a cloth or paste-board cut out in figures like cut paper, they painted the open or uncovered spaces; for the figures appear mostly of one colour, probably that of the ground, and the paint rises higher round the figure. This is the manner they call painting in stensils, and it is something in this way that they now paint cards. It was observed also on another small mummy I brought from Egypt, that there is a sort of printing call'd strow smalt, being made of smalt finely powder'd and strow'd on the paint. The second way of making the coffin, was with boards fasten'd together with pins, with very little art in the workmanship.

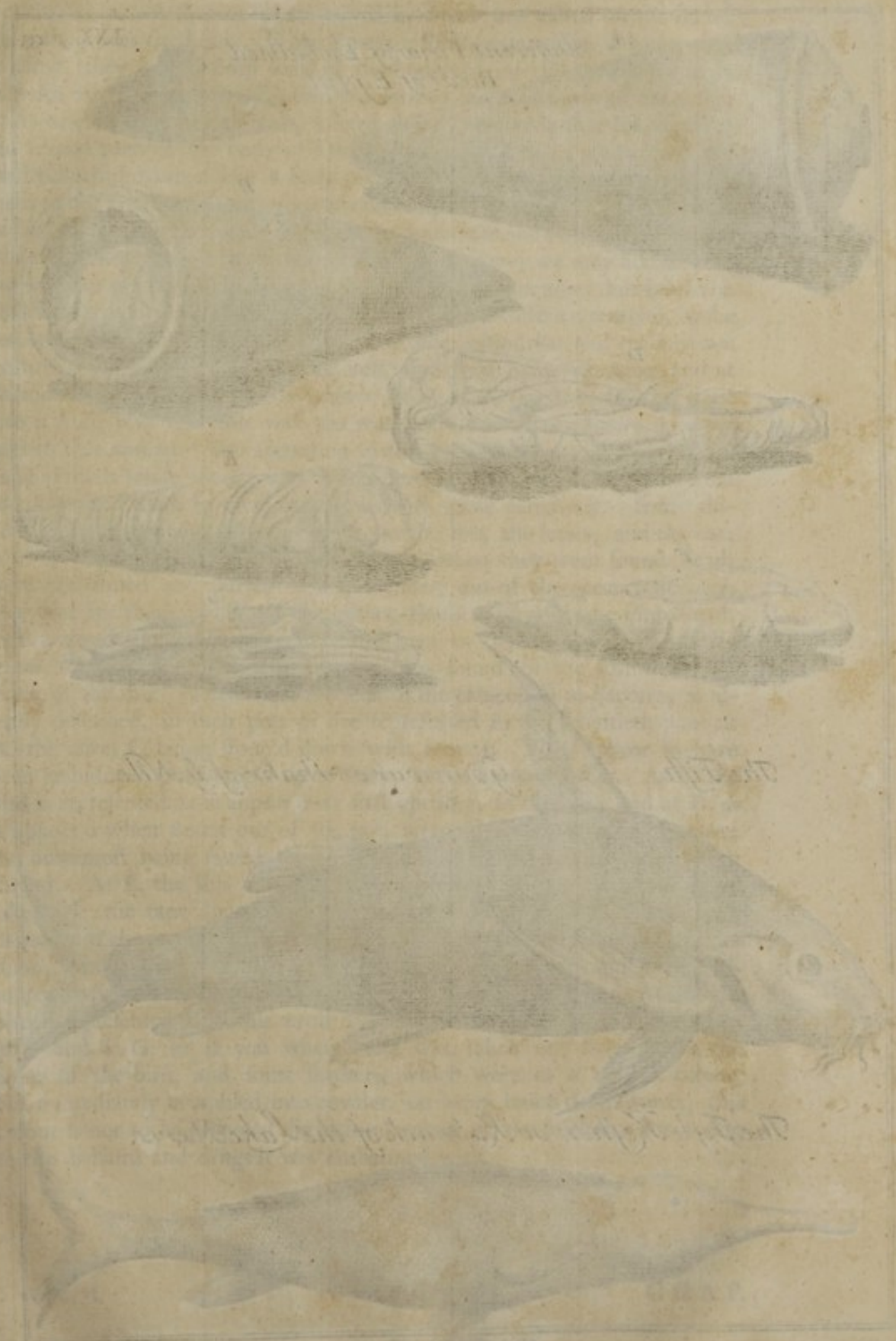


Plate 1. Fishes of the Lake of Geneva.

*A. Different View of Embalmed
Birds of Egypt*

LXX. p. 233



The Fish

Gourgour or Shahr of Nile



The Fish Keshier, or Kabouck of the Lake Meris.



To S.^r Hans Sloane Bar.^t



First Physician to his Majesty

workmanship. A face or mark carved in wood was nailed on the lid of the coffin, over the head. When I went into the catacombs, I had reason to think, they had tied up some of the bodies of inferior persons in reeds or palm boughs, as observed when I described the catacombs of Saccara.

As to embalming of animals, I have already observed, that Isis, finding the several parts of the body of Osiris, had each of them made up in the most beautiful manner, like a body preserved after it was buried, and sent them to the priests of twenty-four several temples, desiring each of them to pay due honour to the reliëts of Osiris, to consecrate one animal to him, and when it died to bury it in the same manner: This way we may account for the worship of animals in twenty-four temples in particular; but it is to be observed, that they worshipped the same animals in different temples, as the crocodile at Ombus, and at two or three other cities that had their names from that animal; at Memphis the bull, under the name of Apis, and at Heliopolis, under the name of Mnevis. Some say, the soul of Osiris went into a bull, and that this was the reason of the extraordinary worship paid to that animal. So, according to the desire of Isis, they worshipped these animals while living, and when dead, they embalmed their bodies and deposited them in their catacombs with great ceremony. Some animals were worshipped all over Egypt, as the Ibis, the hawk, and the cat: And it is probable, that all these animals, when they were found dead, were embalmed and buried in this manner, out of the great veneration they had for them, whilst of the others, those only might be embalmed, that were particularly consecrated and kept in their temples: And this seems to be the reason why so many are found of the former, especially of the Ibis. These birds are seen in the catacombs at Saccara, as already described, in such pots as are represented in the seventieth plate at A. the cover C. being stopp'd down with mortar. They appear to have been embalmed and wrapp'd up in linen, as the human bodies. At B. the bird is represented as it appear'd at first opening, in the pot; and at D. as it appear'd when taken out of the pot, wrapp'd in several folds of linen; the outermost being sewed together, and the second bound round with thread. At E. the Ibis appears, as it was after the two outer folds were taken off, the tape appearing, which bound round the rest: Under this there were above twenty folds of linen, and probably several more under them, which were burnt to a coal by the aromatic drugs and melted Bitumen they were probably dipp'd into, or besmear'd with. At F. the bird is represented after this crust of linen and aromatic drugs was taken off; and at G. as it was when more was taken off, so as to see the bones of the bird, and some feathers, which were of a reddish colour, but immediately crumbled into powder, on being touch'd; however, this colour is not to be supposed the natural colour of the feathers, but owing to the balsams and drugs it was embalmed with.

CHAP. VI.

An Abstract from Mallet's Account of the inside of the great Pyramid.

The passages
into the py-
ramids.

THE entrance to the great pyramid was at first shut up, and afterwards open'd by force, as may be seen at the mouth of it, where there are several of the stones, that clos'd it up, of an extraordinary size: They were placed on the mouth of the steep descent, which leads to the middle of the pyramid. This descent is a hundred feet long; the way to it is by an ascent made by the ruins of the pyramid. This passage was fill'd up with the same kind of marble with which the inside of it is cas'd. In removing these stones and the others, in order to get into the furthest part of the pyramid, it may be supposed, that they proceeded in the following manner. Over the opening, by which one enters into this passage, there is a space of nine or ten feet, from which stones have been taken away, of a very great size, which is sufficient to prove, that it was stopp'd up: These stones being taken away for no other end than to find the entrance into the passage, or to have the more command of those that fill'd it up, which were covered with the stones that were taken away, as may be seen at A. After having removed these great stones, and such as were under them at the entrance of the passage, it was easy to get out the others with proper tools. It is supposed, that, in order to make this undertaking the more difficult, they were fix'd in with a strong cement, which bound them so fast, that they made but one body with the rest of the building; but by the force of strong machines, and by means of hot water pour'd into the passage mark'd B. they so weaken'd the cement, and loosen'd the stones, that they were easily taken out: For means must have been found to do it, without defacing the stones of the passage, which are still of as beautiful a polish as the first day they were put in, except those at the bottom, where they have made from place to place hollow grooves or channels about two or three inches deep, in order to facilitate the descent and ascent by this passage; for without that contrivance, it would be impossible to go down without sliding, or to come up without the help of ropes. The passage is made of the finest white marble, turn'd somewhat yellow. One of the very large blocks that was taken out from the top, at the entrance of the passage, when the pyramid was forced open, is still to be seen; and it is usual when people go to see this famous monument, to dine upon it. The stone which fill'd up the first passage, and all the others in the pyramid, were of the same marble, which doubtless was chosen for this purpose, on account of its extraordinary hardness. The inside of the pyramid is so dark, and so much blacken'd with the smoak of candles and torches, carried there for so many ages by such as go to see it, that it is not easy to find out what sort of stone the rooms and other places of this building are cas'd with: One can only see that the polish is exceedingly beautiful, and that they are very hard, and so closely join'd, that the point of a knife cannot go between them.

The first passage being cleared, and that laborious work finish'd, there was another much more difficult, which was, to remove the stones out of

of another passage, that went upwards, toward the top of the pyramid, and as steep as the first. The chief difficulty must have been to find where it began in the passage, which they had clear'd; for, tho' the stone that stopped it up, was so closely fitted in, as to leave no mark of any opening, yet it might be discover'd, that it did not go over the upper part of the first passage, as the other stones; which might be found by thrusting a knife, or some instrument into the joints on every side of that stone. This entrance was within ten feet of the bottom of the lower passage, the better to deceive such as should endeavour to find it out. They must have work'd a considerable time at the stone with great difficulty; and the place being very narrow, they must have been obliged to work over their heads, lying on their backs, having no other way to command it; and consequently they were in great danger of being crush'd by the fall of the stone, which must have been loose, as may be seen at C. Notwithstanding, after having, by dint of labour and with proper tools, overcome this difficulty, there was another stone, which went down to the bottom of the passage; upon which they were obliged to work in another manner. Having removed this likewise, there follow'd directly another, which made them think this work would be too tedious; therefore this method was laid aside; so that, after having supported the stones, to keep them from falling down, and stopping up the passage, at the place mark'd D. at the lower end of the passage, they must have made a way by breaking the stones of the lower passage, which is forty feet long, and eight or ten wide and high; this is mark'd E. In most places it is very narrow and low, in some not high enough for a man to stand upright: This was a work of infinite labour. Then turning upon the left, towards the upper passage, they took out three or four stones, which made an opening of about fifteen or twenty feet, in the place mark'd G. But before we go on with a further account of the work, it is proper to take notice, that the stone to the right, which clos'd up this passage, in that part where it made an angle with the lower passage, had probably been cut so as exactly to fill up that angle, but was afterwards removed; for the stone at present, does not exactly fit it, there being a void space of three or four inches at the upper part of it, which ought to have been so much longer than the under part, as may be seen at the letter F.

When they had taken away the three stones, which clos'd the side of the upper passage at G. the business was not only to remove the stones which they found in this new opening they made, but likewise all that were above, and of an unknown length. This was a difficult task, and tedious to perform, there being only room for one man to work in the space of three feet three inches square; and they had reason to think, that besides the great number of stones which fill'd up this passage, there might be some other place above, where there might be still more stones ready to slide down and fill up this passage, as fast as they endeavour'd to clear it. This was an additional labour, which the architect had prepared for those who should attempt to penetrate into the centre of the pyramid; therefore, in order to save some part of that labour, instead of breaking all the stones at the place mark'd G. where they had begun to make a passage, it was resolv'd to support the stones with timber, or by some other way, until they had broke the under one. Accordingly they secur'd the upper stone, and

and then cut away the stone under it; and so going from one stone to another, they at last came to the end, and to the void space, of which I am going to give an account. It is to be observed, that in the whole length of this passage, they were obliged to use violent means to break the stones with which it was filled up; which so defaced all the sides of the passage, that, whereas it was at first square, it became almost round, which is a proof that the work was carried on in this manner; for, if they had broke the stones directly in, that part only would have been defaced, and the remainder of it, which is eighty feet long, and mark'd H. from which the stones would have slid down to the breach which was made, would have remain'd intire, without being defaced, as all the other parts do to this day.

The gallery.

When they were at the end of this passage, it was found, that the upper part was open, and that it was a foot narrower than before, for the height of two feet and a half, where it widened a foot and a half on each side, which made the benches; and consequently this place was six feet and a half broad †; so that now there was on each side of the passage a sort of rising or bench, two feet and a half high, and eighteen inches wide, which continued on for the length of an hundred and twenty-four feet, according to the measure that was taken, tho' some say it is a hundred and forty feet. At the end of this there is a floor eight or nine feet long, and six feet and a half broad, the same as the passage above the benches. This floor is mark'd R. in the large drawing at the end of this gallery. In the benches next the walls, there are at the distance of every two feet and a half, holes one foot long, six inches broad, and eight inches deep, cut down perpendicularly. I shall explain the use they made of the benches and holes, which are in the passage P. as represented at Q. The sides of the gallery rise above these benches five and twenty feet, twelve of which are exactly perpendicular, at which height it projects three inches, and three feet higher three inches more; then three feet higher it sets out again three inches; and three feet higher there is a fourth projection of three inches, from which, to the cieling of the gallery, which is flat, it is four feet more; the cieling being about the same breadth as the passage between the benches, that is, about three feet three inches. This height was necessary to the architect, in order to place the stones intended to fill up the passages. What is here said about the lessening of the gallery, may be seen at S.

At the end of the passage H. and the entrance of the gallery, there is on the right hand, an opening made in the wall, which takes up some part of the bench. This hole is almost round, something like a door place, about three feet high, and two feet and a half broad. From this opening one goes down into a well, of which I shall make mention hereafter, and for what purpose it was intended. This hole is seen at I.

When they had once got to this gallery, it was no difficult matter for them to break the stones that were in the channel, mark'd P. not only because they were a foot above the benches, but by reason of the greater breadth of the gallery, which gave the workmen more room, and a greater command of their tools; and they could begin by the last stone, which was the more easily master'd, as they could stand upright at their work; which being done, and all the rubbish removed, they look'd for the bot-

tom

† The expressions of the author are obscure, but this seems to be the sense of them.

tom of the channel, and observed, that the stones for the space of fourteen or fifteen feet, mark'd with the letter L. * did not go across under the benches; by which they found, it would be easy to raise up those stones, one after another; which being done, they came to a floor ten feet long: At the depth of ten feet, and at the end of this floor, they found, the passage was continued on, and that it form'd, at the end of the gallery, a triangle of fourteen or fifteen feet; and at the same time they discover'd even with the floor, and at the left of the passage which led to the gallery, a further continuation of the way, three feet three inches square. This new passage being cover'd before by the stones just removed, they concluded, that it must lead to some secret place of the pyramid; upon which it was resolv'd to examine further, which was easily done by removing the stones that stopp'd it up at N. As it was in a right line, so they broke away the stone, and the passage was found to be a hundred and eighteen feet long, at the end of which was an arched chamber.

This room mark'd O. is seventeen feet and a half long, and fifteen feet ten inches broad; the covering is in form of a triangle. On the east of the room is a niche in the wall, three inches deep, eight feet high, and three feet broad. It is not to be doubted, but there was in this niche a mummy set upright, as was the custom of the Egyptians. It is probable, that it was the body of the Queen of that Prince who built the pyramid; and there is no doubt, but that the King himself was deposited in the upper room which is directly over it, at about the height of one hundred feet, as may be seen at O. and D D. Entering the last room, the furthest stone on the right hand projects three inches, which had been contriv'd on purpose to prevent the stone, which was to close up the passage N. from being thrust in. It is probable, this stone was so contriv'd on that side, as to fit it, and join close to the wall of the room at the entrance. I must not leave this place without making mention of a discovery, which I made at the upper end of the passage, that is a hundred and eighteen feet long, which leads to this place; it is, that the stones, with which it is built, are cracked across the whole length of the passage. I shall leave it to those who are more skilful than myself, to decide what could be the cause of this flaw, tho' I conjecture, it might be occasion'd by an earthquake, or perhaps by the settling of this weighty building, which might be heavier on one side than the other. I did not see any such crack in any other part of the pyramid, tho' I examined it with the utmost care; especially there is no part of the gallery but what I have examined with the greatest diligence.

To supply the want of a rod or pole, which could not be brought thro' the winding of the passages, I order'd several short rods to be fasten'd together, at the end of which I fix'd a light, and so held it up as near the arch and walls as possible, without ever being able to observe any defects. I could only perceive, that the sides were a little damaged, and that towards the right hand side a piece of the wall was broke off at the top of the narrowing of the gallery, which might have happen'd by the fall of some stone, which in the closing of the pyramid, in the manner I shall describe hereafter, might roll off the scaffold and break this stone.

Doubtless they had a notion, that there was some hidden treasure under this first room; which may be concluded from their breaking up the

* See the seventeenth plate.

floor, by which one may go between several stones, that lie in a confused order, into the body of the pyramid, for about twenty paces; the stones taken out at this place almost fill the room. They attempted the same in the upper room; but it is probable, that in both places, they had no other reward for the great pains they were at in defacing such a beautiful piece of architecture, than the disappointment in having bestow'd their time and labour to no purpose.

Having discover'd every thing in this first room, it remain'd only to penetrate into that where the body of the King was deposited. They did not doubt, but they should find it at that void space, which was at the upper end of the gallery, directly over the first chamber. Accordingly, at the end of that place which is mark'd R. they found the passage extended further, and was three feet three inches wide, and well stopp'd up at T. It is probable, that the first stone was so well fixed as to cost them great labour to remove it; which appears by a piece of the upper stone which was broke off, in order, no doubt, to have a better hold on the under one, which stopp'd up the passage. This being removed with great labour, they took out another with the same difficulty: When these two were taken away, there appear'd a void space seven feet and a half long; and being desirous to clear the way further, they found a third stone, that could not be got out, being every way larger than the hole that it stopp'd up. This was the last artifice of the architect, to deceive any persons that might get so far, and to prevent their looking any more after the private chamber, which is but twelve paces from this place, in which lay the body of the King, and where they would have found the treasure, if any had been deposited with him. Still this did not discourage the workmen, nor deceive them; for they set about breaking the stone, which they must have done with much labour; it was six feet long, four feet broad, and perhaps five or six feet high. There was a void space here of fifteen feet high, which at the height of eight feet enlarged itself about four feet, towards the gallery, and is mark'd W. and corresponded to an opening of the passage eighteen inches broad, which was two feet from the great stone: I shall hereafter mention the use it was intended for. At the upper end of this void space there are three holes a foot deep and broad, mark'd A A. which were made on purpose to fix in large pieces of timber, to which cords were fasten'd, and fixed, by means of iron rings to that great stone which I have mention'd, and kept it hung up in this void space, where it remain'd till such time as it was to be let down on the passage B B. which was to be when the King's body should be deposited in the room. The opening eighteen inches wide in the passage, mark'd V. two feet from that void space in which the great stone hung, must have been design'd for the workmen to get out, after they had let down the stone; and when they had quitted the place, the hole was stopp'd up close with a stone two feet thick only, which had been set under it, to which two rings were fasten'd. At the further end of the upper part of it, two chains were fix'd to the two rings, which were fasten'd to another heavier stone that hung over the opening Z. occupied by the great stone that left the space void when it fell down: The ropes that kept up that great stone were fix'd to the pillar Y. in the passage, and were held by the under stone, till the workmen got out by the hole eighteen inches wide, which is between this and the
upper

upper opening; when they were out, they let it go, and the stone was raised up in its place, where it was stay'd by another stone, contrived for that purpose, three inches thick, and six or seven broad; it is at about a man's height in the void place mark'd V. which was part of the last contrivance used to prevent the entring into the room: This stone mark'd X. is to be well observ'd. Along the walls, on each side of the passage in which the great stone six feet long, and four feet broad, was put; there are grooves wrought round, three inches deep; the section of which are in the figure; these grooves were made to let it down more exactly in the place it was to occupy, and likewise that it might fix more firmly in its place, in case any persons should attempt to open it. All this shews the great care that was taken to secure the body of the Prince from being discover'd, if there should happen to be men so impious as to undertake it. And, if afterwards the stone eighteen inches broad and three feet and a half long, which is the dimension of the opening mark'd V. in the passage, was put in its place, and there happen'd to be a small opening, it might be fill'd up with cement, and it is possible, the stone might be all cover'd with mortar, which would make its motion slower, resisting the force of the counterpoise, and a few blows with a hammer would clear off the superfluous mortar, and make it go into its place; this stone is not now seen, nor the other large one, being both doubtless broke to pieces to be carried away. If any one examines with care the disposition of the void places that have been described, which are but six feet from the entrance of the room where the King's body was deposited; he must be persuaded, that it was executed in this manner, and admire the art and ingenuity of the architect: To make all this the plainer, it is represented separately, and with a larger scale, in the draught near the pyramid, which will make the whole affair better understood than any description.

After having cut away the great stone from the place where it was fix'd, they came at length to the last stone at the entrance of the chamber; it fill'd the space BB. This was easily taken out; and being removed with little trouble, gave admittance into the room which is mark'd DD. It is cover'd at top with nine rows of stone; the seven middle rows are four feet broad each, and above sixteen long, having both ends laid on the walls from east to west, which are sixteen feet apart; there appears no more than two feet of the breadth of each of the other two stones, the remainder being hid by the walls on which they rest. Whatever was in this room, at present nothing remains but a tomb of granite marble, seven or eight feet long, four broad, and four deep; it was put here when the room was built, before it was closed up, and remains in the same place, as it is impossible to take it out without breaking it to pieces, which would be to no purpose; it formerly had a cover, as appears by the make of the edge, but in removing it, it was broke to pieces, and no remains of it are left. This chest, no doubt, contain'd the body of the King inclosed in three or four chests of fine wood, as was usual among the great people: It is likewise probable, that this room contain'd several other chests besides that of the Prince, especially those that belong'd to the people, who were shut up with him in his tomb, to keep him company: For, when the body of the King, who built this pyramid, was deposited in this sumptuous Mausoleum, it is to be supposed, there were at the same time living persons brought into it, who

The second chamber.

who were never to go out of it, but to bury themselves, as it were, alive with their Prince. This is a fact which I cannot question, after the convincing proofs which I have had of it. I ground my opinion of this matter of fact upon this foundation, that directly in the middle of this room, which is thirty-two feet long, nineteen feet high, and sixteen broad, there are two holes opposite to one another, three feet and a half above the floor, one towards the north is one foot broad and eight inches high, it goes quite through in a right line to the exterior part of the pyramid: This hole is now stopp'd up with stone, within five or six feet of its opening: The other, which is open towards the east, and of the same height from the floor, is perfectly round; it is large enough to thrust in two fists; it enlarges to a foot diameter, and goes sloping down to the bottom of the pyramid; the two holes are mark'd C. I believe every one will conclude, that they were intended for no other uses than the conveniency of those that were to remain in this tomb; the first was to give them air, and convey to them their food, and other necessaries; they were no doubt provided with a long box proportionable to the width of the passage; to this box was fasten'd a long cord by the help of which they could draw in the box; the other cord was left hanging to the outside of the pyramid, for the people without to draw out the box; it is probable, this was the manner they were supplied with necessaries as long as any of them remain'd alive. I suppose, at their going in, each of them had provided himself with a coffin to be laid in; and that they successively perform'd that pious and last duty, of putting each into his coffin, except the last, who fail'd of that succour, which the rest of the company had found in him and the others. The second hole was to convey their excrements, which fell into a great pit made for that purpose. I intended to have had the outside of the pyramid examined, to see where the square hole ended; and perhaps there might have been found fresh proofs of what I have said; but such an examination would have given suspicion to the government of the country, who would have imagined, that it was to seek after hidden treasures. I thought also, that the hole might end in some sort of cavity without-side, and might be entirely stopp'd up, at least on the outside. However, others may examine the place, and find a full proof of the use it was intended for; though to me it seems past dispute, and that it is not possible to imagine any other use it could be put to.

Having explain'd as clearly as the matter would admit, in what manner and by what means the pyramid was probably broke open, it remains now to solve a doubt, which may arise from reading the first part; and that is, to know where such a great number of stones could be put, as was required to fill up the passages, which I have mention'd; in what manner it was done, and how the workmen afterwards came out; this is certainly as curious as the rest, and deserves at least as much attention.

The secret of
the Gallery.

I have already mention'd, that in the benches on each side of the passage in the gallery, which is an hundred and twenty-four feet long, there had been made holes or mortices cut down perpendicularly one foot long, six inches broad, and eight inches deep, as may be seen at Q. These mortices were directly opposite to each other, and continued the whole length

length of the benches, at the distance of two feet and a half from one another; these holes were left when they built the gallery, in order to fix into each of them a piece of timber one foot square, and three or four feet long, with a tenant at each end, six inches thick, and eight inches long; these timbers and joints made a scaffold to put the stones on, that were necessary to stop up all the passages that were to be fill'd up in the inside of the pyramid, as well as this gallery of a hundred and twenty-four feet in length, mark'd P. which was at the bottom of the gallery. These joints were likewise shaped at the upper end, so as to be fix'd into the mortices of long beams of timber laid on them, to support planks six feet six inches long, and six inches thick, made very smooth, on which courses of stones were laid. The benches, as I said before, being two feet and a half high from the bottom of the gallery, I suppose the scaffold was set three feet above them; so that, from the bottom to the scaffold, there was a height of five feet and a half, for the workmen to pass backwards and forwards.

I also mention'd, that the height from the bottom of the passage to the top of the gallery was twenty-seven feet and a half; from this floor of the passage it was six feet to the scaffold; so that, from the scaffold to the arch, there remain'd one and twenty feet and a half; in which space, setting four courses of stones three feet and a half thick, which were necessary to fill up the passages; there was still a void space of seven feet and a half high: But I suppose, that from the first course to the second, they set between the stones a plank about three inches thick, and the like from the second to the third, that it might be easier to slide them off; three courses of these stones were sufficient to fill up all the void places, that were to be stopp'd up, and which are now open'd. Perhaps in the body of the pyramid, there are other passages stopp'd up, and not yet discover'd; because in the gallery they might have placed four or five more courses of stones, if there was occasion: One may be satisfied of this by the calculation I have made; neither do I think it likely, that they would have made the gallery higher than was absolutely necessary, as it made the body of the building so much the weaker.

But we shall go no farther than the known passages, which have been found open; and the stones which fill'd them up have been since broke to pieces, excepting three feet and a half or four feet of them, which remain in the place mark'd F, which now fill the upper passage, answering to the first passage, mark'd B. which I call the outside passage, because it was fill'd up from the outside of the pyramid, whereas the others were stopp'd up from the inside of it by these stones in the gallery: And I lay it down as a matter of fact, that three courses of stone were sufficient to fill up all the passages, as every one may be convinced from this computation.

It first required thirteen feet and a half of stone to fill up the passage that led to the royal chamber even with the void space at the upper end of the gallery, which they took down from the scaffold to the floor, mark'd R. A stone of six feet square they put into the passage as far as the chamber door, in the place mark'd DD. where it was stopp'd by the floor of the room, which was raised two inches higher than the bottom of the passage: Then they let fall into the passage the stone six feet in

dimension, which I said was hanging in the void place mark'd Z. Then, as soon as the workmen had withdrawn from this place, it was fill'd up, together with the opening mark'd V. and when they had closed it up, they took down from the scaffold two other stones, seven feet and a half in the square measure, by which this passage, that is but nineteen feet long, was perfectly stopp'd up. It is to be supposed, that in order to facilitate the performance of this work, there was fix'd in the floor of the gallery, over against the stones on the scaffold, a strong machine of iron and substantial pulleys, by the help of which the workmen, standing on the floor, could by ropes take down the stones from the scaffold, one after another, and bring them to the very floor, by making a hole in the top of them to fix a lewis in, by which the workmen having a sure hold, they brought them to the floor, and convey'd them with very little trouble where they were to place them.

The first passage being thus fill'd up, they went about the other, a hundred and eighteen feet long, mark'd N. This passage, as before mention'd, leads up to the first room, where it is probable the Queen's body was deposited, at the letter O. this was a very easy work. Then they took as many stones as were wanted to conceal the entrance of the passage and level the channel mark'd L. and cover'd that floor, ten feet in dimension, that was form'd by the triangle mark'd L. M. at the entrance of the gallery; after which, having taken a hundred feet more of stones, they fill'd up the area of the passage mark'd H. which is that where the entry into the pyramid was forced; this is utterly defaced the length of eighty feet. Then a hundred and twenty-four feet more of the stone fill'd up the passage at the bottom of the gallery, mark'd P. over which the scaffold was built, and it is to be observed, that the last stone which fill'd up this passage, was supported by an elevation of four or five inches at the end of the passage, as is already mention'd, which has not been forgot in the draught.

What I have said in relation to the closing up the passages of the pyramid, and the use of the gallery, will perhaps appear new, and bold enough for some critics to call it a chimera; but I do not pretend to be absolutely positive upon this article; however, it is a probable system, that may give some light into wonders that had been conceal'd to this day; and it is difficult to account how it could otherwise be executed. One may see, that it was not possible, after the pyramid was finished, that is to say, after the passages were made, and the arch of the gallery closed, to get stones into that gallery of a proper bigness to fill them up; on the contrary, one may see, the architect had difficulty enough in taking care that no body should ever be able to take out those stones he had enclosed, to shut it up in such a manner that he thought it would be impossible to find out the entrance. One may see the intent of the architect also, in the long channel at the bottom of the gallery, and may suppose, that it was made only to convey stones, which were one day to close the inside passage; and may judge by the stay, which is found at the upper end of that channel, that it was likewise to be fill'd up, after the passages should be stopp'd; the exquisite polish of that channel confirms me in the opinion of this double use of it, and I remark'd, that its length is proportion'd to that of the inside passage. One may see, that that passage is still partly shut up, that is, in the place
which

which makes an angle with the outside passage. It is visible, that they did not penetrate into the pyramid by this true passage, but on the contrary they were obliged to force another way; by which, getting to one of the sides of the passage, they had more command over the stones with which it was filled up. From this opening force was used, and it is defaced the whole length, which shews, that they were obliged to use violence to clear it; and I conclude, from its being defaced to the very entrance of the gallery, that the stones which were in it were broken; and that for the length of a hundred and twenty-four feet, there was in the channel and behind it, a hundred and twenty feet more of these stones, to be a supply in the place of those that should be taken away. I again suspect, that those who broke open the pyramid, had some knowledge of these stones inclosed in that channel; for, if they had been intirely ignorant, they would only have broke the stone that filled up the passage at the opening they forced, which would have been easier for them; and if they went to work otherwise, it was from the knowledge they had of the stones in the channel ready to slide down in the passage, as fast as it should be clear'd.

I have hinted, that in the body of the pyramid, there may be other openings, which were closed up, and not yet discover'd, and perhaps it was not without some grounds that they search'd for them; but they happen'd to be wrong, when they thought to find them under the floors of the two rooms. Doubtless they must be look'd for, and the entrance can be no where but about the middle of the channel.

I must likewise observe, that the dots which are near the letter M. are to shew certain holes purposely made at the time of the building of the pyramid. They were intended as steps for such as would go up from the passage a hundred and eighteen feet long, leading to the first room, towards the channel; which, as I said above, was broke off in this place, or for those who would go down from this channel. I have already remark'd, that from the bottom of the channel, a man might go upright under the scaffold. There is no doubt, but that there were on each side of the gallery, under the scaffold, ropes fasten'd across to the joints, to help them up and down without sliding; they at first served for the workmen in the building of the gallery, and filling up the passages, and then for those who afterwards went to see the rooms, as well as for those who carried the bodies of the King and Queen to be deposited; and lastly, for those who went to remain in the room, and die near their King: There is no doubt, then, but that all the inside passages of the pyramid were fill'd up with the stones that were on that scaffold.

After having given the finishing stroke to all these works, there remain'd ^{The wall.} nothing but for the workmen to get out; except we suppose, that they pulled down the scaffold, and convey'd the timber out by the same way that they were to go themselves, which was no other than by the well I. which I have mention'd. The entrance of this well occupies part of the bench; it rises about two feet up in the wall, is almost round or oval; and is mark'd I. This well goes down towards the bottom of the pyramid, first in a perpendicular line, then in an inclined plane, as may be seen in the section of the pyramid. About two feet from the mouth A. there is a square hole, by which one goes into a little grotto cut in the mountain, which here is not stone, but a sort of gravel, the pebbles of which are firmly

firmly cemented together. This grotto extends from east to west, perhaps about fifteen feet long; then there is found another channel cut in the rock, which slopes much, and is very near the perpendicular, and is two feet four inches one way, two feet and a half the other, and a hundred and twenty-three feet deep; in which there is nothing but sand and stones, which were either purposely thrown there, or have fallen down of themselves. I am convinced, that this place was never intended for any other use but for the workmen to get out; these sloping descents, the windings, narrowness, and depth are proofs of it. It may be, it was cut in several windings, some of them probably returning towards the mouth of it. I do not doubt, but that there hung over the entrance of it a range of stones, which were by some means kept up, and afterwards made to fall by certain springs, that were set on work after the workmen were out of the pyramid, and so shut up this passage for ever. In fact we do not find, that it ever was attempted, either because it never was known, or that its narrowness would not admit any one to work at it. The pyramid was broke open by the great way, which served, no doubt, to convey the King's body into the pyramid, and for those who assisted at the funeral, and went out again after having perform'd the last duty to their Prince, and deposited his body in the tomb which he himself had prepared.

CH A P. VII.

Of the Religion of the COPTIS in EGYPT.

ST. MARK is said to have first preach'd the gospel in Egypt, and is esteem'd the first patriarch of Alexandria. During the persecutions, as observed before, many of the Christians of Egypt retired to Coptus, and the places about it; from which it is said, they were call'd Coptis. Dioscours, patriarch of Alexandria, embraced in part, the opinion of Eutyches: 'Till that time they were in union with the catholic church. This opinion was condemn'd by the fourth general council held at Chalcedon; and several Emperors setting themselves to suppress it, it is said, that those who had the upper hand, used the Coptis with so much severity, that it gave them a great aversion to their oppressors, which they retain to this day towards the Franks and Greeks; and it is increased against the former, by their endeavours to make converts of them. Those of the other side were call'd Melchites, or Royalists, because they were supported by the government at Constantinople.

The Mahometans, when they enterprized the conquest of Egypt, took part with the Coptis, who were glad to see the Greeks destroy'd, and it is said, turn'd against them, and cut several of them off; so the Coptis got the upper hand, and their patriarch was establish'd by the ruling powers, as he is at present. Another division happening in the church, part of the Greek communion remain'd here, in opposition to the western church, and at this time they have their patriarch.

The Copti patriarch of Alexandria probably resided at old Cairo, when that became the capital; and it may be supposed, he removed into the present

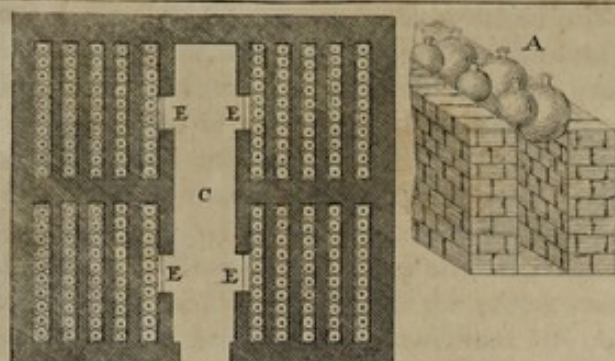
sent city, when old Cairo began to be deserted. The Greek patriarch also resides there. I was inform'd, that the bishops chuse the patriarch, and that the principal Coptis confirm him; but the principal Coptis seem to have a great share in the election, and some of the former must advance the money for the Firman or patent, which is after paid out of the patriarch's revenues: He is install'd at the east end of the church of St. Macarius, where he is elected, and afterwards in the chair of St. Mark in Alexandria. 'Tis said if the votes (as I suppose, *viva voce*) are equal, they then vote in a more solemn manner, by writing the names, and putting them on the altar.

The Copti church is something like the Greek church in its ceremonies; their liturgies are in the antient Coptic language, which is, without doubt, the Egyptian, tho' much corrupted, especially by the Greek language that was introduced among them during the time of the Ptolemies, when, without doubt, they took not only several of their letters, that might be something different in their manner of pronunciation, but likewise adopted many of their words. It is to be supposed, that the Arabic language took place of it, when the Arabs conquer'd this country; so that, now the Coptic is no more a living language, nor is it understood by any, except that some of the priests understand a little of their liturgy, tho' many of them cannot so much as read it, but get their long offices by rote, by a constant attendance on them, and hearing them frequently repeated. The epistle and gospel are read both in the Arabic and Coptic languages. The Roman Catholics have their liturgy printed in the Coptic, with very few alterations, chiefly relating to their praying for the broachers of those opinions that are favour'd by the Coptis. As observed before, they spend almost all the night before festivals and holidays, in their churches; a custom that might first arise from their meeting at their devotions at night, during the times of persecution, and might afterwards be found very convenient on account of the coolness of the night, as well as to have the festival to themselves, to be spent intirely in their diversions, which consist in going to their gardens, or walking about and doing nothing. Their churches are always cover'd with matting, and they take off their slippers, and carry them with them into the church; for it would be great ill manners to come with them on the Stora, as they call it, even in their houses. They likewise kiss the pavement when they come into the church, which may be another reason for keeping it very clean. Their music is the Nakous already described; their chant is not agreeable; and they sit on the ground very irreverently, for most part of the time that their devotion continues; and when they are obliged to stand up, they have crutches to lean on to support themselves, which are very much used, the sexton supplying them with them. They have some ceremonies perform'd in their church in a different manner from other churches; the patriarch, or head priest, washing the feet of the other priests, at the hole A. in the plan of a Coptic church, in the seventy-first plate, which is fill'd with water; and they call this hole *Ilahan*. Another more extraordinary ceremony is on the feast of Epiphany, when the hole B. being fill'd with water, which is blessed, the people croud to put in their feet; and it is said, that in some parts, there are people that will jump into the water almost naked, and plunge in their children. The Roman Catholics here bless the water, and only cross their foreheads with it. They have commonly a pulpit C. on the north

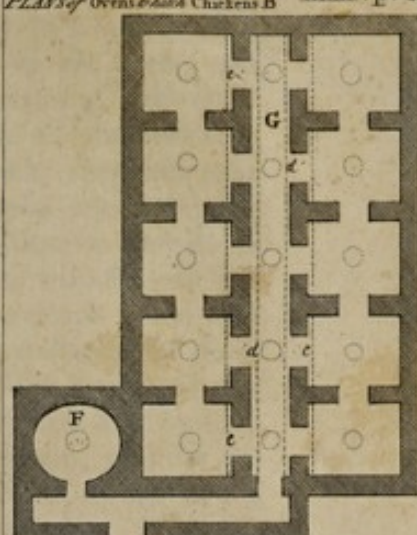
Coptic ceremonies.

side of the church; the baptistery D. in most of the churches is a chapel on the south side of the altar. The priests have a very good reason for not preaching. The patriarch, if I mistake not, makes a short discourse to them once a year, and they read legends out of the pulpit on great festivals. They make deacons at eight or nine years old, who always receive the sacrament when it is administer'd. They keep the sabbath very strictly, and will not work, nor do any thing in the way of their profession. Taking in wednesdays and fridays, they fast seven months in the year. Abstaining from flesh would be no great mortification to those who seldom eat any; so that it chiefly consists in not eating eggs, milk, butter, oil, and such things as they commonly use, and in forbearing to eat till noon, or later. One great fast is that of Lent, which begins fifty-five days before Easter; that of advent is another, forty-three days before Christmas. They fast also for fifteen days before the annunciation; and during this fast they do not eat oil, but live mostly on vegetables. The fast of the Apostles begins fifty days after Easter, for thirteen days for the laity, and something longer for the priests. They have also three days severe fast before the feast of Jonas; looking on him as a type of our Saviour's lying three days in the bowels of the earth. On good-friday they abstain for twenty-five hours. The fast during these seasons, is not strictly kept on saturdays and sundays, as to the times of eating. I was told of an odd ceremony, they sometimes use, to procure leave of the patriarch to eat eggs in Lent; it is said they take him up in a chair, and ask him if he will give them leave to eat eggs; on refusing it, they ask if he will be thrown down; and repeating these questions three or four times, at last he consents to give them leave to eat eggs in Lent. They often espouse at seven or eight, and consummate at eleven or twelve; and some proper time before that, they are circumcised. The men easily procure divorces, on account of adultery, long sickness, and almost for any disagreements, and, if the party desires it, they obtain leave of the patriarch or bishop to marry again; and if it is refused, 'tis said a priest will notwithstanding sometimes marry either of the parties; but they must, in that case, be excluded from the sacrament for some time: And if their own clergy will not marry them to another, they have recourse to the Cadi, who will do both; and this is practised by the Christians all over Turkey.

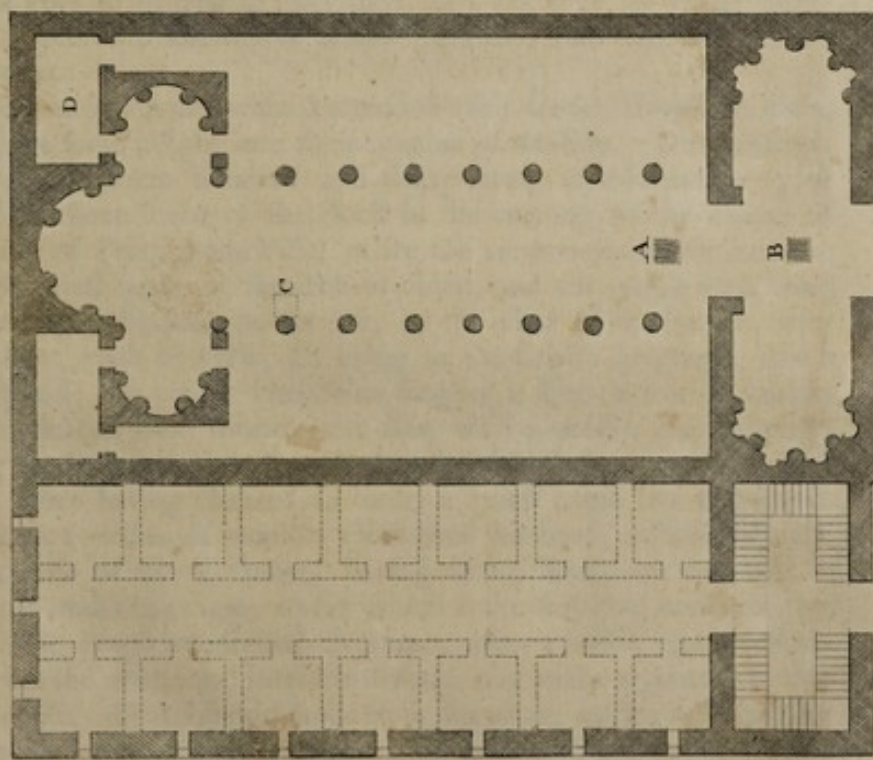
The following particulars are partly my own observations, and partly collected from others. The Chrisma, or holy oil, which they call the Meiron, is consecrated but once in thirty years by the patriarch; a whole day is spent about it, and it is said they chant the old and new testament all over at this ceremony; probably different sets of them taking different parts; and the archbishop of Æthiopia takes of it when he comes to be consecrated by the patriarch. At baptism, they plunge the child three times into the water, and then confirm it, and give it the sacrament, that is, the wine; the priest dipping the end of his finger in it, and putting it to the child's mouth; which is done after they have administer'd the sacrament, for they do not keep the consecrated mysteries. The women stay in their houses forty days after they are deliver'd of a boy, and twenty-four after a girl; 'till which time the baptism is always deferred, and sometimes much longer. The ground of this is the observation of the Mosaic law as to the purification of the mother, who must assist at the baptism.



Furnaces for Making Sal-Armoniac.



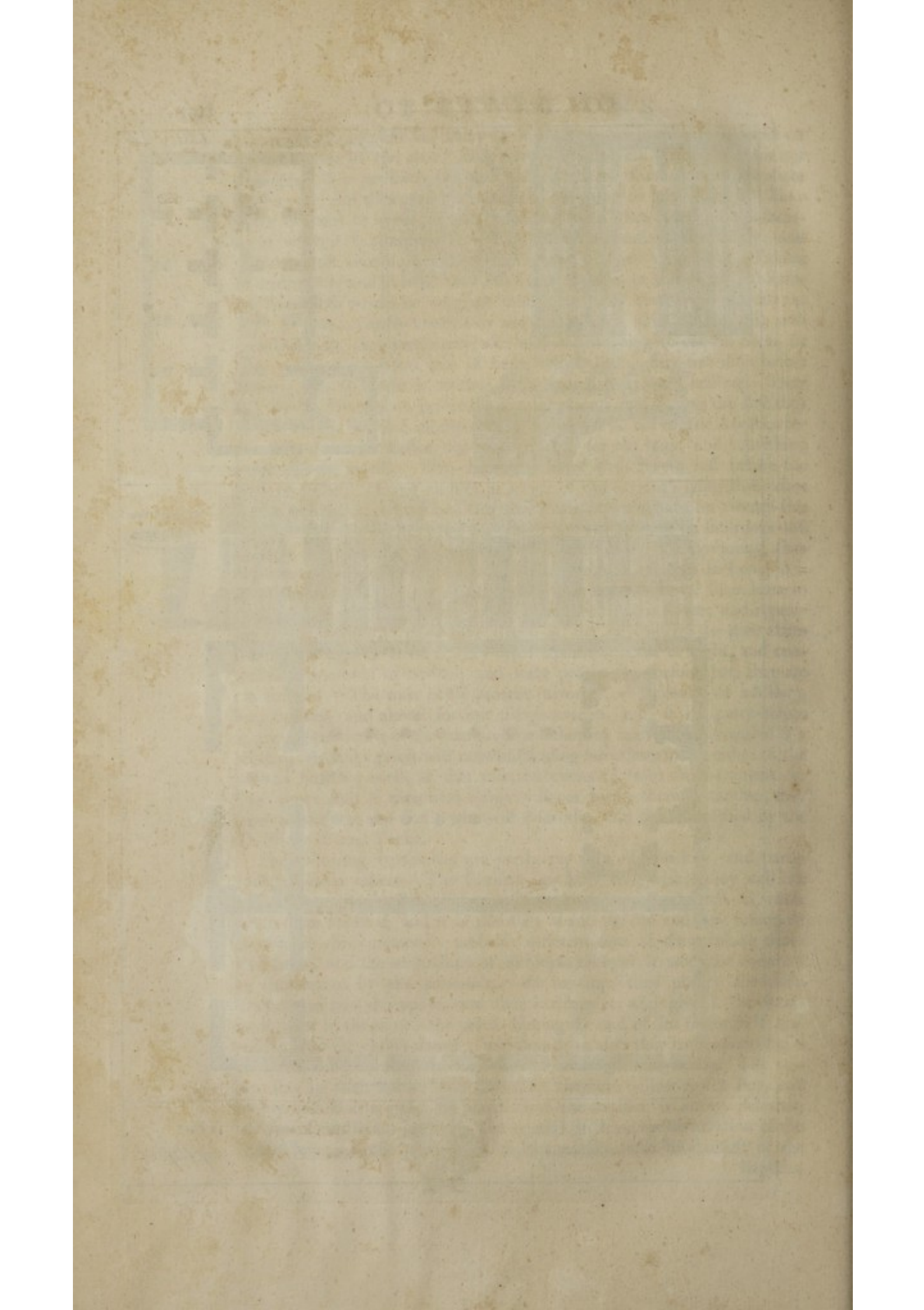
A Coptick Font.



A PLAN of a Coptic -
To the R. Rev. Father in God.



Church and Convent.
Thomas L. Bishop of Oxford.



baptism. If the child happens to be sick, before it is baptized, it is brought to church, for they cannot baptize out of the church; they lay the child on a cloth near the font, and the priest dips his hands in the water, and rubs it all over; and if it is done when there is no sacrament, the child and the father and mother must stay in the church till the next day. If the child is so ill that it cannot be brought to church, they then only anoint it, according to the form they have for that purpose, which they say is good baptism. They give absolution at extreme unction, as they do in the Greek church, and anoint also all the people present, that the evil spirit may not go into them. Their confessions are only general. The subdeacons do not come within the chancel, but read the epistle at the door. The priests are obliged to say an office every day, as long as that of the Roman breviary; only it is every day the same, which they have by rote. The deacons have a shorter form; but the bishop's is longer, and the patriarch's still longer. They use the liturgies of St. Basil, St. Gregory, and St. Cyril; the first being the shortest, is most commonly used. They administer the sacrament on Sundays and holidays, which latter are numerous, and also on Wednesdays and Fridays, and every day in Lent. The priests prepare for it, by going into the church the evening before, at sun-set, and do not go out till the ceremony is over; spending the night mostly in singing of psalms; and some of the laity shut themselves up with them. It is said, they often make crosses on their arms with powder; and if it is demanded, whether they are Christians, they shew the cross. They abstain from blood, and things strangled. They pray for the dead; but have a notion, that the soul goes to heaven in forty days, and yet pray for them afterwards. They prostrate themselves before pictures; but have no statues, except a crucifix.

What observations I made when I attended their service almost an entire night, may give some insight into their manner of worship. On Christmas eve, one thousand seven hundred and thirty-seven, at Akmim in upper Egypt, I went, about seven of the clock in the evening, to the chapel of the Hospitium of Propaganda Fide, to see the ceremonies of the catholic Coptis. The priest began at the desk to chant, and the people with him; and then retiring to his place to the left, by the altar of St. Francis, they seem'd to chant verse by verse, all being in the Coptic language, which none understand; the people sometimes singing a short hymn in Arabic. Then an old deacon went towards the altar with a candle, and chanted; and turning to the people, read, and retired to his place, which was near the priest. After having chanted an hour, a priest came out habited in the cope, with a yellowish woollen cloth over his head, called Shamely, like the Amynta of the Catholics, having broad stripes on one side of it. This goes under the cope; under which is the surplice, and over that the stole. The people continued chanting; after a while, the priest began to incense the altar, and then came down and made a general incense to all the people. When he descends from the altar, he has a deacon behind him, with a particular iron cross, and another cross on his right hand; and when the priest stretches out his hands, both the deacons do the same, which appears very solemn. After having incensed the altar, he came down, and incensed the people in general; and incensing the altar a second time, he came down and incensed the other priest, putting his hands

to the other's, then he came through the church, and incensed every one, laying his hand on the head of each person. The women are in a separate place on the right side of the church, with lattices before it, and a little place opens about breast high from the ground, out of which the women put their heads, and the priest lays his hands on them. Another ceremony is holding the cross, with three lighted candles stuck on it, which represents the trinity, with which he makes some motions, stretches out his hands and turns once to the left, his back being to the people; after this, one reads at the desk, and another on one side of it; and so in about two or three hours, that is about ten a clock, the devotion was finish'd, and the people retired to sleep till about one a clock. Most of their chanting is out of the Psalms; they have thirty psalms for the night, and five for each of the seven hours of prayer in the day time. I was inform'd, that some impose on themselves the great office of repeating all the psalms in twenty-four hours.

About one a clock the people assembled again to attend at the administration of the sacrament; for an hour and a half before it began, they chanted psalms the song of Moses and the three children, the Benedicite, and some other hymns, the priest beginning and chanting with them as before; one chorus chanting with him, and another on the other side, verse by verse: At last the priest came out, habited as before, and incensed the altar, and all the people round, three times, and perform'd the ceremony again of the three candles; and the epistle and gospel being read by the deacons, seven or eight boys, from eight to eighteen, made short orations on the nativity, standing up before the altar towards the gospel side; they did it well, and with good action, being taught by the fathers; this is not done in the other Coptic churches, but they read out of some legends. The priest began to celebrate: The bread they use is a small white cake, it is made only of flower and water unleaven'd; the Coptis buy the corn with the money of the church, and when made into flower, it is always kept in the church, and the cakes are made by the sacristan, who chants some psalms whilst he is about it, and they are bak'd in an oven near the church, which is put to no other use: They never keep the host. In the Catholic churches they must use wine; but in the others, they use what they call Zebib, though they have wine; because they say they know not what may be in the wine; but if they have wine only and cannot have Zebib, they use it. Zebib is a sort of raisin wine; they put five Rotolos of new grapes to five of water, or more grapes are used if they are older; it is left to steep seven days in winter and four in summer; the deacons strain it through two bags, one after another, to make it fine; this keeps seven years, and tastes like a sweet wine that is turn'd a little sour: They may also make wine themselves for this use, of fresh red grapes from the vine. If wine is used, they put in a little water. They keep the Zebib in a jarr, and stop it close, so that no wind can come to it. The Copti priests, under pretence they cannot get fruit from Cairo, say they cannot say mass above once a month, though obliged, if possible, to say it every Wednesday and Friday in their fasting seasons, and every Sunday and holiday. As well as I could observe, the priest takes the bread in the paten in the right hand, with the cloth that covers it, and the wine in the cruet, cover'd also in like manner, and holds them both some time
with

with his hands stretch'd out, he then goes behind the altar, by the epistle door, and comes in by the gospel door, and places both on the altar; after this he proceeds to consecration, much like the Romans, and breaks the bread. With the Coptis, the priest turns round and holds the host elevated on the chalice, and all the people bend their bodies: Having received himself, the people that receive go behind the altar; and when they are to receive, the first comes with a towel in his hand on the left side of the priest, and holding his head over the table, and the napkin under his chin, the priest puts the bread into his mouth, he then goes behind again, and gives the towel to the person that follows him: In like manner the deacons only receive the wine given them in a small spoon. When the priest had distributed to the people, he put the bread into the chalice, and took the bread and wine both together into his mouth, and having wash'd his hands, he turn'd to the people, who coming to him one by one, he gave them the benediction with his wet hands, putting them together after he had touched them: This was a high mass; and after he had proceeded in it for some time, another priest began to celebrate privately at the side altar, with his head bare and shaved close, having been bred at Rome; for they say, that covering of the head was a novelty introduced by the Coptis, contrary to the antient customs and canons. One person only received of him, except the deacons that served, who kneeling near him, he rose up to take the elements, as the others, over the table. I observed, some received the sacrament that were not above ten or eleven years old; commonly the priest and deacon only, that assist, receive. The men receive with the true Coptis in both kinds; the priest carries it to the women, that is, the bread, on which he makes two crosses with the wine, one with his finger dipp'd in the wine, the second with the consecrated bread, dipp'd also into the wine. If a person is sick, they administer the sacrament in the house, and give only the bread. The consecrated mysteries are not kept in the east, even by the Roman Catholics; the Coptis commonly receive the sacrament two or three times a year, but rarely before they are sixteen, except the deacons, unless they marry before that age.

C H A P. VIII.

The History of the Rise of the Nile.

IT may be proper to observe, that the same height of water may be sufficient or not sufficient to overflow the country at different times, according to the canals that are cut through the land, and also according to the manner in which they are kept open, by carrying off the annual sediment. In antient times they seem to have fear'd inundations more than they do at present a want of water, and it is probable, that before the canals were open'd, there was every year such an inundation as render'd the country incapable of being cultivated; as Herodotus observes, that before the time of Menes, who might open some canals, all lower Egypt was a marsh; and it was making canals, and causing a great diversion of the waters into the lake Mæris, when it was necessary, that drain'd the country, and

carried off the waters, that would have caused inundations; for the greater the outlet of the waters, consequently the more water is required to overflow the country, and if these canals fill'd and were obstructed, the Nile must overflow sooner than it did before. It seems indeed, when it is once overflow'd from the canals, that less water in quantity would be sufficient for the land, as it must have been in a manner fill'd with water from the canals cut through it in several places, being a sandy soil, through which the waters easily pass to the height of the Nile: Though at the same time, a greater rise might be required after its overflow, to make it rise to the upper lands towards the Nile, than was required after the overflow from its own banks: For there is great reason to think, that, contrary to what is generally observed, the plain ground of Egypt is highest towards the river, and that there is a gentle descent to the foot of the hills; and if so, when the canals were once open'd, and the water let into them, it would sooner overflow the banks of the canals than those of the river, after that the canals were cut; though not sooner than before they were cut: But then the water would overflow less, sooner abate, drain off, and evaporate, by reason of the greater outlet; so that though the canals carried off a great quantity of water, and might by that means make the overflow rather later than if it overflow'd the banks of the river alone, before the canals were cut; yet notwithstanding, it might, in certain seasons and places, overflow them at a time when the water was so low as not to overflow the banks of the river after the canals were cut; for, though the Nile overflows its own banks at Delta, where they are very low, yet the overflow in the higher parts is mostly by the canals.

In order likewise to explain what follows, it must be observed, that I suppose the Nile, when at lowest, to be four cubits high, which I shall have occasion to explain; and it must always be consider'd, that there is a great difference between the Nile's overflowing its own banks before the canals were cut, and after; for in the former case, it would overflow them sooner, though the Nile must be higher than if the canals were cut; in the latter it would overflow them later, though the Nile need not be so high, overflowing by the banks of the canal; on the supposition that the ground is lower at a distance from the river.

There are some grounds to think that the soil of Egypt has risen some years near half an inch, without considering what is carried away of the produce of the earth; for on the banks of the Nile, I observed, that the soil was in several strata or cakes of about that thickness, which, as the banks wash away, separate and fall down; but then, as the loss is great, by carrying off every year such a quantity of the produce of the land, it is difficult to make a computation; and as the bed of the river also rises by the subsiding of the more heavy particles of earth or sand, though, it may be, not in the same proportion, so the real increase above the bed of the river must be very small; and as to what is carried off by the produce of the land, though conclusions have been made from experiments, by weighing the earth both before and after a tree has grown in a pot for some years, that vegetables subsist mostly by water, and that very little of the earth is incorporated into the body of the plant; yet there may be mistakes with regard to this, as the water, such plants have been supplied with, might not be perfectly clear, as there might be accidental accessions

sions of earth by dust or other means. And we see likewise, that the ground visibly sinks where vegetables are produced and taken away, and there is no accession of manure. However, nothing can be certainly said as to the rise of the soil; for these banks being high, possibly these strata of earth might be made only at the time of such inundations as overflow'd these banks, when we are to suppose the sediment must have been greater than in the ordinary overflow. It is possible also, that they might not be the sediment of one year. But as to the height of water that is necessary, that must always have differ'd in proportion to the outlet of the waters; so that from considering how much the Nile ought to rise for the benefit of the country, no sort of computation can be made, how much the soil has risen, all this depending on the openings there are for the waters, on their breadth and their depth, on their being kept clean or neglected: So that, if there were no greater reasons for keeping the canals clean, than for letting them fill up, it is apprehended, the country in general would be in less danger of a want of water, in that case, than if they were permitted to choak up; but then the villages would be in greater want of water when it was gone off; and particularly in one instance, as the canals would be much sooner dry, in case they were in some measure filled up; which appear'd when I was in Egypt, with regard to the canal of Alexandria, which after it was cleansed, had water in it two months longer than it had the year before. I would also observe, that in very few parts the overflow extends quite to the mountains; it may have reach'd very near them in some great inundations, and the sediment might afterwards be cover'd over with sand; in relation to which a great number of curious experiments might be made by digging down and examining to see if there are any strata of good soil, how many, how far beneath the present surface, of what depth, and how far they extended.

To go on then with the history of the rise of the Nile. Herodotus speaks of the rise of the Nile from the bottom of its bed; and probably as soon as one cubit was compleated, call'd what was above it by the name of the other. He says, the Nile did not overspread the country, unless it rose to sixteen cubits, or at least fifteen; and, as to what he observes, that nine hundred years before, in the time of Myris, eight cubits were sufficient; it is possible, this tradition might be of its rise, and not of its height from the bottom; in which sense Herodotus indeed seems to understand it, otherwise the truth of it is very much to be doubted: Nor can it well be accounted for, on any supposition, unless we suppose, that the canals were cut after Myris's time, and so made a greater rise of the Nile necessary, and that afterwards they might gradually fill up, and then again a less height of water might be required sufficiently to overflow the country: So that, in order to reconcile these accounts, we are to suppose, that Herodotus speaks of fifteen or sixteen cubits in his time from the bottom of the Nile; but that, where he mentions eight cubits, an account which he had by tradition, that might be the way of expressing themselves of the rise only of the Nile in the more antient times; so that the height of the water, when at lowest, ought to be added to it, which computing it to be in proportion to the number of supposed pikes that it is at present; about four cubits must be allow'd for the height of the Nile, when at lowest, which would make the height of the water twelve cubits; so that in all these accounts, if we except that

that of the time of Herodotus, it seems to be necessary to add the height the Nile is at when at lowest, to the height of its increase, which might be, as said, about four cubits. Strabo spoke of the cubits from the increase, and not from the bottom, and seems always to have mention'd the full number, and not to call the cubits by a higher number, as soon as it rose to compleat the last; for, he says, before Petronius's time, the earth was very fruitful, when the Nile rose fourteen cubits, but when it rose only eight, a famine ensued. If we add four cubits to the one, and the other that makes twelve, and eighteen, which is something more than the measures of Herodotus's time, sixteen and eleven; so that if we suppose it to rise a cubit higher than twelve, to make it thirteen, we may imagine it was then a Nile, that would at least deliver Egypt from famine; as Herodotus seems to say, that fifteen was a middling Nile to overflow the land, and sixteen a good one, so fourteen was likewise probably in his time an indifferent rise, as sixteen was a good one; therefore the good Nile before Petronius's time, differ'd but two cubits from what was a good one in Herodotus's time, yet the bad Nile was probably at twelve only, which is two cubits lower than Herodotus's supposed bad Nile, which might be owing to opening canals; so that, tho' a cubit more might be necessary to overflow the lands plentifully before Petronius's time, than what was in Herodotus's, the earth being risen, and canals made; yet, canals being made, it was not a bad Nile, tho' two cubits lower than the bad Nile of Herodotus; because a less height occasion'd it to overflow, in some measure, as the banks of the canals were lower than the banks of the river; tho' to overflow it plentifully, a greater height might be required to overflow the upper lands; for when they were once cover'd, a less height of water after the overflow, tho' not less in quantity as to what was drunk up by the earth, might be necessary, for the reasons mention'd; for when it once overflow'd from its own banks, it overspread the whole country, had not such outlets to carry it off at first, or drain it off afterwards; so that the rising a very little higher might be sufficient, in this case, tho' not in the other.

The great advantage of opening the canals, appears from Strabo's account; he says, before Petronius's time, if it rose eight cubits only, there was a famine, and fourteen caused a great plenty; but in Petronius's time, a rise of eight cubits preserved the country from famine, and twelve was a plentiful rise. For Strabo, observing the advantage of banks, to confine the Nile within its bed, and the water of the canals within their beds, to be distributed in a proper manner, as he must be understood, says, that in the time of Petronius (who probably open'd the canals, and raised the banks) twelve cubits, and four added to them, making sixteen, caused a great plenty of the fruits of the earth; and when it was only eight, adding four to make them twelve compleat, there was notwithstanding no famine in the land.

In Kalkafendas's quotation of the rise from the bottom, in the time of Almafudi, in the year seven hundred of the Hegira, or one thousand three hundred and twenty-four of Christ, it is said, that if the Nile rose twelve pikes only, there was famine; fourteen pikes caused plenty for one year, and sixteen would produce sufficient for two years, but not for the grass; and when it came to seventeen, that is, sixteen compleat, it was still better;

ter; but what was fear'd was its compleating seventeen, and entering on eighteen, which was an inundation.

	Cubits or pikes began.	Cubits or pikes completed.
In Myris's time, a good Nile from the rise	9	8
In the time of Herodotus, a good Nile	16	15
Indifferent Nile	15	14
Bad Nile, supposed to be	14	13
Before Petronius		17
Bad Nile		11
In Petronius's time		15
Indifferent		11
Supposed bad		10
In seven hundred of the Hegira, or one thousand } three hundred twenty-four, bad Nile }	14	13
Indifferent	15	14
Good Nile	15	15
Very good	17	16
Inundations that hurt some lands	18	17
In Omar's time, in the year twenty-nine of the Hegira, } or six hundred and fifty-four of Christ; bad }	12	11
Indifferent, sufficient for one year's provision	14	13
Good for two years provision	16	15
Inundation	18	17
At present		
Bad under		16
Indifferent		18
Good	21, 22, and	23
Inundation above		24

In Kalkafendas's time, eighteen pikes do not seem to have been fear'd as an inundation, as may be seen in the paragraphs "Plurimis annis, &c." And, "Vidi in Historia Nili, &c *."

CHAP. IX.

An attempt towards settling the real Rise of the NILE.

THE subject of the rise of the Nile is so difficult, that I am sensible, what I shall say on it, as well as what I have said, will require more than ordinary attention, to be in any measure understood, and will be comprehended only by often considering the several authors that have wrote on it, and what observations have been made on this subject; a trouble that probably will not be undertaken by any, but those who are so curious as to go into Egypt, and endeavour by seeing the Nilometer, and observing every thing they can in relation to this affair, to settle a

* See Dr. Shaw. Excerpta e Kalkafenda de Nilo et Nilometro.

matter of fact, that has hitherto been so much in the dark; and for such this attempt is chiefly design'd; not that I positively affirm any thing, but what is writ on this subject is only intended as so many hints to be consider'd by others, in order to find out the real truth, in relation to this difficult subject; for there is nothing the world has been so much deceived in, as about the real rise of the Nile; and some great men have reason'd on it, upon a supposition, that it rises near fifty feet, or twenty-four pikes, of above two feet each: And when the Nile has been said to be of such a height, they have imagined, that it had risen so high above its surface, when at lowest; so that, in order to make this affair as clear as possible, I have made the following observations.

That in the time of Omar Alketab, about the twenty-ninth of the Hegira, or six hundred and fifty-fourth year of Christ, the measuring pillar consisted of twelve pikes, and that he added two more to it; which is proved from this quotation of Kalkafendas, from the above-mention'd abstract: " — Omar — call'd Ali, the son of Abu-Taleb to the council, who advised that he should order a Nilometer to be built, and that he should add two cubits to the twelve cubits."

That from the time of Omar, they had five imaginary cubits, or pikes, below the pillar, to answer to the height of the Nile, when at lowest, which appears from the words of Kalkafendas below, in which mention is made of eighteen pikes; for, otherwise, they could not reckon eighteen on a pillar only of twelve pikes, these making seventeen compleat with the twelve, which brings to the eighteenth: And it is to be observed, that they gave it the name of the pike it was rising to, as soon as any pike was compleated.

The words of Kalkafendas are these: "When the Nile has risen to the seventeenth, then it goes on increasing to the eighteenth." These five pikes, which might be such as I shall explain below, as I suppose them to be at present, might answer pretty near in measure to the four cubits I suppose the antients allow'd for the height of the Nile when at lowest.

That to the first twelve pikes the water rose to, they reckon'd twenty-eight digits taken from the two pikes added, to make the twelve pikes of twenty-four digits, so many pikes of twenty-eight digits. It is to be observed, that in these the five imaginary pikes are comprehended. This is proved from these words of Kalkafendas: "When they suppose the Nile to rise to sixteen cubits, they distributed the two cubits over and above, that are of twenty-eight digits, (which I should rather think to be a mistake for twenty-four) to the twelve cubits of twenty-four digits, and so every cubit is twenty-eight digits." That therefore the two cubits added, were distributed to the twelve first cubits. It is to be observed, that I make use of the word digits, for the division of pikes or cubits, because, in some places, I suppose them to be different from inches.

That when the water rose to above twelve cubits, they reckon'd only twenty-four digits to a cubit; proved from these words of Kalkafendas: "Every cubit contains twenty-eight digits, until the water rises to twelve cubits, and then the cubit consists of twenty-four digits."

That the manner of computation has been alter'd; the highest having been eighteen pikes, whereas now it is twenty-four; the pillar also seems to have been changed.

The account they now give is, that the sixteen lowest pikes are of twenty-eight inches or rather digits; that the four next are of twenty-six, and the four highest of twenty-four.

That according to the account in a drawing of the Mikias, the highest pike or twenty-fourth, is the beam over the capital.

That the twenty-third pike is the capital.

That the twenty-first and twenty-second are pikes, mark'd on the pillar shorter than those below.

That the four next pikes mark'd on the pillar, are pikes of twenty-six digits, or divisions, and it may be examined, if they are not divided into twenty-six parts.

That the eleven pikes above the five imaginary ones, are pikes of twenty-eight digits.

I observed the divisions of the lower pikes, much larger than those of the upper pikes.

I suppose, that there are in each of the other twenty-four divisions, two digits, that is, in all forty-eight digits.

So that a little more than six of these pikes on the pillar, make eleven of the pikes of twenty-eight digits, which contain three hundred and eight digits, whereas six pikes of forty-eight digits make two hundred eighty-eight digits, wanting only ten divisions, of two digits each, to compleat the number of the eleven pikes; so that possibly there may be six pikes and a half, or seven pikes of this kind, mark'd out on the pillar, making it as low as the Nile ever was known to fall, which possibly might be four pikes and a half, or even four. The reasons for these suppositions are, that going into the Mikias in June, one thousand seven hundred and thirty-eight, when they said the Nile was at lowest, a little more than eleven pikes were above water, besides the capital and beam. But as thirteen pikes only, with the capital and beam, were above the water, when the Nile was at the lowest, there could not be above five or six under the water, according to the account they give; to suppose which, does not so well agree with several circumstances, as the other supposition.

There are two things travellers will do well to observe; first, whether the divisions of the six upper pikes, are not much less than those below; and secondly, whether the third, fourth, fifth and sixth from the capital, are not divided into twenty-six parts: And going into the Mikias at the time of low Nile, when on the last step, they might, as it were accidentally, with a long pipe in their hands, try whether they could reach the bottom; by which it would be known whether the pillar goes down so far, or not.

It is also to be remark'd, that it would answer no end to have the pillar go down lower than the surface of the Nile at lowest; because it was intended to shew the rise of the Nile, which is a circumstantial proof, that it does not reach lower. It is also to be observed, that in the Mikias there are three flights of steps down; the first of one and twenty degrees, the next of four, and I saw seven of the last flight: They say, there are fifty in all; to which I do not give credit.

When it is a good Nile, and the water about twenty-three pikes high, it is said, it comes to the top of Moses's steps, and there are twenty-six
of

OBSERVATIONS

of those steps down to a landing place, where the women stand to wash; and when the Nile was at lowest, I saw two steps above water, that were below this place; twenty-eight in all: The other steps in the Mikias not being so deep, there were thirty-three of them above water.

To this I have added what I observed the two last times I was in the Mikias. On the seventeenth of May, one thousand seven hundred and thirty-nine, eleven pikes of the pillar were above the water, excepting the capital of the pillar; and six steps of the last flight were above water. They were to begin to clean out the Mikias in two days after. I observed, at Moses's stairs, there are twenty-six steps down to the place where the women stand to wash; and at this time I saw the water a little lower.

Returning, I saw them moving away the mud from the mouth of the canal that goes through Cairo, leaving a column of earth, that was then about eight feet high, which I mention'd before, on another occasion.

On the third of June following, I went the last time into the Mikias, after it had been clean'd. Eleven pikes and a half of the pillar appear'd, and seven steps of the last flight were above water. I observ'd, there were only twenty-one steps in the first flight, besides the upper one, which was but half the depth of the others, and rises above the floor; and I took notice, that the top of the capital of the pillar was even with the bottom of the second step.

At Moses's stairs, another step appear'd, besides those I saw before. It was expected at this time, that the Nile would begin to rise very soon; and some said, that it had begun to rise.

I here add an account I procur'd in Cairo, of the rise of the Nile for three years; and in reckoning the pikes, it must be remembred, that the first sixteen, including the five or six first of the height of the Nile when at lowest, are pikes of twenty eight digits; the next four, of twenty-six, and the rest, of twenty-four. The day they declare the Nile is risen sixteen pikes, they call Ophila; that is, The will of God is compleated.

In one thousand seven hundred and fourteen, on the twenty-ninth of June, the Nile was five pikes high, and rose every day so many digits as are mark'd, twenty-eight of which make a pike for the eleven lowest pikes, and twenty six for the four next.

		Pikes			Digits	Pikes
June 29	Water high	5			— I	
June 30	the Nile rose	3	15		8	
July 1		2	16		10	
2		3	17		15	
3		2	18		— I	
4		4			25	
5		3	19		— I	
6		4	20		15	
7		6			10	
8		4	21		— I	
		— I	22		8	
9		5	23		6	
10		4	24		7	
11		3			8	
12		5	25		— I	
13		4	26		7	
14		6	27		8	
					10	

Digits

	Digits	Pikes
28	15	
	—	1
29	20	
	—	1
30	30	
	—	1
31	48	
	—	2
August 1 the Canal was cut		
	16	
	—	

In 1715, on the 30th of June the water was
fix pikes high 6 Pikes

July	it rose	Digits
1		2
2		3
3		2
4		3
5		4
6		5
7		6
8		8
		—
		1
9		7
10		8
11		7
12		6
		—
		1
13		7
14		5
15		4
16		5
17		4
		—
		1
18		3
19		4
20		5
21		4
22		8
23		50
		—
		2
24		45
		—
		2
25		75
		—
		3
		—
		16
		—

In 1738, it rose as follows; the Nile being
five pikes high. 5 Pikes

June	it rose	Digits
20		2
21		3
22		2
23		3
24		2
25		4
26		5
27		6
28		8

	Digits	Pikes
	—	1
29	6	
30	7	
July 1	6	
2	5	
	—	1
3	4	
4	3	
5	4	
6	3	
7	4	
8	3	
9	5	
	—	1
10	4	
11	8	
12	10	
13	12	
	—	1
14	8	
15	7	
16	10	
	—	1
17	8	
18	10	
19	8	
	—	1
20	7	
21	6	
22	8	
23	10	
	—	1
24	7	
25	6	
26	5	
27	6	
	—	1
28	5	
29	4	
30	5	
31	6	
August 1	8	
	—	1
2	20	
Ophila 3	50	
	—	2
4	8	
5	4	16
6	3	
7	5	
8	5	
9	6	
10	5	
	—	2
11	4	
12	5	
13	4	
14	3	
15	3	
16	4	
	—	1
17	4	

OBSERVATIONS

	Digits	Pikes		Digits
18	5		25	5
19	3		26	3
20	3		27	4
21	4		28	3
22	3		29	2
23	4		30	4
		<hr/>		
		1		
24	3	4 of 26 Digits		

As they publish such an extraordinary rise, as fifty inches, about the time that they declare, it is risen sixteen pikes, it is probable, that they keep private the real rise before that time; which may be a piece of policy of the people not to pay their rents, if it does not rise to eighteen pikes; for unless it rises so high, they have but an indifferent year; and possibly, when they declare, that the Nile is sixteen pikes high, it may be risen to eighteen; and the Pasha, who open'd the canal, before they declared, it had risen to sixteen pikes, might have assurances, that it was risen so high; but as it might abate soon after, so they would not pay the tribute notwithstanding. Nobody but the Pasha, or one from him, can enter the Mikias when the Nile is rising, except the people that belong to it; and notwithstanding, they say they keep the manner of computing the rise of the Nile, as a mystery even from the Pasha and his people, which may be for the reasons I have mention'd above.

The following account was also given me in Cairo, of the times when the canal was cut, on the rising of the Nile to sixteen pikes, for forty-six years before, specifying almost every year.

1692	9 August	1711	2 July
1693	7	1712	10 August
1694	1 Sept. plague and famine	1713	6
1695	13 August	1714	3
1696	14	1715	1
1697	11	1718	26 July
1698	7	1720	22 August
1699	15	1721	5
1700	5	1722	9
1701	17	1723	15
1702	15	1724	15
1703	18	1725	12
1704	2	1727	17
1705	19 September plague	1734	30 July
1706	9 August	1735	25
1707	10	1736	4 August
1708	4	1737	3
1709	4	1738	4
1710	9		

CHAP. X.

Of the method of cultivating and preparing Rice, about
 ROSETTO : Of the manner of making Sal Armoniac;
 and of hatching Chickens in Ovens.

BETWEEN the full moon and new moon in February, they take Cultivation of rice. baskets of rice well dried, with the husk on; they tie down the cover of the basket, and put it into the water, leaving the top a little above water, so as that the sun may shine on it; it remains there, till the seed begins to shoot; then they take the basket out of the water, and put it and the grain in the open air to dry. The water that comes out of the basket of rice they throw on the land, where they design to sow it, but they throw away the water that runs from the bottom of the basket; both which practices seem to be some superstition. After this, they take the rice, and sow it, as they do other grain, and immediately overflow the land with water; a palm deep, and so they leave it for ten days; when, the rice begins to grow, they draw off the water, and leave it so for two days; afterwards they just cover the earth with water; but then they must draw off the water every day, and convey fresh water to it; and take care to keep the ground well weeded; and when the rice is about a palm and a half high, they take it up where it is too thick, and plant it in those places where it is thin; and then they give it a palm of water, and leave it so until it is ripe, which is in about seven months after it is sown. When it is ripe, they cut it down, put it in a clean place, and thresh it, take away the straw, and leave the rice to dry well in the sun, putting it in heaps by night and spreading it out by day, till it is thoroughly dry. They then put it in the warehouse, where they have machines of iron to take off the outer husk, as before described. When that is done, they mix some salt with it, about half a measure, which is seven okes and a half to twelve measures or one hundred and fifty okes, which is an Adeb of rice. They put the salt in an oven, that it may become dry and hard, and beat the lumps of salt and rice together, that the salt may penetrate into the rice, to whiten and preserve it. After this they clean the rice well, and separate all the dust from it.

A notion has prevail'd, that Sal Armoniac was made of the sand on which camels had staled, and that a great number going to the temple of Jupiter Ammon, gave occasion for the name of Ammoniac, corrupted to Armoniac. Of Sal Armoniac. Whether it ever could be made by taking up the sand and preparing it with fire, as they do the dung at present, those who are acquainted with the nature of these things, will be best able to judge. I was inform'd, that it is made of the foot which is caused by burning the dung of cows and other animals. The hotter it is, the better it produces; and for that reason, the dung of pigeons is the best; that of camels is also much esteem'd. In order to make fuel of it, they mix it, if I mistake not, with chopp'd straw, and I think sometimes with earth, and make it into cakes and dry it, and it is burnt by the common people in Egypt; for the wood they burn at Cairo is very dear, as it is brought from

Asia

Asia Minor. They put the foot, that is made by this fuel, into round thin vases of glass, made in Cairo, with short necks about two inches diameter, such as are represented in the seventy-first plate at A. They cover these glasses with a coat, a quarter of an inch thick, made of earth and husks of flax, chopped and mixed together; and when it is dried in the sun, they lay on such another coat, half an inch thick, and dry it in like manner. They then fill the glasses within an inch of the neck. The house it is made in is divided into four parts, as may be seen in the same plate at C. with arches built in each part, about three feet high, and two feet thick, and about as far apart; between which they place the glasses, so as that they may rest on the walls of the arches, there being about six glasses placed in one row, each three feet diameter. Between them are placed smaller glasses, about ten inches diameter; under them they make a fire of the earth of the Nile, and straw mixed, which I have been told, they burn also for other uses. A great fire is kept up, as they inform'd me, for seventy-two hours constantly, in which time all the salt is boil'd up to the top. The vases, when taken out, are like earthen ware; and, breaking them, they take out the cakes of salt, in the form in which it comes to us.

Of hatching
chickens in
ovens.

The method of hatching chickens in ovens may be reckon'd among the arts peculiar to Egypt. I have been inform'd, that only the people of one village are masters of this art, and that at the proper time of the year, they spread themselves all over Egypt. The season for it is when the weather is temperate, about February and March. A plan of the places under ground, where they hatch them, may be seen in the seventy-first plate at B. they have such almost in every town. In the apartment F. they keep a smothering fire of horse-dung and chopp'd straw, to be disposed of in the apartments where the chickens are hatch'd; it is exceedingly troublesome to go in, by reason of the smoak. The gallery, G. has holes at top, as mark'd in the plan, and on each side of it, are five rooms, about ten feet square, and four high, with holes at top likewise. They buy their eggs at the rate of seven or eight for a Medine, or three farthings, and put them in heaps in the lower cells for eight days, laying the burning dung and chopp'd straw along in the channel, d. in the gallery; and turn them by moving the heaps three times a day: They then carry them into the upper apartments, and, spreading them, so as only to cover the floor, and turning them in like manner, they put the fire in the channels and within the apartments, and open or shut the holes at top, as they find occasion: In two and twenty days they begin to hatch. They leave them in the ovens till they are perfectly dry, and then put them in the gallery, and the people come and buy them, two or three for a Medine, and carry them away in sieves. If it happens to thunder, great numbers of the eggs miscarry. This manner of hatching is not so natural as the common way, and the chickens often want a claw or a rump, or are some way or other imperfect.

CHAP. XI.

Of the Proceſſion of the Caravan to MECCA.

THE proceſſion was in this manner :

1. One iron cannon and fix braſs cannon on neat carriages, each of them drawn by two horſes.

2. Four frames in embroider'd caſes, I ſuppoſe of leather, for holding powder and ball, drawn by men on foot.

3. Seven camels with the proviſion of the Emir Hadge, or Prince of the pilgrims.

4. Four camels with perſons on them that play'd on ſome muſical inſtrument.

5. A tartavan or litter, carried by four mules.

6. Eight light litters of the Emir Hadge, each carried by two camels.

7. Seventy camels loaded with biſcuit.

8. Fourteen with oil and butter.

9. Fifty with corn, and one with two long boxes of large wax candles for the ſervice of the houſe of Mecca.

10. Ten with ſugar, coffee, and the like.

11. Four with kitchen utenſils.

12. Nine with plates.

13. Eight with the kitchen tent, and tables for the cooks.

14. Eighty-fix camels of the Emir Hadge, not loaded.

15. Twelve others in the ſame manner, very finely capariſon'd.

16. Sixty camels of the Emir Hadge, not loaded.

17. Fifty-four camels loaded with water.

18. Ten loaded with tents.

19. Eight camels loaded with water.

20. Twelve with a ſort of boxes on each ſide to carry the ſick ; two of the boxes being cover'd, in which, if I miſtake not, were medicines for the ſick ; and on one were two boards, with holes in them, for waſhing the dead on. All theſe are ſaid to have been ſome private benefaction.

21. Two camels, on which were the perſons that take care of the ſick.

22. Men on camels, beating kettle drums, as almoſt at the end of every ſtring of camels.

Near half an hour after theſe, the reſt proceeded in the following order.

23. Six camels loaded with iron frames, in which they make fires.

24. A litter.

25. Four loaded camels.

26. One camel with kettle drums on it, and two men, each beating a drum.

27. Twenty camels without loads.

28. Two caſes for ball and powder.

29. Six camels loaded with tents and other things.

30. Five caſes for ball and powder.

31. Ten camels loaded with water.

32. One camel with kettle drums.

VOL. I.

X x x

33. Two

33. Two cafes with ball and powder.
34. A litter.
35. Two camels loaded.
36. One with music.
37. Thirty-one camels not loaded.
38. Ten overseers of camels to carry water, given by some Califs and Sultans of Egypt and others.
39. Three camels without music.
40. Twenty camels with loads.
41. Two camels with water.
42. Sixteen overseers of the water, on horses.
43. Three men on camels.
44. Twenty unloaded camels.
45. Four cafes for ball and powder.
46. Two camels loaded with water.
47. The Imam, or head Sheik, on a camel, who is chaplain of the caravan, and offers up the prayers at the place of Abraham's sacrifice. His outward garment of ceremony was white; he carried a green flag, and blessed the people with his right hand, by holding it out, and moving it gently, as they do when they salute, but not bringing it to his breast.
48. Eleven camels not loaded.
49. Three with pilgrims on them.
50. Two camels with music.
51. Twenty-two without loads.
52. Two camels with Sheiks on them, who lead the way on the road.
53. Twenty camels loaded with water, one with drums.
54. Ten without loads.
55. Five loaded with water.
56. The banner of the body of Spahis, call'd Cherkes.
57. Thirty of their body.
58. Twenty Ikiars of that body, each having a pike carried before him.
59. The Sardar of the Cherkes, and his lieutenant.
60. Three or four led horses.
61. Two Seraches, who are servants under him.
62. Twelve slaves on horses.
63. Sixty of the body call'd Tuphekjees.
64. Thirty Ikiars, or elders of them.
65. Four slaves on horseback, in coats of mail made of wire.
66. One and twenty slaves.
67. Twenty men on camels, most of them slaves of the Sardar.
68. Two led camels for the Sardar.
69. Two camels without loads.
70. Two camels with kettle-drums.
71. Seven with baggage.
72. Fifty of the body of the Gjamelues.
73. Their Sardar.
74. Twenty soldiers, and ten slaves with bows and arrows.
75. Thirteen camels with men on them.
76. Two camels with kettle-drums.
77. Four loaded camels.

78. Two

78. Two officers, call'd Oda Bafhas.
79. Two led horfes.
80. Two Sabederiks in Caftans.
81. Seven camels faddled.
82. Two led horfes.
83. Two Oda Bafhas.
84. One camel.
85. Thirty-four Choufes, or meffengers of the divan.
86. Other officers.
87. Then came the officers of the Emir Hadge; particularly thefe that follow.
88. A Chous, or meffenger in black.
89. Three ftandards.
90. Five faddle-camels.
91. Eight led horfes.
92. Two Seraches.
93. Two janizaries.
94. Two Caias of the Emir Hadge.
95. The Hafnadar, or treasurer of the Emir Hadge.
96. Twenty-fix faddle camels.
97. Five horfes.
98. One faddle-camel.
99. Twenty-eight men on camels; two of them playing on mufical in-
ftuments.
100. Five loaded camels.
101. Next came the body of the Azabs.
102. Their two Sabederiks.
103. Odabafhas.
104. The ftandard of the Azabs.
105. Three in Caftans, who walked.
106. Three Azabs in drefs of ceremony.
107. The Sardar, and his lieutenant.
108. Saddle-camels.
109. Men on loaded camels.
110. Mufic.
111. A body of Azabs.
112. Then follow'd the janizaries.
113. Two Sabederiks of that body.
114. Two janizaries.
115. Two Seraches.
116. A ftandard.
117. Three men walking, in Caftans.
118. Three janizaries.
119. The Sardar of the janizaries, and
120. His lieutenant.
121. Two janizaries.
122. Two faddle-camels.
123. Thirty-four men on camels.
124. Eight loaded camels.
125. A body of janizaries.

126. One standard-bearer.
127. Another dressed in a leopard's skin.
128. One and twenty Choufes.
129. The Agas of the seven military bodies, with silver chains hanging from their bridles to their breast-plates.
130. Twelve Beys.
131. Before each of them two Shatirs, with black velvet turbants.
132. The Trucheman Aga.
133. The Muteferrica Bashee.
134. The Muteferrica guards.
135. The Chouflier Caia.
136. The guard of Chaoufes.
137. Then follow'd the immediate attendants of the Emir Hadge.
138. Eighteen janizaries in their drefs of ceremony.
139. Four officers of the Pasha.
140. Four janizaries.
141. A standard.
142. Two standards.
143. Four Arab Sheiks.
144. Two mad Sheiks, bare-headed, in white shirts.
145. The Emir Hadge, in a rich Caftan, and on a beautiful horse, adorn'd with the richest trappings.
146. About forty foldiers.
147. Two janizaries.
148. The Caia of the divan.
149. Sixty slaves with bows and arrows.
150. Two Imams.
151. Four led horses.
152. Three standards.
153. A band of mufic.
154. Four led camels.
155. Twenty-fix camels loaded.
156. Two men on camels.
157. Then came the Sheiks of the mosques, and the several companies of tradefmen with their standards, as in the proceffion of the hangings from the castle to the mosque; some of them dancing in the same manner. The fishermen carrying fish like serpents, probably eels, tied to the ends of long fishing-rods.
158. Four Choufes of the divan.
159. Sixteen janizaries in their high drefs.
160. The Sheik call'd Caffani.
161. The great standard, carried by the proper officer on a camel.
162. Five camels; three of them having trappings of very fine embroidery.
163. The covering, as in the other proceffion.

CHAP. XII.

The Rout of the Caravan from CAIRO to MECCA, from the account of one who had been there fourteen times.

Days of return.	Places.	Distances by Deraies, each of four minutes.	Days they stay.	Water.	Days of departure.
					Month Shuvat.
Month Zeffer.	19 Byrkè	90	four	lake	27
	18 Der el Hamera	200	—	none	28
	17 Adjeroute castle	210	one day	bad water	30
					Month Adir.
	15 Newhateer	160	—	no water	1 st
	14 Wahad Te	230	—	none	2
	12 Newhail	230	one day	water that swells the body.	4
	11 Allahaih	230	—	water only fit for beasts	5
	10 Soot	240	—	none	6
	9 Achaba	100	two days.	much and good	9
	6 Darha el Hamar	160	—	bad	10
	5 Sharaffa	220	—	none	11
	4 Mugair shaip	230	—	rivulet	12
	3 Ain-el-Kafab	230	—	rivulet	13
Month Zeffer.	2 Muellah	210	two days.	much and good	16
	29 Selma	180	—	much and good	17
	28 Azilem	220	—	bad	18
	27 Aftabel	230	—	good	19
	26 Wesh	180	one day	good	21
	24 Akrah	240	—	bad	22
	23 Hanech	180	—	none	23
	22 Howra	220	—	purging water	24
	21 Nubt	240	—	much and good	25
Month Mahorem	20 Houdera	220	—	bad	26
	Yemboh castle	210	two days	rivulet	29
					Month Zilchage.
	Bedder, a town	300	one day	rivulet	1 st
Where the caravans of Cairo and Damascus meet.	3				
	Kaah	250	—	none	2
	Arabugh	220	—	much and good	3
	Kudeid	220	—	much and good	4
	Azafan	220	—	much and good	5
	Wahad-el-Faitmah	210	—	much and good	6
	Maccah or Mecca	100	three days	—	10
	Arrafat	100	two days	—	13
	Munna	40	three days	—	17
	Mecca	60	from twelve to fourteen days.	regularly depart on	30

From Mecca to Bedder in six days, as they came; from whence they go to Medina. 7th Month Mahorem

Gedeedah	200	—	—	8
Shuhada	220	—	—	9
Medina, a town.	230	—	—	13
Biar alli	45	these two they go in one day.	three days.	14
Shuhada	175		—	15
Gedeida	220		—	16
Dahena	220	—	—	19
Yembo	220	—	two days.	19

From this place they go on to Cairo, as they came, and commonly make the same stay, as may be seen in the first column above.

C H A P. XIII.

An Account of the Bey of TUNIS; his Court and Government.

HAVING met with this relation concerning the old Bey of Tunis, from one who had lived for some years in his court, I thought it might not be unacceptable to the reader, as it will give an insight into the customs of the east in general, and of that part in particular.

The name of the Bey, in one thousand seven hundred and thirty-three, was Hafsain Ben Ali; he was between seventy and eighty years old, and had been twenty-eight years Bey; his father was a Greek renegado; he himself was a soldier, became rich, and was made Bey, as usual, by the soldiers, who chuse one that will promise to give them the most pay; and if, at the end of the month or at any time after, he cannot pay it, he is surely deposed. The soldiers are renegadoes, and Turks of the Levant, and they had a notion that the Bey must be the son of a renegado, married to a Barbarefco woman; which is probably false, all depending on the will of the soldiers. The title they give him is Iafede Bée. This Bey rose two hours before day, and immediately eat a Shourba, that is, a rice soup, made of meat; after that he drank coffee, then a shirbet of cloves and cinnamon, or some other hot thing. He then went to the mosque, return'd to his apartment, and perform'd his devotions on his beads; when it was day, he always went to the court of justice, without the gallery before his two apartments. In the middle of the gallery there is a fountain of water, and pillars round it; the middle room is the chamber of audience, where he stays most part of the day; it is furnished with looking-glasses and English clocks. Within the room of audience, is the small room in which he sleeps. He stays in the court of justice till half an hour after ten, for here he is obliged to be every day, to do justice; any one, that comes for justice, cries out Sharallah Iafede, that is, Justice, fire; repeating it till he answers, and asks him what he would have. Before eleven he goes to the audience chamber, and at eleven dines at a long table, or board, about three inches above the ground, cover'd with carpets, and bread is laid all along the table; he sits at the head of it and washes. They set a large dish before him, on which are small plates of every sort of dish that is on the table; the great dishes being placed along the table. The grandees sit near him. When they have eaten, they rise, and others sit down, and the poor take away, in wooden plates, what is left. The food is, first mutton (of which they kill twelve every day) dressed in three manners, either with a rice Pilaw, or with oranges and eggs, or with onions and butter. The women send three great plates of Cuscufow, which they eat with the broth, and they have also either fish or fowls boil'd, with lemon or orange sauce. The Bey drinks camels milk, the others go after they have dined, to drink at the fountain. The dinner is served in the Sopha, which is to the right of the apartment, by the audience room, where they have cisterns of water to wash. After dinner is over, he goes to the audience room with the grandees. He never smoaks, nor does any one in the palace. He stays in this room till the hour of prayer,

prayer, about three or four of the clock, when the Imams come, and all the court go to the mosque. After prayers, the Imams and grandees stay in the audience room, sitting and discoursing. An hour before sun-set, he eats as before, and then retires to a room, where all his officers and great people come and drink coffee, and in the summer, shirbets. At night he generally goes to the Seraglio of women, and stays from one to four hours after sun-set; from thence he goes to the bagnio, and thence to bed. If he does not go to the women, he goes to sleep in his own chamber, and sometimes gets up in the night and goes to the Harem, and afterwards to the bagnio, and then to bed again, if it is not day. He has four wives, one of which only has had children. He has likewise four sons, the eldest is Bey di Turki (General di Turki) call'd Mustapha Bey; the youngest was but twelve years old, and was married. He was esteem'd a very wise man, and a good politician.

The palace of the Bey is four miles from Tunis, and is call'd the Bardo: They say the palace itself and the buildings that belong to it, among which the bagnios where the slaves live are comprehended, are altogether a league round. He goes twice a year to Tunis (before he makes a progress over his dominions to receive his tribute) when he goes into the Cadi's house, takes coffee, makes a circuit in the city, and returns to the Bardo. One of the seasons he chooses for going over his territories, is the month of January, the other was thought to be that of July. His progress takes up about fifty days.

The several officers of the Bey take precedence in the following order.

His prime minister, call'd *Il Cafa Natale*: He is also treasurer and paymaster: He lives always at the Bardo in his own house.

Il Sapata, or the keeper of the seal.

The Cadi in Tunis, who administers justice when the Bey is abroad in his circuits; he is obliged to lie every night at the Bardo, in his own house, during the absence of the Bey.

The officer of the custom-house.

Il Guardian Bashaw di Bagni, that is of the college of the slaves, which is built like a cane or caravanfery, in which the slaves live, and some have shops in them. There are four of these buildings, in which the slaves are lock'd up every night; the Bey has in all two thousand slaves. They may be ransomed for about five hundred and thirty piastres each.

Li Leukini; who are intendants of the buildings; there are several of them.

Li Guardiani de Schiavi, who go with the slaves to guard them at work.

The Servants of the Bey's house are almost all Christian slaves. They are,

Il Bas Cafaka, a Christian slave over the other Christian slaves in the Bey's service.

Two officers; one call'd *Il Bashaw Guarda Robe*, who serves the Bey at home; another call'd *Bashaw Guarda Robe del campo*, who serves when he goes abroad.

Twelve others call'd by the same name of *Guarda Robe*.

Caffejee; who has the care of serving the coffee.

Guarda Fanali; who takes care of the lights.

Guarda

Guarda del Aqua, for the water.

Guarda Papouchi, who has the care of the Papouches of all that come to court, to carry them to persons of distinction who dine there.

Guarda Banda, who has the care of putting vases of water in all proper places.

Guarda Hamam, who attends at the bagnios for bathing.

The gardeners.

Guardaletti; there are two so called, who have the care of every thing belonging to the bed chamber.

Muchachi del Camera, boys of the Bey's chamber; there are of them from twelve to eighteen; two of them always in waiting in sight of the Bey for two hours, who give the Bey's orders to the Bas Cafaka.

All these are Christians, and have a chapel under the Bey's apartment, where the Capuchins say mass on Sundays and holidays.

Cooks; part of whom are Christians and part Turks.

Grooms; who are Christians.

Guardi Piki, who carry each a pike before the Bey when he goes abroad.

After the Bey goes the Guarda Letto, with water both cold and warm, one for drinking, the other for another use; and always two led horses are ready near him.

They have a man of war of seventy-four guns presented by the Grand Signor, and one of forty guns, and a little vessel call'd a Sambikino, which has fourteen small guns. The cities are govern'd by Agas and Cadis; an Aga being sent to every village. The Agas and Cadis are often taken from among the rich people, to put them out of the way, and afterwards on a pretence of mal-administration, they seize on all they have. He had not above three thousand soldiers for his standing army, who are Turks and renegados. The general is call'd Aga del Campo; the soldiers are all horse, and are call'd Spahi. It is said, that the Bey ought to pay a tribute to Algiers, which he had refused. He has to the east of Tunis the ports of Mahomet, only a gulf, Suta, Jerbe: To the west, Farini, Caponegro, Buferti, and Bona.

C H A P. XIV.

The Patent of Mahomet, which he granted to the Monks of MOUNT SINAI; and to Christians in general.

AS God is great and governeth, from whom all the Prophets are come, for there remaineth no record of injustice against God; through the gifts that are given unto men, Mahomet the son of Abdallah, the apostle of God, and careful guardian of the whole world; has wrote the present instrument to all those that are his national people, and of his own religion, as a secure and positive promise to be accomplish'd to the Christian nation, and relations of the Nazareen, whosoever they may be, whether they be the noble or the vulgar, the honourable or otherwise, saying thus.

I. Who-

I. Whosoever of my nation shall presume to break my promise and oath, which is contain'd in this present agreement, destroys the promise of God, acts contrary to the oath, and will be a resister of the faith, (which God forbid) for he becometh worthy of the curse, whether he be the King himself, or a poor man, or what person soever he may be.

II. That whenever any one of the monks in his travels shall happen to settle upon any mountain, hill, village, or other habitable place, on the sea, or in deserts, or in any convent, church, or house of prayer, I shall be in the midst of them, as the preserver and protector of them, their goods and effects, with my soul, aid and protection, jointly with all my national people; because they are a part of my own people, and an honour to me.

III. Moreover, I command all officers not to require any poll-tax of them, or any other tribute, because they shall not be forced or compell'd to any thing of this kind.

IV. None shall presume to change their judges or governors, but they shall remain in their office, without being deposed.

V. No one shall molest them when they are travelling on the road.

VI. Whatever churches they are possessed of, no one is to deprive them of them.

VII. Whosoever shall annul any one of these my decrees, let him know positively, that he annuls the ordinance of God.

VIII. Moreover, neither their judges, governors, monks, servants, disciples, or any others depending on them, shall pay any poll-tax, or be molested on that account, because I am their protector, wheresoever they shall be, either by land or sea, east or west, north or south; because both they and all that belong to them are included in this my promissory oath and patent.

IX. And of those that live quietly and solitary upon the mountains, they shall exact neither poll-tax nor tythes from their incomes, neither shall any Mussulman partake of what they have; for they labour only to maintain themselves.

X. Whenever the crop of the earth shall be plentiful in its due time, the inhabitants shall be obliged out of every bushel to give them a certain measure.

XI. Neither in time of war shall they take them out of their habitations, nor compel them to go to the wars, nor even then shall they require of them any poll-tax.

In these eleven chapters is to be found whatever relates to the monks, as to the remaining seven chapters, they direct what relates to every Christian.

XII. Those Christians who are inhabitants, and with their riches and traffick are able to pay the poll-tax, shall pay no more than twelve drachms.

XIII. Excepting this, nothing more shall be required of them, according to the express order of God, that says, Do not molest those that have a veneration for the books that are sent from God, but rather, in a kind manner, give of your good things to them, and converse with them, and hinder every one from molesting them.

OBSERVATIONS

XIV. If a Christian woman shall happen to marry a Mussulman, the Mussulman shall not cross the inclination of his wife, to keep her from her church and prayers, and the practice of her religion.

XV. That no person hinder them from repairing their churches.

XVI. Whosoever acts contrary to this my grant, or gives credit to any thing contrary to it, becomes truly an apostate to God, and to his divine Apostle, because this protection I have granted to them, according to this promise.

XVII. No one shall bear arms against them, but, on the contrary, the Mussulmen shall wage war for them.

XVIII. And by this I ordain, that none of my nation shall presume to do or act contrary to this my promise, until the end of the world.

Witnesses,

Ali, the son of Abou Thaleb.
 Homar, the son of Hattavi.
 Ziphir, the son of Abuam.
 Saïtt, the son of Maatt.
 Thavitt, the son of Nefis.
 Muathem, the son of Kasvi.
 Amphachin, the son of Hassan.
 Azur, the son of Jassin.
 Abombaker, the son of Ambi Kaphe.
 Ottman, the son of Gafas.
 Ambtelack, the son of Messutt.
 Phazer, the son of Abbas.
 Talat, the son of Amptoulak.
 Saat, the Son of Abbatt.
 Kasmer, the son of Abid.
 Ambtullach, the son of Omar.

This present was written by the leader, the successor of Ali the son of Abou Thaleb; the Prophet marking it with his hand at the mosque of the Prophet (in whom be peace) in the second year of the Hegira, the third day of the month Machorem.

C H A P. XV.

Forms of some Letters and Passports, according to the Eastern style.

I.

A Firman from the Grand Signor to an English Gentleman.

SULTAN Mahmud the fifth, the Ottoman Emperor,
 To the ever glorious judges, rulers and governors, the never failing sources of virtue and eloquence, who are between the confines of Germany and our happy and most high Porte.

To

To the Cadis in the same road, that your knowledge may increase. And ye glorious lieutenants and generals of the janizaries, that your valour may be exalted.

When this our imperial command shall arrive at your hands, be it known unto you, that the illustrious ambassador of England A. B. (whose end be happy) has signified to us by his memorial presented unto us, that one of the nobles of England A. moved by a desire and intention to travel and to see divers countries, is for that purpose departed from England to come into Germany, and that he may afterwards come with safety to our happy Porte, he has requested of the said ambassador to provide for him, that he may come from the said confines of Germany to our Imperial residence in safety, according to his intention, in his lodgings, quarters, and on the road; and that faithful assistance may be given to his servants with his baggage, goods and provisions; that he may not on any pretence, meet with any trouble or insult; but that he may be protected and defended.

For this purpose he has intreated us to grant our royal command.

Wherefore, in tenor thereof, that this request may be punctually complied with, we have caused our Imperial order and command to issue forth. At the arrival, therefore, of this our high command, let every thing be done in conformity to the orders we have given.

And you, who are above named, take care diligently to execute our commands with regard to this noble person, to protect and defend him and all his attendance, baggage, goods and provisions, and take you especial care to put a stop to any trouble or insult he may meet with.

You will not fail to fulfil the contents of this our noble command, as you will see and give undoubted credit to this our sign, that we have caused to be put to it.

Given at Babaduk on the first day of the month Zilchige, one thousand seven hundred and nineteen. (Which was the first of April, one thousand seven hundred and thirty-seven.)

II.

The following Firman or Passport was granted to one who passed for a merchant.

THE command directed to all Judges, Musselimes, Waiwodes, Sardars, Haratchjees, and other commanders, that are in the road from Constantinople to Adrianople, to Natolia, towards Budrum, Brussa, and the isle of the Morea.

When this our Imperial command comes to you, be it known to you, That the most noble among the randees of the Messiah, A. B. (whose end be happy) ambassador of England, residing in our splendid court, has, by his memorial sent to our high throne, represented, that a certain English gentleman, M. N. going on some affairs from Constantinople to Adrianople, and thence to a place called Budrum in Natolia, to Brussa, and from that place towards the isle of the Morea; and in order that no gatherers of taxes be permitted to molest him or his two Frank servants, or any others, on any kind of pretence, in any place where they stop, or in any place where they are going, or on their journey, or wherever they stay on the road,
either

either going or coming to the aforefaid places; he has requested, that we would grant our imperial command to this effect; concerning which the faid ambaffador having fet forth to us his request, we have granted this our high command, that nothing may be done againft the facred capitulations, that he may meet with no let or hindrance in his journey to the faid places. And we command, that when he arrives, you do conduct yourselves in the abovefaid manner; and that you regard this our noble order with refpect and veneration. So far finally, you are to regard and give credit to this our noble fign, which was put to thefe prefents, at the beginning of the moon Rebuihahir, in the year one thoufand one hundred fifty-three. (Which was towards the end of June, one thoufand feven hundred forty.)

In the city of Conftantinople.

III.

A letter from the patriarch of Conftantinople, to all under his jurifdiction, recommending to them a clergyman of the church of England, who was travelling in the eaft.

NEOPHITUS, by the grace of God, archbifhop of Conftantinople (or new Rome) and œcumenical patriarch.

Moft holy Metropolitans, moft reverend archbifhops and bifhops, all you who are fubject to our patriarchal and œcumenical throne, moft dear to God, and our brethren and fellow minifters in the holy ghoft.

Be it known to you all, that the bearer of thefe prefents, the eloquent father A. B. a native of the Britifh jurifdiction, having an inclination and intention to vifit divers cities and diocefes, both to the eaft and in Europe, curioufly to view and infpect them; to which purpofe he has obtain'd a venerable order from the powerful Emperor, containing a grant of free paffage in his intended travels; and he has requested from us, in a civil manner, our patriarchal letter of recommendation to your reverend lordfhips, that is, all thofe that are fubject to our œcumenical throne, for his intended journey; that wherefoever he arrives, or in whose diocefe foever he travels, he may meet with a worthy reception from you, with the honour and friendfhip that are due to his eloquence; and for this reafon we have condefcended to comply with his commendable and friendly defire, knowing him to be an honourable and well-deferving gentleman. Therefore, by the prefent grant, we do require and exhort you, and every one of you in particular, to whom thefe our patriarchal letters fhall be prefented, moft holy Metropolitans, moft reverend archbifhops and bifhops, that is, thofe in whose diocefe the above-named eloquent father A. B. in his travels fhall arrive, to receive him in a kind and friendly manner, according to his merits and ftation, that he may be fatisfied with your kind reception. This you are required to do, and not otherwife. May the grace of God, and the prayers and bleffings of our mediocrity, be with you all.

June the firft, 1740.

IV. Several

IV.

Several Arabic letters written by the great men in Egypt, recommending a traveller to the governors under them.

A letter to an Arab Sheik, to conduct him to the convents of St. Paul and St. Anthony in the desert.

What we make known to Sheik Omar of Scione.

AS soon as you know that one from the Frank consul comes to you, who would go to the monastery of Arabia, immediately, as soon as he is arrived, call the sons of the Arabs, the sons of Vachel, and consign him to them, that they may conduct him to the monastery; and when he is return'd, take care of him, and do every thing for him that is necessary.

Dated the 20th of
Sabân 1150.

ABRAHIM Bey MIRLUE
Tefterdar.

A letter to the Sheik of Saccara, in order to see the pyramids.

To Ahmed Sheik of Saccara.

May the great God protect you.

AFTER saluting you. There comes one of the nation of the Franks to the pyramids, having a desire to see them. And I recommend him unto you, that no one may molest him, or give him any sort of trouble. Take all possible care of him, because he is under our protection. I again recommend him to you; and may the great God be your defence.

ALI KEXIAH.
HAZABAN GELFI.

To Sheik Hassan of Bouche.

May the great God have you under his protection,

AFTER saluting you, know that a Frank of the part of the consul comes to you, who would go and see the monastery of Arabia, and when he is return'd, he would go to Faiume; so when he is return'd from the monastery, send some people with him to accompany him to Faiume. And take all the care you can of him, and endeavour to prevent every thing, with all care, that may give him any trouble.

Dated on the 18th of the
month Sabân 1150.

ABRAHIM Bey BELFIE
Tefterdar.

Guide of the great support of the nobles; the chief Omar Agâ,
governor of the country of Faiume.

May the great God, &c.

AFTER saluting you much, and greeting you with all affection; be it known unto you, that one of the family of the consul of the Franks

VOL. I.

A a a a

in

OBSERVATIONS

in Cairo, has some business at Faiume. As soon therefore as he arrives, take care of him, and suffer no one to molest him, until he returns to Cairo. Do this by all means, and with the utmost care, that he may return satisfied. May the great God have you always in his keeping.

Dated the 16th of
Shaban, 1150.

HASSAN Bey MERLUE.

To Mustapha Bey, governor of Girge.

WE write, after saluting you, that you receive the person who brings this letter, who is going into Said, to see the curious places there. I pray you to take care of him; and I desire you again to do me this pleasure to take great care of him, and protect him against any one that would do him harm. I desire you not to fail to do him this service, for the love you bear to us.

OSMAN Bey, Senlata;
at this time Emir Hadge.

To Emir Mahomet Kamali.

What I order.

THE person that brings this letter is an Englishman, going into upper Egypt, to see whatever is curious there; so when he delivers this letter, take care to protect him from all harm; and I command you again to take care of him. I desire you not to fail of it, for the love you bear to us.

OSMAN Bey MERLUE,
at this time Emir Hadge.

V.

The letter of the Copti patriarch of Alexandria, recommending to the monks of the deserts of St. Macarius, and of the convents of St. Anthony and St. Paul.

In the name of the merciful God, the peace of God be with you. The reason of this benediction to the blessed sons, the faithful priests, and the reverend deacons, the abstemious monks, and religious, in the holy society of the four northern monasteries.

To those of the spiritual congregation of the monasteries of our father, the great St. Anthony, and of St. Paul.

May God Almighty bless you with his spiritual benedictions, that descended on his prophets, apostles, and martyrs, and the workers of his will and commandments in all ages, by the intercession of our Lady the holy Mary, always a virgin, and of all the holy martyrs and confessors, Amen. We give you to understand (first repeating that God may bless you, and give his spiritual salvation) that the reason we say of this our letter to you is, that one of the Franks, that is A. B. is going to you. Have the utmost regard for him, and receive him with the greatest civility. And may the peace of our Lord descend on you; for ever glory be to God.

Dated the 29th of Asur, 1154.

VI.

A testimonium from the convent of Jerusalem, of having visited all the holy places.

FRATER Angelicus de Gazolo, ordinis Minorum religiosæ observantiæ sancti patris nostri Francisci, lector theologiæ, almæ observantium provinciæ Bononiæ pater, et congregationis de Propaganda Fide responsalis, missionum Egypti et Cypri præfectus, in partibus orientis missionarius et commissarius, totius terræ sanctæ custos et montis Sion, nec non sanctissimi sepulchri domini nostri Jesu Christi guardianus et servus.

Universis et singulis Christi fidelibus has præsentēs litteras inspecturis, lecturis, et auditoris, salutem in domino sempiternam.

Noveritis perillustrem dominum dominum A. B. natione Anglum, devotionis causa, suscepta peregrinatione ad sancta Palæstinæ et Judææ loca, præsentia et sanctissima conversatione salvatoris ac Domini nostri Jesu Christi condecorata, anno a nativitate ejusdem domini nostri Jesu Christi millesimo septingentesimo trigésimo octavo, die vero trigésima mensis Martii, Jerosolymam appulisse; inde subsequentibus diebus præcipua loca, seu sanctuaria in quibus operata sunt nostræ redemptionis mysteria, utpote Calvarium et sepulchrum beatæ Mariæ virginis, in valle Jehosaphat, quæ in monte Sion et in monte Oliveti, cæteraque, five intra five extra urbis Jerusalem mœnia sita, et quæ in Bethlehem, ubi salvator nasci dignatus est, et circa Bethlehem, et in via Bethlehemitica, quæ in montana Judææ, ubi beata virgo salutavit Elizabeth, ortumque habuit magnus propheta et præcurfor Domini; item et quæ in Nazareth ac universa continentur Galilæa, et reliqua alia loca ejusdem Domini nostri Jesu Christi gestis memorabilia, ac in via Samariæ pie et devote visitasse, in quorum omnium et singulorum fidem, has nostras testimoniales dedimus propria manu subscriptas ac figillo officii nostri munitas. Jerosolymis, in nostro conventu S. Salvatoris, die 28 Aprilis 1738.

Frater Angelicus de Gazolo, guardianus sacrae montis Sion et custos totius terræ sanctæ.

SIGILLVM GWARDIANI
SACRI CONVENTUS
MONTIS SION.

CHAP. XVI.

Greek Inscriptions found in EGYPT.

WHEN I came to revise these inscriptions, I found them so imperfect, that I should not have ventured to publish them, if I had not promised it in the course of this work; so I give them as I copied them out, and leave it to those to explain them, who have sufficient leisure.

I. The

I.

The first was found on a fragment of a granite pillar set upright in the old port at Alexandria, for fixing their cables.

Auletes the last King of Egypt, and father of Cleopatra, seems to be mention'd in it; he was drove out of the kingdom by the Alexandrians, but was afterwards restored.

ΤΙΒΚΛΑΤΔΙΟΝΧΙΠΙΩΝΑ
ΤΟΑΠΑΝΤΑΑΡΙCΤΟΝ
... ΡΑΟCΤΟ... ΤΑΤΟΝ
ΛΥΛΗΤΑΦΙΔΟΡΩΜΑΙΑ.

II.

The second inscription is on a white marble stone, that seems to have served for a base, and is now hewn into a trough; it is one foot eleven inches long, one foot two inches broad, and eight inches deep. One side of it is not work'd, so that probably it was the base of a pilaster, pillar or statue, that was set close to a wall.

This inscription seems to have been an extraordinary compliment to the Emperor Severus.

ΙΑ... ΝΙΥΑΜ... ΙΙ' ΠΟΗ' ΠΙΝ ΟCΑΙΑΝΟΜΑΕΛΙΟΝ
ΗΚΥ. ΟΝCΕΟΟΥΗ. Μ. ΑΝΤΩΝΙΝΟΝΕΤΤΥΚΗΕΥCΕΒΗCΕΒΑCΤΟΝ
ΤΟΝCΩΤΗΡΑΤΗCΟΛΗCΟΙΚΟΥΜΕΝΗC
Μ. ΑΤΡΗΛΙΟCΜΕΛΕΚΑΙCΚΡΗΜΑΤΙΖΩ

III.

The third inscription is on the portico of the temple of Gaua-Kiebir in Upper Egypt.

[ΒΑΣΙΛΕΥ]ΣΠΤΟΛΕΜ[ΑΙΟΣ]ΠΑΤΡCΘΕΩΝΕΠΙΦΑΝΩΝΚ[ΑΙ]ΕΥΧΑΗΣΤΩΝ
[ΚΑΙΒΑΣ]ΙΛΙCΣΑΚΑ|... ΕΩCΑΔΕΛΦΘΕΟΙΦΙΑ|.....ΜΗΤΟΡΕC
ΛΟΝΑΝΤΑΙΩ|ΤΟΙCΚΑΙCΕΡΕCΑΤΡΗCΙΑΝΤΩΝΙΝ
CΣΕΡ.CΤΟ|ΤΙΙΔΑΕΤΟΥ... Ε.ΤΑΒΤΟ|.ΝΙΘ

The word Antæo in this inscription might be a presumption that this was Antæopolis, if the situation and distances of the place mentioned in the Itinerary, and other authors, did agree; but as it is spoken of as a city at a distance from the river, it could not be here; so that possibly that word may relate to Antæus himself, who might be mention'd in this inscription, which agrees best with the orthography. The word ΕΥΧΑΗΣΤΩΝ was probably design'd for ΕΥΧΑΡΙCΤΩΝ.

It is possible there might have been an antient inscription here to the honour of Ptolemy and his family, to which this latter part might be added in compliment to the Roman Emperor. The middle part of this inscription between the lines was fallen down on the ground.

IV.

The fourth inscription is on a stone that was probably over a portico or door of a temple at Akmim the antient Panopolis; it is very imperfect, but appears to be so late as the time of Trajan.

[.....ΟΙΣΕΚΑΙΣΑΚΙ.....\ΝΟΙΣΕΒ]ΑCΤ[ΟΗ]ΕΡΜΑΝΙΚΟ[ΗΛ]
ΚΑΙΤΟΥΠΑΝΤΟΣ.....ΠΑΝΙΟΣ†abΙΜΕΠΟabΙ
 ΤΙΒΕΡΙΟΣΚΛΑΥΔΙΟΣΤΙΒΕΡΙΟΥΚ[ΛΑΥΔΙΟΥ].....bΝΟΣΥΙΟΣΚΟΥΡΙΝΑΑΠΟΛΙ[N]
TabNKΕΧΕΙΛΙΑΡΧΗΚΟΤabN.....ΙCΤΡΙΑbΔΟCICAΠΑΝΟCOCab.N
CΥΠC.....Υ[ε]...Ι.....
CΥΝΕΤΕΛΕCΟΙΙΑC
 ΙΤΒΑΥΤΟΚΡΑΤΟΡΟCΚΑΙCΑΡΟCΝΕΡΟΥΤΡΑΙΑΝΟΙCΕΒΑCΤΟΥΤΕΡΜΑΝΙΚΟΥ

The name of Pan, which seems to be mention'd in this inscription, and the hieroglyphics I have described on this stone, would make one imagine that this temple might be dedicated to the sun, which possibly in some parts might be worshipped under the name of Pan.

V.

The fifth inscription was on the temple at Cous, the old little Apolinopolis; the two last words of the third line ΑΡΩ ΗΒΑΙ as I conclude them to be, though the letters are imperfect, seem to be spoken of the the children of Ptolemy; and to mean, The youths, the heroes.

ΒΑΣΙΛΙCΣΑΚΛΕΟΠΑΤΡΑΚΑΙΒΑCΙΛΕΥC
 ΠΤΟΛΕΜΑΙΟCΘΕΟΙΜΕΓΑΛΟΙΦΙΛΟΜΗΤΕΡΕC
 [ΕΥCΕΒΕΙC] D ~ Υ ΚΑΙΤΑΤΕΚΝΑ [ΑΡΩΗΒΑΙ]
 ΘΕΩΙΜΕΓΙCΤΩΙΚΑΙΤΟΙC CΥΝΝΑΙΟΙCΘΕΟΙC

† Wherever in this inscription a and b are seen, they stand for these letters a ≡ b ≡.

VI.

The sixth inscription is on a wall on the outside of the temple of Elephantine. I was so hurried in copying it, that, though I did it with the utmost exactness I could, yet it will be seen that it is very imperfect, and several parts of it were defaced; however, I have given it as I copied it. It is to be doubted if the whole may not be two inscriptions. The inscription seems to be of the time of Diocletian, whose name often occurs in it; and some expressions give grounds to conclude that it related to some bounds of the people of Elephantine.

The

ΗΕΔΕΙ. ΟΣΗΚΟΝΕΚΙΝΤΕΡΙΣΩΝΠΑΟΠΟΙΩΝΑΙΤΩΝΑΠΗΓΩΠΠΙΣΩΝΜΕΜΥΠΗ. ... ΣΑΘΑΟΑ.
 ΕΝΤΗΜΕΤΕΡΑΔΕΗΣΠΩΔΙΑΣΗΜΟΥΑΤΩΑΤΩΚΑΘΟΑΙΩΤΕΡΟΣΕΑΡΙΝΦ. ΟΝΤΙΣΑΤΑΙΟΥΣΟΚΕΛΕΠΥΝΑΣ
 ΙΚΕΡΙΤΟΥΤΩΝΕΝΟΧΑΙΘΑΠΕΡΙΔΕΤΩΝΤΗΔΙΩΝΑΠΕΡΕΠ³ ΤΗΝΗΩΕΡΝΑΙΕΜΝΗΜΟΝΕΡΟΑΤΑΙ
 ΑΠΕΡΔΙΑΤΟΥΠΡΑΠΟΣΙΤΟΥΕΝΣΟΗΝΗΔΙΑΤΡΙΒΟΝΡΟΧΗΝΙΣΤΕΡΑΣΙΣΑΠΣΒΗΜΙΑΤΕ
 ΧΕΘΑΙΕΔΗΔΩΣΕΝΓΡΑΜΜΑΤΑΠΡΟΣΤΗΝΣΗΠΑΡΧΕΙΑΣΗΤΟΥΜΟΥΔΙΘΩΗ// ΙΙ ΙΣ ... Η. Ρ
 ΙΝΑΤΗΝΔΙΚΙΑΝΤΑΥΤΗΝΠΑΡΑΤΟΕΣ³ ΟΝΤΗΝΗΘΕΙΑΣΑΠΟΣΤΡΕΥ³ ΙΣΚΑΙΚΩΛΙΣΙΝΑΥΜΕΙΣ
 ΤΗΝΕΤΓΑΙΕΙΑΝΤΟΛΜΑΥΤΣΜΙΧΣΩΓΗ³ ΝΩΣΠΕΡΗ³ ΙΣΑΤΑΙΕΧΕΙΝΑ. ΗΣΠ³ V
 ... ΟΠ³ ΣΕΠΙΔΕΠΩ³ ΗΙΟΥΝΩΕΥΘΩΣΕΝΟΜΑΛΙΣΤΑΤΕΙΝΙΧΤΗΟΙΜΕΤΕΡΑΣΑΩΣΩΣΗΠΛΑΟΙΩΗ...
 ΙΝΕΤΙΣΠΚΕΝΕΟΥΔΙΣΤΑΟΜΕΝΕΙΚΑΤΑΜΑΛΙΣΤΑΤΕΙΝΙΧΤΗΟΙΜΕΤΕΡΑΣΑΩΣΩΣΗΠΛΑΟΙΩΗ...
 ΚΑΤΑΣΓΑΣΙΧΗΝΑΝΤΩΟΗΤΗΤΟΙΚΑΟΛΙΚΟΚΕΛΕΙΣΕΠΠΕΝΑΝΤΙΟΝΤΗΟΙΑΥΤΗΣΕΝΟΧΛΗΣΩC
 ΠΡΟΣΝΟΗΣΑΜΕΘΑΥΜΩΝΚΑΙΟΜΩΣΕΠΔΗΕΔΗΛΩCΑΤΕΤΟΙΣΗΜΕΤΕΡΟΙΣΠΟΛΗΤΑΣ.
 ΕΚΤΗΣΠΡΟΕΙΡΗΜΕΝΗCΕΤΙΑCΜΕΧΡΕΙΝΤΗΝΕΤΗΤΑΣΙΤΩΝΚΑΘΩΛΙΚΩΝΤΟΥΤΕCΤΙΝΕΙCΤΗΝ...
 ΜΗΛΙCΗΕΝΔΙΑCΤΕΜΑΤΙΚΑΤΕΧΕΘΕΚΑΙCΦΟΔΡΑΗCΩCΑΤΕΙΝΑΤΗΝΔΡΕΑΝΗΜΩΝΕΙCΤΗΝ
 ΜΗΜΗΝΕΠΟΙΗΣΑΘΑΙCΧΤΡΑΥΜΗΝΚΑΙΑΚΕΡΕΑΝΔΙΑΦΥΛΑΧΘΗΝΑΙΚΕΛΕΥCΟΜΕΝΓΡΑΜΜΑΤΑ
 ΠΡΟΣΤΟΝΗΜΕΤΕΡΟΝΔΟΥΧ³ ΑΙΕΚΕΛΕΥCΑΜΕΝΝΑΤΗΝΗΜΕΤΕΡΑΝΔΩΡΕΑΝ
 ΗΝΔΗΠΑΛΙΝΕΙCΤΟΠΡΟΣΩΠΟΝΤΕΜΕ[ΙΣ] ΕΠΟΙCΑΜΕΘΑΙΕΧΤΡΑΝΔΙΑΜΕΝΕΙΝΑΝΟΧΗΠ' ΑΙ
 ΠΛΗΝΟΜΩCΕΙΤΙΝΕCΕΝΥΜΩΝΤΕΡΤΟΥCΤΟΥCΟΠΟΕΜΟΥΤΟΥΔΙΟΚΛΗΤΙΑΝΟΥCΕΒΑCΤΟΥ
 ΥΜΕΝ — ΑΡΑΛΟΘΕΝΤΑCΧΩΡΑΙΕΥ³ ΡΓΩΝΕΙΡΕΘΙΕΝΤΑΚΕCΘΟΙCΣΥΝΤΕΛΕΙΑΙCΠΕΡΑΥΤΩΝ
 ΑΥΤΟΥCΤΟΙΚΑΝΟΝΠΟΙΕΙΝΠΑCΗC³ ΧΙ³ ΠCΣΠΟΡΑΜΑΔΦΡΟ... ΟΙC Χ

 ΤΩΝΓΡΑΜΜΑΤΩΝ ΕΡΜΗΝΕΙC
 ΗCΔΙΟΚΑΡΤΙΑΝΟCΕΥCΗΒΗCΕΤΤΥΧΗCΕΡΑCΙΑΛΑΙΧΙΕΙΕΥΡΝΙCΤΥC
 ΑΥΤΟΚΡΑΤΩΡΚΑΙCΑΡΓΑΙΟCΑΥΡΗΛΙΟCΟΥΑΛΕΡΙ
 ΤΙΒΕΡΙΚΟCΜΕΠΟΓΟΟΥΟ — ΡΡΠΙΩΝΙΡΕCΟΝΠΙΚΟC
 ΓΕΡΜΑΝΙΚΟCΜΕΠΟΤΟC — CΑΡΜΑΤΙΚΟCΜΙCΡΟCΤΟC
 ΟΠΓΑΤΗΠΑΙΙΚΩΡΟΥΠΑΝΤΑ
 ΑΡΜΕΝΙΚΟCΜΗΔΙΚΟCΑΜΑΡΑΝΙΚΟCΔΗΜΑΡ.
 ΕΥCΥCΕΠΙCΕΠΙ
 ΑΡΠΙΚ. ΧΗΧΙCΥCΗΕΠΙCΙΟCΤΕΡΜΑΝΙΚΟC
 ΥΠΑΤΟC ΛΑΥΙΟΥΑ³ ΑΕΡΙΡΕΚΩΝCΤΑΝΤΚΙΟ
 ΙΚΟΠΕΡCΙΚΟΥΒΡΙΤΑΝΝΙΚΟΥΠΑΡΘΙΚΟ[Υ] ΑΡΜΕΝΙΚΟΥΑΔΙΑΒΕΝΙΚΟΥ
 CΑΜΥΙΡΟ ΜΕΡΙΑCΙΜΙΑΜ
 ΑΕΡΟΥΕΙΝΕΛΕΦΑΝΤΙΝΑΙCΑΙCΟΗΝΙΤΑΙCΤΟΙCΕΝΘΗΒΑΙΔΙ
 ΡΙCΙΓΝΕΓΑΙCΙCΡΙΩ³ / Ι³ - ΠΚ ..
 ΗΜΕΝΥΠΕΡΤΩΝΕΖΕΘΝΟΥCΥΝΤΕΛΕΥC
 ΜΑΤΡΙΝΥΠΟΤΟΥΠΡΩΤΙΤΗΤΟΥΥΜΕΙC CΥΜΗΜΟΜΑΤΟΥ ΙΙ... ΙΙΓ

³ N. ³ Θ. ³ γ. ³ δ. ³ ε. ³ ζ. ³ η. ³ θ. ³ ι. ³ κ. ³ λ. ³ μ.

VII.

The seventh is a fragment of an inscription, from Father Sicard, copied at Antinoopolis, if I mistake not from the pedestal of one of the large pillars there.

..ΑΓΑΘΗΤΥΧΗΙ
ΑΤΤΟΚΡΑΤΟΡΙΚΑΙΣΑΡΙ
ΜΑΡΚΩΙΑΤΡΗΛΙΩΙ
ΣΕΟΤΗΡΩΙΑΔΕΞΑΝΔΡΩΙ
ΕΤΣΕΒΕΙΕΤΤΥΧΕΙ
.....
.....
...ΤΙΝΟΕΩΝΝΕΩΝΕΛΛΗΝΩΝ
ΠΡΤΤΑΝΕΟΝΤΟΣ
ΑΡΧΗΛΙΟΥ...
.....ΚΑΙΛΠΟΛΛΟΝΙΟΥ...
.....
.....
ΕΠΙΤΩΝΕΤΕΜΜΑΤΩΧΡΗΜΑ

C H A P. XVII.

The Bishopricks of Egypt, and other Countries under the Patriarch of ALEXANDRIA: From the Patriarch's Map.

ΘΡΟΝΟΣ ΑΛΕΞΑΝΔΡΙΝΟΣ.

Κατάλογος τῶν Πόλεων Μητροπόλεων, καὶ Ἐπισκοπῶν ὑπὸ τῆ πατριάρχου Ἀλεξανδρείας.

- | | |
|---|--|
| <p>A 1. Αλεξανδρεία Μητρόπολις τῆς αἰγύπτου.</p> <p>2. Ανδροπόλις.</p> <p>3. Κλεόπατρις. †</p> <p>4. Κοπίθρις. *</p> <p>5. Ἐρμόπολις μικρά. †</p> <p>6. Λατόπολις. *</p> <p>7. Μαρέωτις. *</p> | <p>8. Μενήλαος. *</p> <p>9. Νάυκρατις. **</p> <p>10. Νίκιος.</p> <p>11. Νιτρίαι.</p> <p>12. Όνεφρις.</p> <p>13. Φάτανος. *</p> <p>14. Σάις. †</p> <p>15. Σχεδία.</p> |
|---|--|

† This he makes Suez, and though at that distance, in the diocese of Alexandria.

* This may be Gynæcopolis, which I place at Mahalea Leben.

† This place he distinguishes by the name of Little Hermopolis, to distinguish it from the city of this name in Upper Egypt; it is the same with that of Strabo, which I suppose to be at Deirout.

* He puts Latopolis a little above Rosetto; no such place is mention'd in these parts by ancient authors.

* This is Meiriut in the Arabic language.

† This place he puts near Caopus; though Strabo mentions it as near Momemphis, which he seems to places about the Nile in this part, from which they went to the nitre pits.

** This seems to have been on the east, and he puts Deirut on the west.

* This place he puts north of Terrane, and without any Arabic name, the situation of it probably not being known.

† This place he calls Salhajar.

16. Ταῦα.

16. Ταῦα.
 B 17. Κάβασος Μητρόπολις τῆς β' Αι-
 γύπῃ.
 18. Βάσιρις.
 19. Βῆτος.
 20. Κυνῶν πόλις.
 21. Διόσπολις.
 22. Ἐλεαρχία.
 23. Παχνάμενις.
 24. Παρέλιον.
 25. Φραγώνεα.
 26. Σεβέννυλος.
 27. Ξοίς.
 Γ 28. Πηλέσιον Μητρόπολις τῆς α' Αι-
 γυαμνικῆς.
 29. Ἀφείς.
 30. Κάσιος.
 31. Ἐφαισος.
 32. Γέρεα.
 33. Ὀσρακίνη.
 34. Πάνφυσις.
 35. Ρινοκάρεια.
 36. Σέλη.
 37. Σέθρον.
 38. Τάνις.
 39. Θίνεσος.
 40. Θμῆς.
 Δ 41. Λεοντοπόλις Μητρόπολις τῆς β'
 Αιγυαμνικῆς.
 42. Ἀνιλιόρον.
 43. Ἀθριβίς.
 44. Βαβυλών.
 45. Βέβασος.
 46. Ἡλιόπολις.
 47. Φάκισα.
 48. Σκήνη Μανδρῶν.
 49. Θῶν.
 E 50. Ὀξύρυγχος Μητρόπολις τῆς Μέσης
 Αἰγύπτῃ, ἢ τῆς Αἰγυαμνικῆς.
 51. Αφροδιόπολις.
 52. Ἀρσινόη ἢ Κροκοδείλων πόλις.
 53. Κυνῶν πόλις.
 54. Ἡρακλεόπολις.
 55. Μέμφις.
 56. Νειλάπολις.
 57. Πάρολλος.
 58. Θαμίαρις.
 59. Θεοδοσιακή.
 60. Αἰαίεπολις Μητρόπολις τῆς α' Θη-
 βαίδος.
 61. Αἰνιόεια.
 62. Ἀπόλλωνος πόλις ἢ κάτω.
 63. Κῆσις.
 64. Ἐρμούπολις.
 65. Ὑψηλις.
 66. Λύκων πόλις.
 67. Ὀασίς μεγάλη.
 68. Πανὸς πόλις.
 Z 69. Κόπης Μητρόπολις τῆς β' Θη-
 βαίδος.
 70. Διόσπολις μικρά.
 71. Ἐρμωνίς.
 72. Λητῆς πόλις.
 73. Μαξιμιανόπολις.
 74. Ὀμβοί.
 75. Φίλαι.
 76. Ταθίς.
 77. Τενυρίς.
 78. Θήκη.
 79. Θερένενις.
 80. Θίνις.
 81. Τόβμ.
 H 82. Πτολεμαῖς Μητρόπολις τῆς Λιβύης
 α' ἢ πενιπόλεως.
 83. Ἀπῆχος.
 84. Βάρεκη.
 85. Βερενίκη.
 86. Κυρήνη.
 87. Δισθίς.
 88. Ἐρυθρα.
 89. Ὑδραξ.
 90. Λέμανδος.
 91. Ὀλίβια.
 92. Παλαίσκη.
 93. Σώζεσα.
 94. Θέυχουρα.
 95. Σικελία.
 Θ 96. Δάρνις Μητρόπολις τῆς β' Λι-
 βύης.
 97. Ἀνιφρα.
 98. Ἀντίπυργος.
 99. Μαερμαρική.

¹ This he places in the north west part of Delta, but is not mention'd by the antients, no more than the next, which is near it.

² This place he puts at Berullos or Borlos of

Sicart; it seems to be Hermopolis of Strabo; and it may be question'd, if the sea chart is not wrong in placing Berulles where I have put it.

³ This he places at Suca.

PALMA THEBAICA

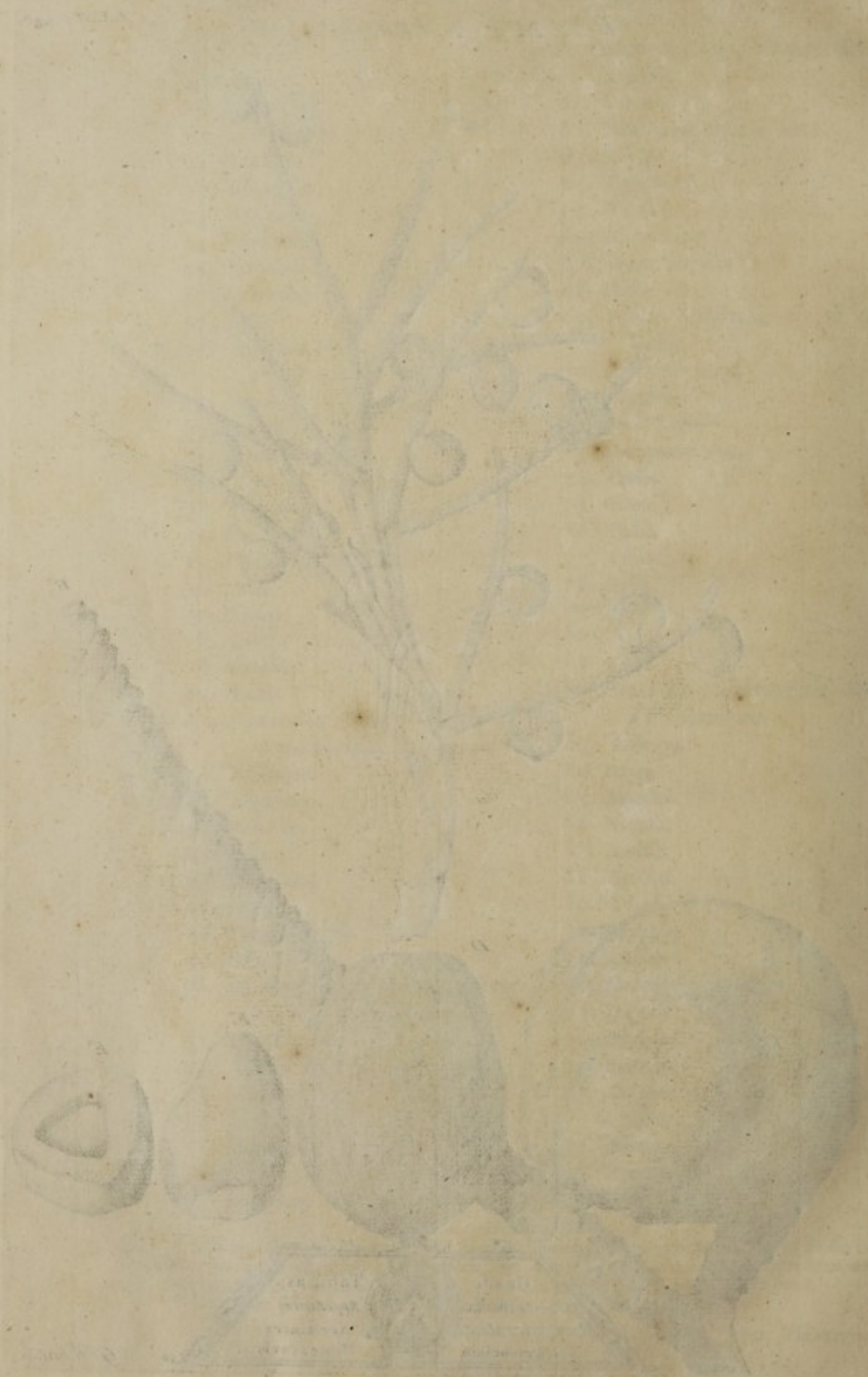
LXXX. p. 280.

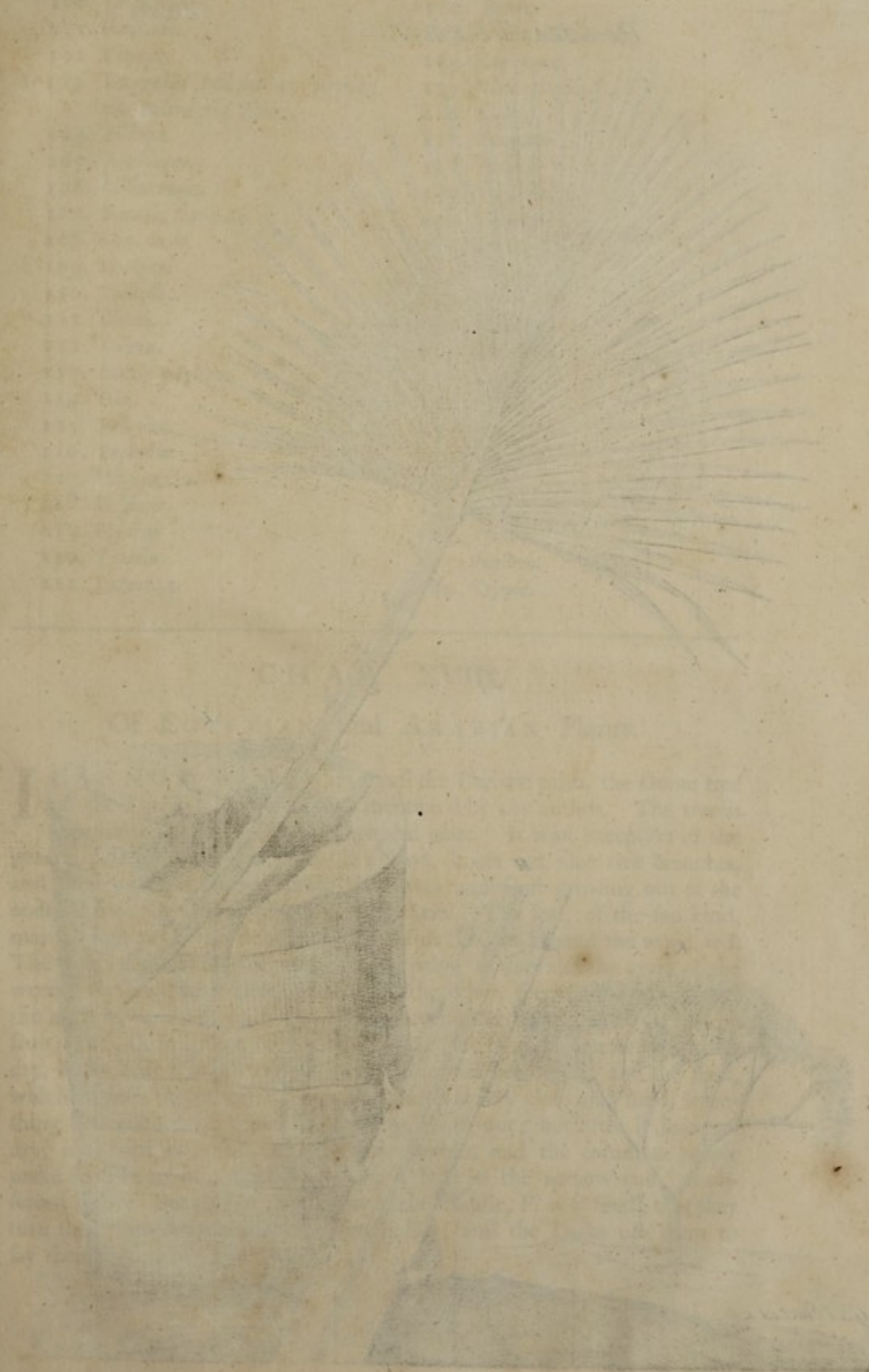


Hasce
Ad Rem Herbariam
RICHARDVS MEAD
Suo Patrocinio

Tabulas
Spectantes
Archiatro
Honestavit.

G. D. Christ. b.





PALMA THEBAICA
G

LXXXIII. p. 281.



- | | |
|--|------------------------|
| 100. Παραιτόνιον. | 122. Ῥέσπη. |
| 101. Ζαγυλός. | 123. Ὑδαῖα τιβιλιτανά. |
| 102. Ζύγρις. | 124. Κάρσαμος. |
| I 103. Καρχηδών Μητρόπολις μεγάλη
τῆς Λιβύης τῆς θυμικῆς. | 125. Οἶκοι μέλανες. |
| 104. Ἀθήρα. | 126. Κιεθή. |
| 105. Ἀλτίβαρον. | 127. Φυσσαλή. |
| 106. Αἰθασσερίς. | 128. Ἴππων. |
| 107. Φυσάλις βασιλική. | 129. Τάγασα. |
| 108. Κλαύπαιον. | 130. Σίλγिता. |
| 109. Μιγίρη. | 131. Στότασα. |
| 110. Τάβερεος. | 132. Στιτίφη. |
| 111. Οὐλική. | 133. Τύκη. |
| 112. Οὐλιτα. | 134. Βάδεα. |
| 113. Λεπτίς μεγάλη. | 135. Καισάρεια. |
| 114. Οἶα. | 136. Καρτήνη. |
| 115. Σάβαλον. | 137. Λαβδία. |
| 116. Τερρέπιον. | 138. Νεάπολις. |
| 117. Ἀδρύματλον. | 139. Ραισονία. |
| 118. Βεζάτιον. | 140. Τιμική. |
| 119. Ερμιόνη. | 141. Λίξα. |
| 120. Τολίπια. | 142. Ὀπίνη. |
| 121. Σεφετύλη. | 143. Ρεαδιτή. |
| | 144. Τιγγίς. |

CHAP. XVIII.

Of EGYPTIAN and ARABIAN Plants.

I CANNOT find, that what I call the Thebaic palm, the Dome tree of the Thebaid, has ever been mention'd by any author. The tree is represented at K. in the seventy-third plate. It is an exception to the general description of palms, as it always shoots out into two branches, and those again into two more, the leaves and fruit growing out at the ends: I brought very fair specimens of them. The leaf, of the fan kind, may be seen at G. the stem of it, in its full size, at H. and the wood at I. The bark resembles that of the common palm, as does also the grain of the wood; the heart of which, like that of the other, seems not so durable as the outside, and is perish'd. In the seventy-second plate, at A. is the fruit; at B. C. it is seen of the natural size; at D. as it appears when that dry, husky coat is taken off, which the common people eat, and the shell, which encloses the kernel E. appears, which is very close and hard, something resembling the kernel of the large cocoa-nut; but after it becomes dry, is as hard as horn. It is hollow within, and the common people make snuff-boxes of them, by drilling a hole in the narrow end, as observed before. But part of the hollow in the middle, F. is so small, that they turn them into large beads, of a fine polish; and the Turks use them to say their prayers by.

The following plants, in these plates, have not been engraved before, or at least, not in a proper manner.

In the seventy-second and seventy-third plates.

1. *Palma Thebaica dichotoma*, folio flabelliformi, pedunculis spinosis, fructu racemoso sparso sessili, N. D.

In the seventy-fourth plate.

- 1 *Abutilon* folio subrotundo, ferrato, caule tomentoso.
- 2 *Capficum* filiquis erectis, luteis minus.
- 3 *Sifirinchium orientale*, foliis longissimis, floribus fimbriatis.

In the sixty-fifth plate.

- 4 *Colutea orientalis* foliis minoribus, flore luteo, vesica atro rubente, N. D.
- 5 *Lunaria fruticosa*, perennis, incana, *Leucoidii* folio.
- 6 *Jacobæa Ægyptiaca*, coronopi folio, Lippi.
- 7 *Astragalus orientalis*, candidissimus, et tomentosus, T. Cor.

The plants mark'd with * are come up at Chelsea, from the seeds I sent. I am obliged to Mr. Miller of Chelsea, for drawing up the catalogue of these and the following plants I collected in Egypt, and Arabia Petraea.

Plants of EGYPT.

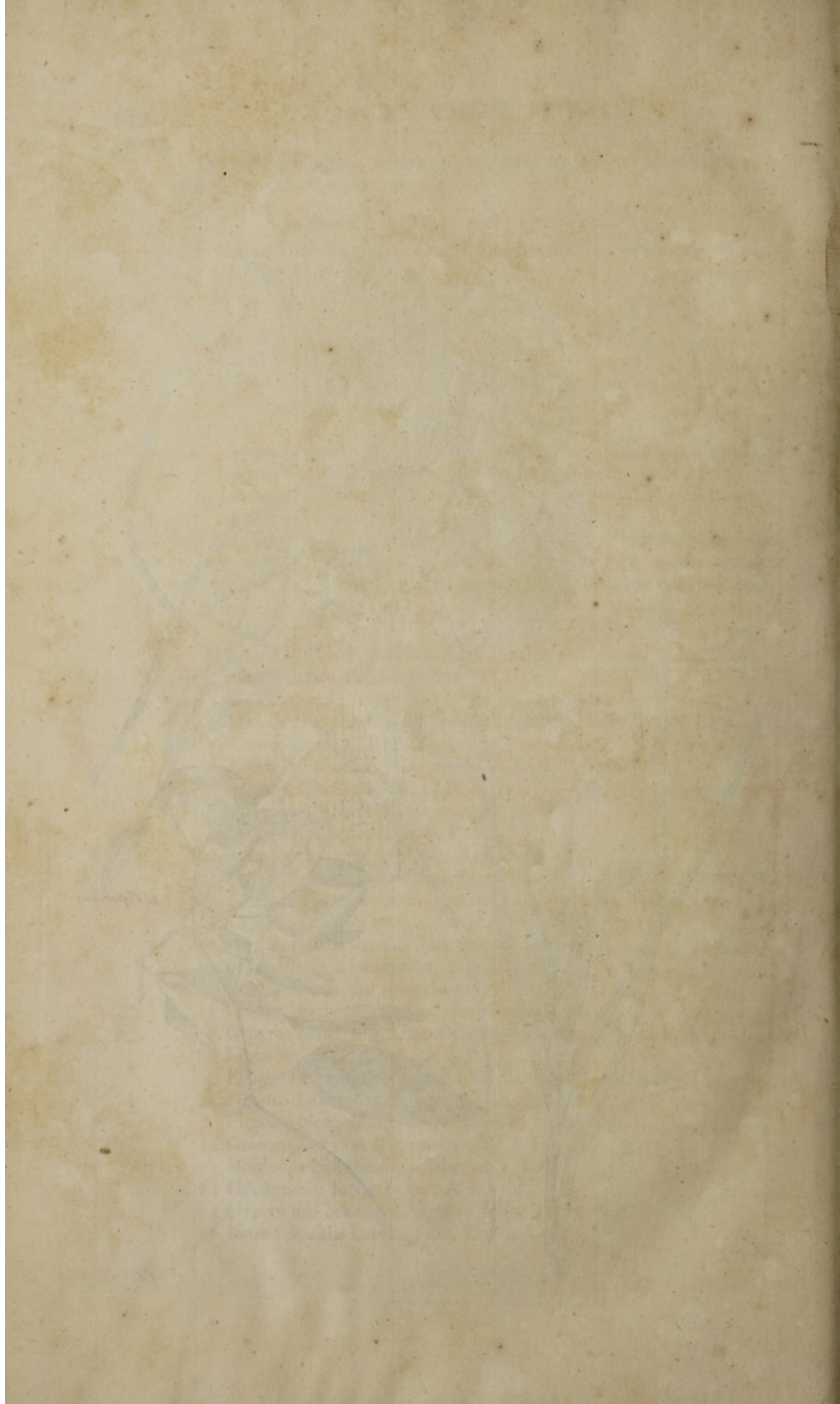
- 1 *Abutilon* folio subrotundo ferrato, caule tomentoso, N. D.
- 2 *Acacia Indica Farnesiana*, Ald. Hort. 2.
- 3 *Acacia vera*, J. B. 459.
- 4 *Acetosa Ægyptiaca* roseo feminis involucro, folio lacero, Lipp.
- 5 *Ammi majus*, C. B. P. 159.
- 6 *Anemone latifolia*, flore coccineo, C. B. P. 174.
- 7 *Anguria Citullus dicta*, C. B. P. 312.
- * 8 *Apocynum scandens* folio cordato, N. D.
- 9 *Arundo saccharifera*, C. B. P. 18.
- 10 *Arundo graminea aculeata*, Alp. Exot. 104.
- 11 *Arundo orientalis altissima*, caule tenuissimo fistuloso, Tourn. Cor.
- 12 *Atriplex Græca fruticosa* humifusa Halimi folio, Tourn. Cor.
- * 13 *Capficum* filiquis erectis, luteis minus, N. D.
- 14 *Carthamus officinarum* flore croceo, Tourn. Inst.
- 15 *Cassia fistula Alexandrina*, C. B. P. 403.
- 16 *Colocynthis fructu rotundo major*, C. B. P. 313.
- 17 *Colutea Ægyptiaca annua*, flore luteo, N. D.
- 18 *Cyperus radice longâ* five *Cyperus officinarum*, C. B. P. 165.
- 19 *Eruca fativa* flore albo, C. B. P.
- 20 *Fabago Belgarum* five *peplus Parisiensium*, Lugd. 456.
- 21 *Fœnum Græcum fativum*, C. B. P. 348.
- * *Ficoides Neapolitana*, flore candido, H. L. Kali.
- 22 *Gramen dactylon Ægyptiacum*, C. B. P.
- 23 *Hordeum hexastichum pulchrum*, J. B.
- 24 *Hyoscyamus luteus major*, Alp. Exot.
- 25 *Hypericum orientale Polygoni* folio, Tourn. Cor.
- 26 *Isatis orientalis Lepidii* folio, Tourn. Cor.

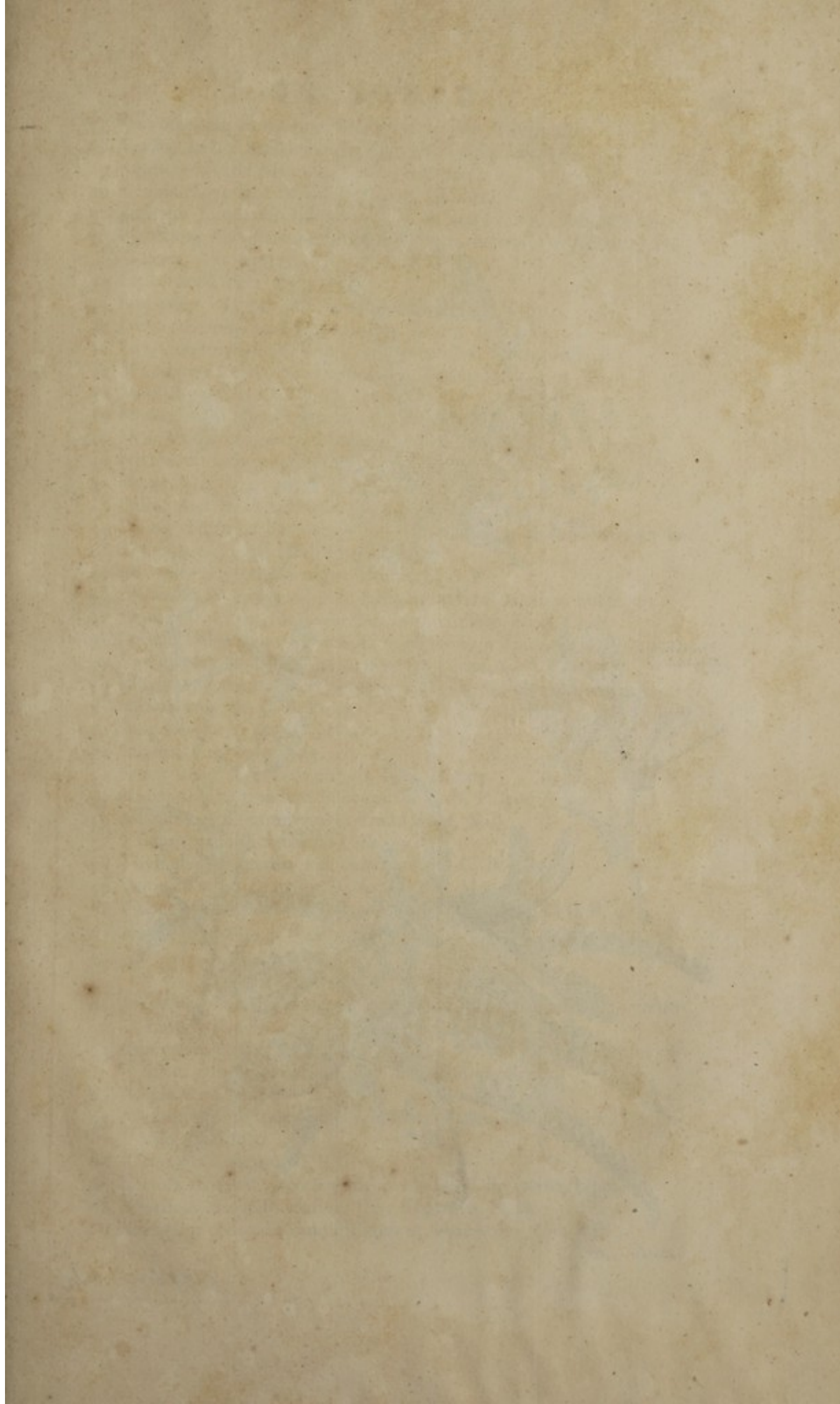
Abutilon
1

Sisyrinchium
Orientalis
3

2 *Capsicum*







4 *Colutea Orientalis*



3 *Lunaria Pruticosa*



Jacobaea
Egyptiaca



7 *Astragalus Orientalis*



- 27 *Kali orientale* fruticosum, fedi minoris folio, Tourn. Cor.
- 28 *Ketmia Indica* aculeata, foliis digitatis, Tourn. Inst. 101.
- 29 *Ketmia vesicaria* Africana, Tourn. Inst. 101.
- 30 *Ketmia Ægyptiaca* semine moschato, Tourn. Inst. 102.
- 31 *Lathyrus Tingitanus* filiquis orobi flore amplo ruberrimo, Mor. Hor.
- 32 *Ligustrum Ægyptiacum* Elhanna seu amaharendi vel Alhanna Avicennæ, Alp. Egypt.
- 33 *Limon acris*, Ferr. Hesp. 331.
- 34 *Limonium Ægyptiacum* lignosum halimi folio, Lipp.
- 35 *Lotus pentaphyllos* filiqua cornuta, Tourn. Inst. 402.
- 36 *Lotus hæmorrhoidalis* humilior & candidior, Tourn. Inst. 403.
- * 37 *Melongena* fructu oblongo violacco, Tourn. Inst. 151.
- 38 *Melo Ægyptiacus*, C. B. P. 311.
- 39 *Morus* fructu nigro minori, foliis eleganter laciniatis, Tourn. Inst.
- 40 *Musa* fructu cucumerino breviori, Plum. Nov. Gen. 24.
- 41 *Nicotiana* major angustifolia, C. B. P. 170.
- 42 *Oryza*, Lob. Icon. 31.
- * 43 *Palma dactylifera* fructu longiori, N. D.
- 44 *Palma Thebaica* dichotoma folio flabelliformi, pedunculis spinosis fructu racemoso sessili sparso, N. D.
- 45 *Phaseolus Ægyptiacus* nigro semine, C. B. P.
- * 46 *Phaseolus Ægyptius* villosus, foliis rotundioribus, flore purpureo.
- * 47 *Pinus Halepensis*, foliis tenuibus læte viridibus, Hort. Chelf.
- 48 *Polium Valentinum* fruticosum angustifolium flore albo, Barrel.
- 49 *Ranunculus Asphodeli* radice flore sanguineo, C. B. P. 281.
- 50 *Reseda vulgaris*, C. B. P. 100.
- 51 *Ricinus vulgaris*, C. B. P. 432.
- 52 *Salix* folio brevi angusto, N. D.
- 53 *Sclarea*, Tab. Icon. 373.
- 54 *Senna Italica* five foliis obtusis, C. B. P. 397.
- 55 *Senna Alexandrina* five foliis acutis, C. B. P. 397.
- 56 *Solanum pomiferum*, fructu striato duro, Vail.
- 57 *Tamariscus* folio tenuiore, Park. 1479.
- 58 *Thymelea tomentosa*, fedi minoris foliis, C. B. P. 463.
- 59 *Veronica aquatica* major, folio oblongo, Mor. hist.
- 60 *Vitex* foliis angustioribus cannabis modo dispositis, C. B. P. 475.
- 61 *Xylon arboreum*, J. B. 1. 346.

Plants of ARABIA PETRÆA.

- 62 An? *Apocynum Bithynicum* arbores altissimas scandens folio subrotundo, T. Cor.
- 63 *Apocynum erectum* latifolium incanum Syriacum floribus parvis obsolete purpurascens, Par. Bat. Beid-el-offar.
- 64 *Acacia vera*, J. B.
- 65 *Abfinthium orientale* fruticosum incanum amplo folio tenuissime inciso, Cor. Inst.
- 66 *Asparagus aculeatus*, C. B.
- 67 *Acetosa Ægyptia* roseo seminis involucri, folio lacero, Lippi.
- 68 *Asteriscus orientalis* elatior, flore sulphureo, N. D.
- 69 *Astragalus orientalis* candidissimus et tomentosus, Cor. Inst.

70. Astra-

- 70 *Astragalus orientalis* ramosus fructu adunco, Cor. Inft.
- 71 An? *Astragalus orientalis* foliis viciæ incanis caule nudo erecto floribus luteis, Cor. Inft.
- 72 *Beta Cretica* femine aculeato, C. B.
- 73 *Colutea orientalis* foliis minoribus subrotundis, vesica atro rubente, N. D.
- 74 *Fabago Belgarum* five *peplus Parisienfium*, Lugd.
- 75 *Ficus Sylvestris*.
- 76 *Gramen orientale* capitulis Pfylii.
- 77 An? *Geranium moschatum abfinthii folio*, Cor. Inft.
- 78 *Harmala*, Dod.
- 79 *Hyoscyamus Creticus* luteis major, C. B. P.
- 80 *Hyoscyamus Creticus* luteis minor, C. B. P.
- 81 *Jacobæa Ægyptia coronopi folio*, Lippi.
- 82 *Lithospermum Delium arvenfe* minus supinum flore minimo albo, Cor. Inft.
- 83 *Lunaria fruticosa* perennis incana *Leucoii folio* filiqua oblonga, Cor. Inft.
- 84 *Lychnis orientalis Cariophylli hortensis folio*, Cor. Inft.
- 85 *Phalangium ramosum* parvo flore albo, N. D.
- 86 *Populus*, nigra C. B.
- 87 *Phlomis orientalis* lutea angustifolia cymis fulvescentibus, D. Sherard.
- 88 *Refeda vulgaris*, C. B.
- 89 *Ricinus vulgaris*, C. B.
- 90 *Rubeola orientalis* minima flore purpurascente, Cor. Inft.
- 91 An? *Rubeola Cretica saxatilis fruticosa Galii folio* flore purpuro-vio-laceo, Cor. Inft.
- 92 *Symphytum orientale* oleæ folio argenteo flore flavescente, Cor. Inft.
- 93 An? *Symphytum orientale echii folio* minori flore nunc albo nunc flavescente, Cor. Inft.
- 94 *Atriplex orientalis frutescens folio amplissimo argenteo*, Cor. Inft.
- 95 *Tamariscus Narbonensis*, Lob.

C H A P. XIX.

Of a Statue lately brought from EGYPT.

THE statue represented in the seventy-sixth plate is of wood, of the size it is drawn; it is very particular, as it shews the garment described in the account of the statue in the sixty-second plate. That stiff garment, as it seems to be, is seen better in this, as the figure is standing; one would imagine that it was in some manner fasten'd to the legs, or drawn up so as to hinder it from setting out behind, as it does before.

After what relates to the other statues was printed off, this curious piece was sent from Egypt, with several other antiquities, to His Grace the Duke of Richmond. Among them, besides a fine mummy, are several Egyptian urns, in the form of the Canopus, and whatever they deposited in them, remains in most of them; and on examination, I found great reason to be persuaded that they preserved the heart in these urns.

DIS-



A Statue In
His Grace the
the Collection of
Duke of Richmond



DISSERTATIO

DE

GEOGRAPHIA

ÆGYPTI.

PRÆMONITIO.



N tibi, lector benevole, dissertatiunculam de Ægypti geographiâ in eum finem a me conscriptam, ut lucem aliquam tabulæ nostræ geographicæ darem, simul et eam contra objectiones præmunirem.

Istius tabulæ ea ratio a me instituta est, ut quam accuratissimè definitam exhiberem veterem geographiam Ægyptiacam. Quod ad subsidia hujus operis perficiendi attinet, scias velim, mihi in Ægypto agenti, forte fortunâ, in manus pervenisse parvam quandam chartulam manu P. Sicardi delineatam: Nostra cum illâ convenit de gradibus latitudinis, sicut etiam de situ istarum partium, quascunque oculis ipsemet non lustravi, excepto quod delineationem oræ maritimæ a Delta, tam orientem quam occidentalem versus, transfulerim ex chartis nauticis. Chartula quædam alia, manu exarata,

D d d d

ex

ex Ægypto allata, suppeditavit mihi chorographiam regionis quæ circumjacet SS. Antonii et Pauli monasteria: Tertiam quandam chartam pro solitâ suâ humanitate mecum communicavit doctissimus præsul D. D. Nicholaus Claget episcopus Exoniensis: Eam antea videram Constantinopoli penes dignissimum virum mihiq̃ue amicissimum Thomam Payne archidiaconum Breconiensē: Ea descripta est signis tam Arabicis quam Græcis, in usum (ut titulus præ se fert) Chrysanthi patriarchæ Hierosolymitani, anno Domini millesimo septingentesimo vicesimo secundo. Delineator (quisquis fuerit ille) videtur se totum composuisse ad librorum descriptiones, non oculorum fidem in locis perlustrandis acutus: Inde adeo cautiùs illius vestigiis inhærendum censui. Siquid excerpterim, suis notis distinctum exhibet tabula nostra.

Binorum ostiorum Nili præ cæteris ingentium, et totius fluminis ripas usque ad cataractas, et ultra, ipse navigans delineavi. In ea navigatione, quam potui diligentissime notavi fluxus varios fluminis et situm locorum: Montium juga depinguntur prout in ista navigatione apparebant.

Loca habes suis descripta nominibus, tam veteribus quam hodiernis; illa signantur literis majusculis Romanis, hæc autem Italicis. Notas insuper vides, quibus dignoscas cujusnam auctoris potissimum fidem hinc inde sum secutus; additis insuper aliis, triplicis generis, compendio exhibentibus *ἐπίγραφισιν* meam de vero locorum situ, quatenus dispositio nostra inniti videtur argumentis certis, probabilibus, vel demum conjecturabilibus: Sub classe posteriore cadunt ea loca, quæ nullâ signantur notâ. Veterum fossarum cursus, quantum conjecturâ assequor, signavi duplici punctulorum subobscuriorum serie. Latitudinem fluvii vix ullo in loco pluris æstimaverim quam quingentis passibus; inde adeo ratio magnitudinis ejus a me certo consilio amplificabatur, ut esset facultas et spatium insulas signandi. Alveum continuò decreascentem vides superne; est iste quidem error chalcographo vertendus vitio. Magnitudo fossæ seu fluvii Baher Joseph, in confinio Benefuief ab occidente alluentis, ad ipsum Nilum eam fere habet proportionem, Sicardo autore, quam nostra exhibet tabula.

Ex utrâque ripâ Nili, trans Deltam insuper, et a Copto ad Berenicen, itinera signavi, secundum Antoninum, additis distantiiis. Ubicunque occurrit numerus duplex, scias velim, posteriorem a me emendationis loco haberi; quippe cum numeri olim recepti non quadrarent cum veris distantiiis locorum: Idem est institutum meum quoad loca in vicino Maris Rubri, quorum latitudines ex Ptolemæo desumuntur.

Insularum, quasunque oculis ipsemet attentius perlustravi, margines signantur lineâ altiùs impressâ.

Sicardianæ chartæ fidem omninò secutus sum in fossis delineandis, quæ conspiciuntur circa Faiume. Hæc satis est monuisse lectorem, cujus candori me tabulamque meam committo. Errores hinc inde latere nullus dubito; neque enim ea est ipsius regionis Ægyptiacæ natura, non ii incolarum mores, ut fas sit peregrinantibus animo obsequi, aut tutò curiosis observationibus instituendis se dare. Habes tabulam cæteris forsan, quæ hætenus prodierunt, emendatiorem, quantulumcunque meæ industriæ monumentum, alienæ tamen, ut spero, incitamentum.

Dissertatio de Geographiâ ÆGYPTI.

ÆGYPTUM ab occidente excipit Libya. Nomos prima (isto enim nomine vocabantur provinciæ ejus) occidentem versus dicitur nomos Marcotis, in qua conspicitur vicus Chymo^a, habitus pro Cynosema Strabonis, quam quidem locaverim in situ turris Arabicæ: Tabula Chrysanthina turrem hanc collocat in situ Plinthines, quæ, me judice, magis ad orientem vergebat.

In ipso introitu vallis cujusdam aliquantulum recedentis a mari, et ab Alexandria circiter triginta millia passuum occidentem versus, adhuc conspiciuntur rudera quædam urbis cum columnis magnificis: Ita nimirum memoravit mihi vir quidam fide dignus *αυτόπτης*. Hanc habeo pro Taposiri Strabonis^b; columnas autem pro reliquiis senaculi in quo agebatur panegyris, seu conventus publicus. Introitum vallis habeo pro termino maris *Ανύδρα* dicti.

Hinc commoda sese offert occasio disquirendi de lacubus Mareoti et Mæri. Strabo^c collocat lacum Marciam seu Mareotin prope Alexandriam, latitudinem æstimans octodecim millibus quingentis et quinquaginta passuum; longitudinem triginta septem millibus et quingentis; lacum Mærin vero prope labyrinthum. Herodotus^d nullum alium lacum memorat præter Mærin; ille, assentientibus Diodoro Siculo^e et Mutiano, æstimat circumferentiam ejus quadringentis quinquaginta millibus passuum; Pomponius Mela^f quingentis, Plinius^g ducentis quinquaginta. Hic ille lacus fuit ad labyrinthum; quantum vero ipse oculis cum metiri possem, non videbatur longitudine pertinere ultra triginta mille passus, latitudine vero sex mille; Sicardus longitudinem ejus æstimat quinquaginta passibus, latitudinem quindecim mille, Gallica scilicet mensuratione. Sicardo lubens tribuerim hanc in re laudem accuratioris observationis, ideoque in tabulâ meâ illius fidem sum secutus.

Quandoquidem scriptores supra memorati huic lacui tantam amplitudinem ambitus uno ore tribuant, Herodotusque affirmet illius longitudinem ab aquilone ad austrum extendi, nihil prius potiusve conjecturâ statuentum arbitror, quam hunc lacum aliquando olim diffusum pertinuisse per totam istam vallem, maris *Ανύδρα* (seu vacui aquâ) nomine etiamnum nuncupatam. Nec vero absimile est eum etiam occidentem versus patuisse usque ad ripam lacus Mærios; quod quidem in causâ potuerit fuisse cur Herodotus Mærin silentio pertransierit. Narrat certe opinionem invaluisse aquam lacus hujusce habere exitum versus Syrtes subter juga montium Memphi imminentium; quo fortasse innuit, quod observatum fuerat ibi exitum patuisse, quando, Nilus solito inferius subsidisset, quo quidem tempore fieri potuit, ut ipsæ lacus aquæ itidem decreverent intra lacus hodierni angustias*.

^a ΝΟΜΟΥ ΜΑΡΕΩΤΟΥ παράλιον. Χομω κώμη Ptol. l. iv. c. 5.

^b Εἶτα Ταπόσιρας ἐκ τῆς θαλάττης, πανίγυρον δεχομένη μεγάλην. Strab. l. xvii. p. 799.

^c Ἡ δὲ Μαρεία λίμνη ἐξελκίσσεται μέχρι τοῦ δούρου, πλάτος μὲν ἔχει πλείονος ἢ πρὸς τὴν ἑκαστὴν σάδιον, μήκος δ' ἰσότητος ἢ τετρακισίων. Strab. l. xvii. p. 799.

^d Ἡ Μοίρα καλεομένη λίμνη — τὸ πρὸς τὴν Μοίραν τὸ ἐκείθεν εἰς τὰς ἑκατὸν ἑξακισίων τετρακισίων —

κίσει ἢ μακρὴ ἢ λίμνη πρὸς βορρην τε καὶ νότον. Herod. l. ii. c. 149.

^e Πλὴν μὲν τὸ ἐκείθεν αὐτῆς φασιν ὑπάρχειν σάδιον τετρακισίων καὶ ἑξακισίων. Diod. l. i. p. 48.

^f Mæris, aliquando campus, nunc lacus quingenta millia passuum circuitu patens. Mela. l. i. c. 9.

^g Inter Arfinoiten ac Memphiten lacus fuit, circuitu cccx passuum; aut, ut Mutianus tradit, cccclx, a rege, qui fecerat, Mæridis adpellatus. Plin. l. v. c. 9.

* Vid. Not. præced.

opus alexæ: Herodotus recenset tres præ cæteris amplos, Canopicum, ad partem Deltae maxime Occidentalem, Pelusiæ ad Orientalem, et Sebenniticum utrisque interjectum; e Sebennitico profluxisse ait Saiticum et Mendesium: Bolbitinum et Taniticum artis opere, non naturæ fuisse elaboratos. Intra omnes scriptores convenit de alveis Orientali et Occidentali; Taniticum etiam ferunt fuisse proximum Pelusiæ, nisi quod Herodotus addit quendam nomine Bucolicum (eundem ipsum fortasse cum Tanitico:); convenit etiam inter omnes proximum esse Mendesium et Bolbitinum excepto Canopico fuisse maxime Occidentalem.

Obscurior est Strabo, in eo quod, mentione facta de Sebennitico et Phatnico, subiungit “amplitudinis ratione pro tertio habetur,” quæ descriptio procul dubio intelligenda est de Sebennitico.

Herodoto memorante, Sebenniticus alveus, per medium Deltam secans iter, introierat ad partem ejus maxime Australem, ubi Sicardiana tabula exhibet quandam fossam, quam in meam transtuli. Eodem auctore, alvei Saiticus et Mendesium profluxerunt e Sebennitico, unde conjecturam facio, Phatnicum eundem esse cum Saitico, et hoc nomen traxisse ex eo quod proflueret e Saitico ad urbem Sain, secundum representationem in nostrâ chartâ.

Alteram fossam, quæ ducit a Sebennitico ad Phatnicum, crediderim fuisse opus recentioris ævi, in eum finem elaboratam ut conjunctio fieret Sebennitici alvei cum Bufiritico et fossa Sabuniaca: Arthriticum fluvium e Sebennitico orientem versus crediderim profluxisse et postea deductum fuisse in duo ψευδοσώματα, Pineptimi et Diolcon. Variæ insuper occurrunt fossæ transversæ, per quas navigatur directo tramite ab uno alveo ad alium; verbi gratia, Thermuthiaca Ptolemæi videtur pertigisse a Canopico ad Sebenniticum, Bufiriticum ad Phatnicum: Fossam Sabuni habuerim pro fluvio, qui, teste Ptolemæo, exiit e Bubastico seu Pelusiæ ad urbem Athribin (forte Sakir) in Pathmeticum, quo fere in loco exiit etiam Arthriticus.

Bubasticum fluvium deduxi septentrionem versus usque ad Mansouram; ex ea parte exiisse videtur Taniticus. Nullus dubito quin Bubasticus fluvius ferebatur olim cursu magis ad orientem vergenti; (iste ipse est cursus hodiernus fossæ Bubasticæ;) nec ulla videtur esse alia methodus commodior, (incommodam utique dixeris nostram) conciliandi Ptolemæum cæterosque scriptores, quàm si fingamus hunc fluvium socialibus alterius fluvii ab austro venientis undis fuisse adauctum, et Pelusium demum alluisse. Fluvii exeuntes per ostia Pelusiæ, Canopica, Bolbitina, suo quisque nomine signabantur, nimirum Bubastico, Agathadæmone, et Tali; ab ostio

Σεβεννιτικὸν ἢ τὸ Φαλτικόν· τρίτον ὑπάρχει τῇ μεγίστῃ ὥστε τὰ πρῶτα δύο, οἷς ὠλεται τὸ Δίλιν—τῇ δὲ Φαλτικῇ εὐνάπτεται τὸ Μενδεσίον· ἔτα τὸ Ταντικόν ἢ τελευταῖον τὸ Πελοσιακόν. Ἐστὶ δὲ ἡ ἄλλη τέτων μετὰ, ὡς ἀν' ἰσοδοσώματα ἀσκημόνως. Strab. l. xvii. p. 801.

Sunt in honore et intra decursus Nili multa oppida, præcipue qui nomina dedere ostiis, non omnibus (duodecim enim reperiuntur) superque quatuor, quæ ipsi falsâ ora adpellant, sed celeberrimis septem, proximo Alexandriæ Canopico, deinde Boibitino, Sebennitico, Phatnico, Mendefio, Tanitico, ultimoque, Pelusiæ. *Plin. l. v. c. 10.*

ΝΕΙΛΟΥ σώματα ἐπὶ α'.

Ἡρακλειδικὸν σώμα.
Βολβίτινον σώμα.
Σεβεννιτικὸν σώμα.
Πινέπτιμι ψευδοσώμα.
Διολκὸν ψευδοσώμα.
Παθμητικὸν σώμα.
Μενδεσίον σώμα.
Ταντικὸν σώμα.
Πελοσιακὸν σώμα.

E e e e

tamen

tamen aliquando ad fluvium nomen transit. Huc forsan referenda est ambiguitas nominum Bucolici et Tanitici, quorum forsan illud fluvium, hoc vero ostium primitus denotabat.

Tria Delta

Ptolemæus recenset tria Delta, primum et quidem maximum, alveis Orientali et Occidentali interjectam: Alium, cognomine Parvum, fluvio Bubastico et alveis Bufiritico Phatnicoque comprehensum; et tertium demum ab Oriente terminatum fluvio Bufiritico et Pathmetico alveo, ex altera parte a fossâ quæ ducitur ex Bubastico fluvio ad fluvium Pathmeticum juxta urbem Arthribin, neque audiendus est Ptolemæus (nec enim sibi constat) dum affirmat hanc fossam conjungi cum Pineptimi. Et hæc quidem de alveis Niliacis ostiisque eorum dicta sunt: Ea omnia quâ potui accuratione charta nostra exhibet descripta; vestigia veterum scriptorum nec indiligenter sum secutus, ut nodos expedirem quibus laborare solet hæc materia præ cæteris vexatissima; quam ut plenius intelligat, iterum iterumque monendus est lector, ut eosdem illos scriptores evolvat, dispositionesque chartæ nostræ ad vetera illa monumenta attento animo studioque referat.

Ab Alexandriâ, naviganti secundum Strabonem, Eleusis prima occurrit, sita ad fossam Canopicam: Ulterius progredienti ad dextram sese offert fossa, quæ ducit ad Schediam; itinere scilicet deflexo versus Euro-astrum; unde conjecturam facio Schediam recte collocari in vico hodierno Damanehour, nec alium vicum denotare τὸ Circu Itinerarii, quippe cum ab Alexandria æquali distat intervallo, ut auctor est Strabo cum Itinerario collatus.

Naucratin.

Crediderim alveum Canopicum oclusum fuisse in eo fere loco unde exiit Balbitinus, et viam postea sibi fecisse triplici ista fossa quam charta nostra exhibet descriptam, (quotiescunque scilicet altiori flumine insurgit Nilus.) Naucratin collocaverim ad vicum Foua ex adverso fossæ Alexandrinæ hodiernæ; eam ipsam esse veterem illam auguror quâ olim itum est ad Schediam. In vico Samocrate aliquatenus australiore agnoscere videor reliquias veteris saltem nominis Naucratis.

Sais.

Sais veterem constituerim ad ripam occidentalem fossæ illius quæ exit ex ostio Sebennitico; Ptolemæo nimirum teste, ea urbs isti fluvio et Canopico alveo interjicitur, nec tamen negaverim urbem Sakir sitam in ripa Orientali conservare reliquias istius nominis parçè detorti: Ea urbs a Naucrati distabat duorum schœnorum seu decem millium passuum intervallo. Sicardus eam habet pro veteri Xoi, ego vero ad Aquilonem magis vergere statuerim; Ptolemæus utrumque nomen Sebenniten ab austro spectare Arthribin; inferiorem scilicet, cui metropolis Pachnamunis, superiorem, cui Sebennitus.

Xois.

Xois¹ haberi solet pro urbe insulari; nimirum objectu fossarum quorundam fit insula. Ptolemæo statuente, sita erat hæc urbs inter fluvios Thermuthiacum et Athribiticum, ideoque in terrâ continente: Strabo collocat eam in nomo Sebennitico. Ptolemæus autem recenset nomen quendam Xoitem, ævo forsan recentiore desumptum ex Sebennitico, ab hac urbe profluxisse videtur appellatio illa totius regionis, quæ occurrit in sacra scriptura, scilicet Terra de Zoan.

¹ Ἐν τῇ μεγάλῃ τῇ ἀπὸ τοῦ Σεβεννίτικου καὶ Φάτι- τῶν νεμῶν; Strab. l. vii. p. 802.
καὶ εἰμῶν. Εἰς ἵσιν, καὶ νῆτον καὶ πάλιν ἐν τῇ Σεβεννί-

Ptolemæus habet Thmuim pro primaria urbe nomi Mendefii, Strabo autem Menden; unde conjecturam facio eandem esse urbem, duplici insignitam nomine: Herodotus etiam recenset nomon quendam Thmuiten; hinc factum ut hicce nomos etiam duplex fortitus sit nomen. Mentione facta de alveo Tanitico, Strabo eum appellat Saiticum, quam binomiam sunt qui augurantur ortam fuisse ex eo quod urbis Tanis primitus appellata fuerit Sais: Cum vero neminem Straboni suffragantem legimus, statuerim potius Strabonem erravisse, et Saiticum eundem esse cum Phatnitico. Bufiriticus fluvius, secundum Ptolemæum, effluit ex alveo Bubastico in Phatnicum, adeoque habetur tantum pro fossa quadam transversa inter eos alveos.

Sicardus auguratur se reperisse vestigia veteris Cynopoleos apud Chiu.

Tertium Delta * statuitur inter fluvios Bufiriticum, et eum qui effluit e Bubastico in Pineptimi (dicendum forsan erat, in Phatniticum;) eum ego habuerim pro fossa Sabuni, quæ ex Nilo ducitur ad urbem Aboufir. Dum Ptolemæus fluvium appellat Bubasticum, tam hic quam ubi mentionem facit de ortu Bufiritici, intelligendus est innuere velle Taniticum ex eo adhuc inferius defluxisse, forsan apud Mansouram, quo in loco, conjecturæ meæ aliquantulum tribuens, collocavi Tanin; cumque Bubasticus eo in loco deflectit versus orientem, eum habuerim pro Tafne, ob captivitatem Ludovici IX. in bello sacro satis famosa. Recentiores quosdam lestitavi recensentes rudera quædam urbis adhuc conspici apud Themaie, intervallo septem leucarum a Mansoura orientem versus: In iis signare posse videor reliquias veteris Heracleopoleos parvæ, seu, memorante Sicardo, Balbeios: Primaria quidem urbs fuit illa nomi Sethroitæ, Sethri nomine olim appellata. Secundum Itinerarium, hæc urbs recedit a Pelusio intervallo viginti duum mille passuum.

Fossa Regalis pertinebat a Phacusa, quæ sita erat ad alveum Bubasticum, usque ad mare Erythræum: In eo cursu videtur lacum quendam pertransisse, forsan etiam impedito aquarum cursu fecisse, et præterlapsam Heroopolin exiisse demum ad urbem (Arfinoem hodie) Suez: Et intervallo circiter ducentorum quinquaginta passuum ab occidentali parte Suez animadverti vestigia veteris cujusdam alvei.

Fossa Trajani extendebatur a Babyлоне, vel vetere Cairo; et disertis verbis dicitur allabi Heroopolin; hoc autem fieri non potuisse statuunt aliqui, nisi exaruerit fossa Regum: Mihi quidem facilis videtur esse nodi hujusce explicatio, si secundum chartæ nostræ repræsentationem fingamus hanc fossam Trajani influxisse in illam alteram Regalem supra memoratam. Apud veterem Cairo adhuc conspicitur quædam fossa vergens ad Euro-aquilonem; Sicardus eam terminari fingit in lacu Birk-el-Hadjee; aliis autem memorantibus audiavi eam rivulo quodam illapsam lacui, in ulteriora deferri.

In parte chartæ nostræ Euro-aquilonari conspicitur fluvius Sihor, qui determinasse dicitur Palæstinam ab Egypto^m: In textu biblie originali vox sonat Torrentem Egypti, et apud LXX. redditur Rhinocorura: Tabulæ nauticæ hîc loci exhibent rivulum quendam, inservientem auationi nau-

* Λίγιστον δ' αὖ ἐν τῇ τρίτῃ Δίλῃ μίσην πρὸς τὴν εἰρημύαν, καθὼς γὰρ ἔστιν ὁ Βαβυλωνίος ποταμὸς ὡς τὸ δὲ Αἰγυπτίως πάλαι, καὶ τῷ Πινύτι μὲν ὁμοῦς ἦεν ἡ, καὶ αὐτὸ τῷ

τέταρτῃ Δίλῃ θίκεται. Ptol. iv. c. 5.
^m Esaie xxvii. 12.

tarum; nec defunt probati scriptores qui mentionem faciunt de torrente de Rhinocorura: Vici itidem Gazæ^a pertigisse dicuntur usque ad torrentem Egypti; falsos itaque habuit quosdam ea opinio, voce ista innui Nilum.

Lacus Sirbonis.

Lacum Sirbonim colloco apud Faramidastrongoni, eique pro limitibus antiquis constituo insulas istas, seu rupes, quæ notantur in charta nautica. Hic ille lacus est apud poetas ob Typhonem subter positum famosus: Longitudine patuit viginti quinque millia passuum, latitudine autem sex millia et quingenta. Aliquandiu ab eo ad mare exitus dabatur per alveum quendam nomine Ecregma. Strabo scribit hanc fossam objectis arenis aruisse: Postea temporis crediderim impetu maris diuturno recessisse ripam istam angustam, cujus objectu lacus olim determinabatur a mari; cumque hoc modo visum minus accuratum effugiat, lacus iste, non miror quosdam a recentioribus scriptitasse Sirbonin jam diu arenis esse oppletam. Conjecturam nostram confirmant duæ chartæ geographicæ manuscriptæ ex oculorum, non aurium fide descriptæ, quæ mihi Venetiis agenti in manus pervenerunt, et sinum quendam lacu Sirboni exhibent: Animadvertendum est Strabonem, dum recenset quædam memoratu digniora de hoc lacu, videri cum parùm distinxisse a mari Mortuo.

Chabrie.

Ad ripam orientalem ostii Pelusiaci collocatur Carabez in tabula manuscripta; eam crediderim signare locum Chabriarum; quas, sicuti etiam Gerras, scribit Strabo fuisse sitas in loco depressiori et palustri; Plinius habet Chabrias pro Castro.

Hic loci animadvertendus est error Itinerarii Antonini, quo numerante recensetur certe nimis longum intervallum ducentorum et tredecim mille passuum a Pelusio ad Alexandriam.

Pelusium.

Pelusium in tabula Chrysanthina dicitur Attineh, etymologia prorsus consimili in utrâque linguâ, tam Græcâ quam Arabicâ; Tine enim Arabicè, *πηλὸς* Græcè, sonat Cœnum.

Inter proficiscendum a Nilo ad Mahallam, dimidio (scilicet duûm mille passuum) itinere confecto pertransimus fossam quandam exiguam deductam ex magnâ illâ quæ pertingit ad Borlôm: Ad ripam ejus Borealem conspicitur vicus, quo ferè in loco jungitur cum aliâ quâdam majore ad Thraciam vergente. In ripâ istius majoris fossæ, iter erat quasi duorum mille passuum, quo confecto, eam cymbâ trajecimus, aliamque porro, cui superimponitur pons lapide quadrato, ad orientalem partem urbis Mahallæ. Hinc Euro-aquilonem versûs iter est ad Baalbait quasi novem mille passuum, inde devenitur ad ripam occidentalem prædictæ fossæ, aliamque porro cymbâ trajecimus, quartamque vado; et duûm mille quasi passuum intervallo demum pervenitur ad amplum quendam alveum a Nilo deductum infra Semmenud, et in mare profluentem ad orientalem partem lacus Brullos: Accolæ eam appellarunt Thabaneam; ego vero statuerim eam esse ipsum Mendesium, e Phatnico profluentem, quem itaque eo nomine distinxi, Herodoti mentem, ni fallor, affecutus.

In hujus mei itineris cursu cum sola extrema alveorum legerim, nec in interiora regionis delatus fuerim, hæc notasse satis habui, neque satis subsidii sum affecutus, ut de alveorum cursu quidpiam auderem mutare.

^a Josue xv. 47.

Sunt qui Babylonis vestigia quærunt in ipsâ vetere Cairo, eo autem dis- Babylon.
convenit eos inter et Strabonem *, quod hic asserit per clivum ascendi a
Nilo ad Babylona, planities autem mille passuum latitudine patens exten-
ditur inter Nilum et veterem Cairo: Lubens itaque Babylona collocaverim
in colle Jehusi, situ a vetere Cairo euro-australi; in quo quidem adhuc
conspiciuntur ædificiorum collapsorum rudera; huc adde, quod hic situs
apprimè quadrat cum Herodoto asserente Babylona e diametro spectare
versus pyramidas.

Memoriæ proditum accepimus Memphin abfuisse a Deltâ quindecim Memphis.
mille † passuum, quinque à pyramidibus; lacu ad aquilonem et zephy-
rum fuisse terminatam; ad orientem ab ipso Nilo; intervallo quasi duo-
decim mille passuum, versùs austrum ingentem portendi aggerem in eum
finem coacervatum, ut Nilus, relicto veteri alveo, in quo alluebat radices
collium occidentales, nec infrequenter terras demissiores aquâ inundabat,
medium iter institueret inter colles orientales et occidentales ‡.

Verum Memphios situm et rudera frustra quæfiveris in ipsâ regione:
attentiori vero disquisitione veteres scriptores perscrutatus eam collocave-
rim haud procul a Mocanen; in eo nomine apparent vestigia nominis
Moph, quo a sacris scriptoribus indigitari solet; hinc austrum versùs a pla-
nitie, per quam itur ad Faiume, adhuc supersunt tumuli arenosi, reliquiae,
ni fallor, aggeris supra memorati.

Acanthum Strabonis collocavi apud Osman, nullâ habitâ ratione calculo- Acanthus.
rum Ptolemæi, qui eam Canthon appellat; constituit abesse decem mille
passuum intervallo a Memphi versùs austrum.

Tabula Chrysanthina, in definiendo urbium situm, præcipuam rationem Bacchis.
similitudinis nominum videtur habuisse, e. g. Βάχχιν habet pro ipsa Bacchi,
eamque collocat ad fossam Josephi apud Bahnesam quadraginta mille pas-
suum intervallo a lacu Mœri, ad cujus ripam eam constituisse auctor est
Ptolemæus.

Si similitudinem nominis sequamur, in Selinge agnoscere posse videmur Selinon.
Selinon; quo quidem in loco rudera quædam adhuc supereffe dicuntur:
Repugnare tamen videtur intervallum, quo distare a Panopoli hodie Ak-
mim dicitur in Itinerario.

Regionem istam urbis Thebarum, quæ dicebatur Memnonium, consti-
tuerim apud Medinet Abou, quæ quidem vox sonat Civitas Papa, seu Pa-
tris (quo nomine forsân Memnon apud vulgus audiit;) huc refer urbem
Papam Itinerarii: cumque vox Abba seu Abbou a primævis temporibus so-
naverit pater, in eâ quæfiverim etymon Abydi urbis cujusdam Mediterraneæ
prope Ptolemain palatio peramplo Memnonis conspiciendam.

E tabula Sicardiana desumpti descriptionem fossæ, in quâ occurrit insula
fatis ampla Edfou; eâ itidem duce signavi intervallum, quo ea insula
distat ab Ombo, minus forsân quam par est; cum vero meæ observationes
nihil habeant certi, cui satis possum fidere, nil mutandum duxi.

* Ράχιν δ' ἐστὶν ὁπὸ τῆς τρεῖς τοῖς δὲ μέγιστα Νείλου
κατέκρησα, δι' ἧς ὁπὸ τῆς πόλεως τρεῖς τοῖς δὲ κορυφαίαι τὸ
ὕδωρ ἀνάγειν. Strab. l. xvii. p. 807.

† Ἐξ ὧν ἡ ἐν τῇ Μίμφιδι αὐτὴ τὴν βασιλείαν τῇ Ἀιγυπ-
τίῳ· ἐστὶ γὰρ ὁπὸ τῆς Δίλκας τρεῖς τοῖς δὲ αὐτὴν —
Τὰ τὰς κορυφαίας δ' ὁπὸ τῆς πόλεως τρεῖς τοῖς δὲ ἀπὸ τῆς

τῆς ὁφθαλμοῦ ἐστὶν, ἐφ' ἧς πολλὰ μὲν Πυραμίδες εἰσὶ. Strabo.
l. xvii. c. 808, 809.

‡ Ἐστὶ γὰρ ἡ Μίμφιδι ἐν τῇ ἐν τῇ Ἀιγυπτίῳ· ἔξωθεν ἡ
αὐτῆς περιμετρεῖται λίμνη ἐν τῇ πόλει πρὸς βορρῆν τε
καὶ ἐσπέρην, τὸ γὰρ πρὸς τὴν αὐτὴν ὁ Νεῖλος ἀπέρχεται.
Herod. l. ii. c. 99.

Ad mare Erythræum signantur duo portus, nomine Cossair, neuter quidem stationi navium satis tutus; ad novum, quæ ad austrum magis vergit, statuerim Berenicen fuisse sitam: Versus aquilonem ulterius naviganti sese offert alius perquam commodus, nomine Hamrossie: Nescio sane quonam intervallo absit a Cossair, ideoque incertus an veteri portui Leuco sive Myo respondeat.

F I N I S.



I N D E X.

A

AARON, hill named from him, and tradition about it, 147
 Abiram. See *Dathan*.
 Aboukir, or *Bikiere*, 11. Remains of aqueducts there, *ibid*. Salt lake, *ibid*. Statue supposed of a sphynx, *ibid*.
 Aboufagat-Benifama, 72
 Aboufir, a considerable town, 22.
 Aboutig, 75. Supposed to be the Hypsele of the antients, *ibid*.
 Acacia-tree, 41. Wood of them at Saccara, 49. Some account of that tree, 69, 154
 Acanthus, 69. Temple of Osiris said to have been there, *ibid*.
 Accabab, the antient Elana, 137
 Achcrusia (Lake of) conjecture about it, 66
 Achmed Bedoui, his sepulchre, and opinion about it, 17
 Adalia, near Cairo, 36
 Adjeroute, 132. Castle, *ibid*. Conjectured to be antient Heroopolis, *ibid*.
 Aera (Turkish) 185
 Aiaidi, Arabs so called, 137
 Aknim, voyage to that city, 69. Conjectured to be the same with Panopolis, 76. Situation, *ibid*. Canal, *ibid*. Manufactures of old and at present, *ibid*. Prince of, his origin, *ibid*. Streets and houses, *ibid*. Franciscan convent, 77. Prince, his character, *ibid*. Supposed a secret favourer of Christianity, *ibid*. In danger on that account, *ibid*. Ruins of an antient temple, *ibid*. Inscriptions, sculptures, &c. *ibid*. Other ruins, 78. Description, and conjectures about them, *ibid*. Mosques, *ibid*. Convent of the Martyrs, *ibid*. Another called Dermadoud, *ibid*. Hermit's cell, *ibid*. Fine water of the well called Bir-Elaham, the only water in Egypt that does not come from the Nile, *ibid*. Conjecture about those places, *ibid*. Sepulchral grottos, and paintings in them, &c. *ibid*. Other antient convents, 79. Souadgy, *ibid*. Lakes, and great number of wild fowl in them, *ibid*. Convent of Embeshnuda, *ibid*. Antiquity, and conjectures about it, *ibid*. Remains of antiquity there, *ibid*. Conjectured to be the situation of antient Crocodilopolis, *ibid*. Churches of the convents, *ibid*. Convent of Der-Embabshai, *ibid*. Author entertained there in the church, 80. — entertained on Christmas day in the Turkish manner, *ibid*. Observations on some customs there, 87. Author's departure from thence, *ibid*.
 Aknud-Bijige, obelisk so called, 57
 Alackia, a fruitful island in the Nile, 115
 Al-Basatin, near Cairo, 25
 Alexander the Great, city of Alexandria built by him, 2. His tomb, 4

Alexandria, by whom built, and made the capital of Egypt, 2. Its greatness, *ibid*. Ports, *ibid*. Pharos or light house, *ibid*. Said to have been once washed by water on two sides, 3. Walls, *ibid*. Towers for their defence, *ibid*. Great remains of antiquity to be seen there, 4. Other buildings still remaining, conjectured to be later than the Ptolemies, *ibid*. Palace, *ibid*. Tombs of the Kings, *ibid*. Market place, Rhacotis, Bucolis, 5. Causey and bridges, *ibid*. Western port, antiently Eunostus, *ibid*. Canopus, *ibid*. Panium, 6. Great street, Gymnasium, *ibid*. Porticos of an extraordinary length, *ibid*. Forum, *ibid*. Gate of Necropolis, *ibid*. Cisterns, and method of conveying the waters of the Nile and of the canal of Canopus into them, *ibid*. Old city, now intirely demolished, *ibid*. Mosques, 7. Church dedicated to St. Mark, said to have stood near the spot where he suffered, *ibid*. Mosque of St. Athanasius, *ibid*. Convents, *ibid*. Pretended relics of St. Mark and St. Catharine, *ibid*. Copti and Latin convent, *ibid*. Castle, *ibid*. New city, its present state, and causes of its decay, *ibid*. Obelisks, *ibid*. Theatre, *ibid*. Pompey's pillar, description of it, 8. Catacombs, 9. Fosse to the lake, *ibid*. Taposiris, 10. Baher-Bellomah, lake Mareotis, canal of Canopus, Hippodromus, *ibid*. Character of the inhabitants, *ibid*. Addicted to dissolute diversions, 13. Gardens did not produce the olive naturally, 57. St. Mark said to have first preached the gospel there, and to have been the first patriarch, 244
 Al-Harem-Baïamout, pyramids so called, 57
 Al-Herem-Kieber, another so called, 70
 Allauni, Arabs so called, 138
 Amara, ruins of antient Tentyra, 85. See *Tentyra*. Temple and its measures, 86. Tradition of a city built upon the roof of it, *ibid*. Diverse noble remains of antient architecture, sculpture and hieroglyphics, *ibid*. Colossal figures, and sphynxes, 87. Charcoal for great part of Egypt furnished from thence, *ibid*.
 Amrah, remarkable mosque of that name at Cairo, 28
 Amrou-Ben-As, Babylon besieged by him, 26
 Antar (King) tower of, 69. Tradition of buildings of his near Babylon, *ibid*.
 Antelope, 123
 Antinoopolis, a ruined city, now Enfineh, 73. Built by the Emperor Hadrian, in honour of Antinous, *ibid*.
 Antirrhodes (Isle) 5. Thought to have been overflowed by the sea, *ibid*.
 Antiquity (Several remains of) brought from Egypt, described, 211. & *seqq*. Conjectures about some of them, *ibid*.

Antony,

- Antony*, the Timonium at Alexandria built by him, 5. Overcome by Augustus at Nicopolis, 11.
- Antony* (St.) convent of, 70. Pretended relics, and traditions of him, *ibid.* Said to have founded the monastic life, *ibid.* See also 127.
- Anubis* worshipped at Cynopolis, 71. Conjecture of the reason why his statues have the head of a Dog, *ibid.* See *Mythology*.
- Apbium* or *Opium*, by whom much used, 181.
- Aphroditopolis*, the city of Venus, 111.
- Apis*, a bull so named, worshipped at Memphis, 23, 41, &c.
- Apollinopolis*, the less, now Cous, 89.
- Aqueducts*, at Aboukir, 11. Magnificent one at Cairo, 27, 35. Ruinous one, 35.
- Arabia*, its division, 136. — *Ecclix*, situation and extent, *ibid.* — *Petræa*, situation and extent, *ibid.* — *Deserta*, situation and extent, *ibid.* Black mountains in Arabia *Petræa*, Ptolemy's account of them, *ibid.* Description of Arabia *Petræa*, *ibid.* & *seqq.* Natural history, 154. Furnished with corn from Egypt, 204. Plants of, a list of them, 281, & *seqq.*
- Arabic* (Gum) whence produced, 69.
- Arabs*, their genius, 10. Exercises on horseback, 57. Under no government, 71. Instances of their avarice, and disposition to thefts and robberies, 72, 82, 139, 142, 159, &c. Extraordinary instance of fidelity in one, 114. Manner of life, 137, 177, &c. Poverty, *ibid.* Government, *ibid.* See *Sheiks*. Honesty to one another, 138. Liberality, *ibid.* One a protection against all the rest, *ibid.* Method of getting water, 139. Manner of making up differences, 140. Honesty of those who live near Tor, 141. Division, 177, 178. Skill in managing their horses and pikes, &c. *ibid.* Of an inquisitive disposition, 181. Manner of salutation, 182. Address very elegant in some respects, *ibid.* Manner of eating, 183. Hospitality, *ibid.* Poverty of the lower sort of people, *ibid.*
- Arches*, great number in the aqueduct at Cairo, 27. Conjecture about the invention of them, 219, &c. Very rare in Egypt, 220.
- Archemounain* (Village) 74. Conjectured to stand on the ruins of Hermopolis, *ibid.* Temple, 127.
- Archimandrite*, nature of that ecclesiastical dignity, 152.
- Architecture* of Egypt, 194. That and the materials of their houses very mean, *ibid.* Of the Mamaluke times grand, *ibid.* Egyptian among the first essays of that art, 215. Greek, little of, to be seen in Egypt, *ibid.* Gradual improvement in it to be observed from the remains of antiquity, *ibid.* Conjecture about the original of the Corinthian order, *ibid.* Proportion in the Egyptian pillars not easily fixed, *ibid.* See also 216, & *seqq.* Roofs, 216. Capitals, 217. Entablature, 218. Cornices, Doors, 219. Sculpture, *ibid.* & *seqq.* Arch, 219, 220. Private buildings, *ibid.*
- Ararat* (Mount) devotions paid there by the pilgrims to Mecca, 189.
- Arfinoe*, 55. Supposed to have stood where Faiume does now, *ibid.* See *Faiume*. Said to have been the most beautiful spot in Egypt, 57. Produced the olive naturally, *ibid.* Pyramids, *ibid.* Called the city of Crocodiles, and why, 59. Strabo's account of its situation and extent, &c. and conjectures, 133. Account of the antient city and port, &c. *ibid.*
- Artois* (Earl of) drowned near Mansoura, 20.
- Arts*, what they were in their infancy, and their gradual improvements, how to be judged of, 212.
- Asses*, universally used in Cairo, 207. Number supposed to be in that city, *ibid.*
- Affouan*, a small town, 116. Ruins of antient Syene, *ibid.* Hieroglyphics on the rocks there, 119. Accidents that happened there, *ibid.* Quarries of granite, 120. Remains of a wall, and conjectures about it, *ibid.*
- Astronomy*, flourished greatly at Thebes, 109.
- Apychis* (King) laborious method taken by him to build a pyramid, 53.
- Aplyum*, of Osiris, 17.
- Atakab* (Mount) 138.
- Augustus*, tomb of Alexander viewed by him, 4. His victory over Antony at Nicopolis, 11.
- Azabs*, military body so called, 164. Have charge of the country round Cairo, 165. Their great power, *ibid.*

B

- Baalbait*, 18, 21. Most magnificent remains in Egypt there, 21.
- Baalbeis*, supposed the same with Themaie and Heracleopolis, 20, 161.
- Babel-Zuile*, one of the gates of Cairo so called, 30. Tradition of a Sultan's having been hanged under it, *ibid.*
- Babylon*, supposed to have been near the place where Cairo stands now, 25. Besieged by Amrou-Ben-As, *ibid.*
- Bacchus*, how he came to be worshipped, &c. 223.
- Baderisbeeb*, 56.
- Bagnios*, at Cairo, 36. At Arfinoe, 59.
- Babarum* (Vale of) 137.
- Babeirab*, 161.
- Baber-Bellomab*, 10.
- Babr-Joseph*, 60, 64.
- Baiamout*. See *Arfinoe*.
- Bait-el-Pbaraone*. See *House of Pharaob*.
- Balm* of Gilead, tradition about it, 245.
- Balsam* Garden, at Heliopolis, *ibid.*
- Barbara* (St.) Pretended relics of her at Cairo, 27.
- Bardis*, 84.
- Bareacb*, valley, 158.
- Barley* (Liquor made of) by whom invented, 226.
- Baths* of Moses, 141. Supposed the antient *Elim*, *ibid.*
- Battle*. See *Benimfar*.
- Bats*, of an extraordinary size, 210.
- Bafetin*, gardens of, near Cairo, 35.
- Beccafgo*, bird so called, 210.
- Becmes*, what, 58.
- Beer*, made by the Turks, 182. Mentioned by Herodotus, *ibid.*
- Bees*, strange Method of managing them, 210.
- Benalbassar*, ruins of a city there, 22. Conjectured to be the antient Bubastus, Phibefeth of the Scripture, *ibid.*
- Benefuief*, town, 70. Manufacture there, 71.
- Beni-

Beni-Soliman, people so called, 137. Their Sheik superior to all the others, *ibid.*
Benimfar, and Sheik-Faddle, battle between those villages, 127
Benish days, what, 184
Berangieb, 71. Supposed the same with Cynopolis, *ibid.*
Berberines, a people from Nubia, at Cairo, 38
Besa, 73
Beys (Divan of) at Cairo, 33, *etc.* Eight assassinated at once, 72. See *Tunis*.
Bezestans, what, 31
Biban-el-Meluke, 97
Bibeb, town, 71
Bible, manuscript of it at Cairo, pretended to have been written by Ezra, and strange tradition about it, 28
Bijige, obelisk so called, 59
Bikiere. See *Aboukir*.
Biram, Turkish feast so called, 85
Birds (Catacombs of.) See *Catacombs*.
Bir-Elabam, the only spring in Egypt, 78
Bir-el-Hammer, 159. Dead bodies left in the road there, *ibid.*
Bir-el-Suez, well so called, 132
Birk-el-Garieb (Lake) 65
Bishopricks, Egyptian and others under the patriarch of Alexandria, catalogue of them from the patriarch's map, 279, *et seqq.*
Bishops, in Egypt, their general employment, 70
Bitumen, how used in embalming, *etc.* 232
Blindness, how occasioned in Egypt, 195
Boars (Wild) 17
Boats, in Egypt, described, 69
Bolbitinum, a branch of the Nile, 13
Bolbin, supposed to be the old Butus, 16
Botargo, what, 18
Bouche, probably the same with Ptolemais, 70
Bricks (unburnt) manner of making them, 53
Bridges, to the Isle Pharos, 2. At the port of Alexandria, 5. At Metrahenny, 41. At Saccara, 48. At Dashour, 56. At Arsinoe, 58, 59. At Sciout, 75. At Kept, 88
Brulos, a lake near Rosetto, 16
Bubastic branch of the Nile, the same with the Pelusiac, 18
Bucolis, 5
Buffaloes, 207
Bulac, port of Cairo, 28, 29. Custom-house and bagnio there, *ibid.*
Burial-place of the Kings at Alexandria, 4. Of Ofiris, 17. Of Sheik Duise, near Cairo, 36. Of Keid Bey, *etc.* *ibid.*
Busb (Holy) chapel of, 150
Busiris, 18. Conjecture about its situation, 21
Busiritic Branch of the Nile, *ibid.*
Busiris (King) city Thebes said to have been built by him, 91

C

CADIS, at Cairo, 170. Sent yearly from Constantinople only to certain places, *ibid.*
Cadiliskier, nature of his office, *ibid.* Sends Cadis to most towns in Egypt, *ibid.*
Cæsarium, supposed to have been a temple to Cæsar, 5.
Caia, what, 163, 165
Caimacam, nature of his Office, 166
Cairo, Embarkation for it, 16. Arrival there, 17. Supposed to stand on or near the site of
 Vol. I.

old Bablyon, 25. Castle, *ibid.* Casr Kie-man, *ibid.* Consists of three cities, *ibid.* Antiently called Mefr, 25. And likewise Fosthath, and why, 26. By the Arabs, Caher, *ibid.* Account of the building of it, by the Arabic Historians, *ibid.* Kebasch, now ruinous, *ibid.* Roida, *ibid.* Joseph's Granaries, *ibid.* Noble aqueduct, 27. Canal, supposed to be that of Trajan, *ibid.* Annual ceremony of opening the canal, *ibid.* Tradition of their sacrificing a virgin every year to the Nile, *ibid.* Pillar of earth set up, *etc.* in place of that antient ceremony, *ibid.* Copti churches, *ibid.* — of St. Barbara, and pretended relics of that Saint, *ibid.* — of St. Sergius, *ibid.* Tradition of the holy family's having been in it, *ibid.* — of St. George, and superstitious traditions about it, 28. Synagogue of great antiquity, *ibid.* Convent of Franciscans, *ibid.* Remarkable mosque called Amrah, *ibid.* Mosque of Omar, *ibid.* Isle Roida, its beauties, *ibid.* Mikias, or house in which is the pillar for measuring the rise of the Nile, *ibid.* Cassaraline, gardens there, 29. Convent of Dervishes, and their manner of life, *ibid.* Port, custom-house, ware-houses and bagnio, *ibid.* New Cairo, *ibid.* Walls, now ruinous, *ibid.* Gates, 30. Canal, *ibid.* Lakes in the middle of the City, *ibid.* Beautiful prospect they yield when filled by the Nile and covered with boats, and after, when dry and covered with growing corn, *ibid.* Streets, *ibid.* Well watched in the night, 31. Bezestans, or exchanges, *ibid.* Houses, their outward appearance mean, *ibid.* Mosques, *ibid.* — of Sultan Hassan, a magnificent building, *ibid.* — of Kubbe-el-Azab, a very beautiful one, *ibid.* Tailoun, 32. Antient palace, *ibid.* Fountain of Treasure, or of Lovers, *ibid.* Mosque resembling that at Mecca, *ibid.* Castle, *ibid.* Joseph's hall, 33. Prison, *ibid.* Divan, *ibid.* Mint, *ibid.* Joseph's well, 34. Caraffa, 35. Tombs there, *ibid.* University conjectured to have been there, *ibid.* Ruins of convents, *ibid.* Mosque of El-Imam-Shafei, *ibid.* Gardens of Bafetin, *ibid.* Jews burial-place, *ibid.* Mount Duise, and grottos, 36. Mosque of Sheik Duise, *ibid.* Place for prayer, *ibid.* Burial-place, and magnificent tombs, with mosques over them, *ibid.* Bagnios, *ibid.* Canes, 37. Houses, *ibid.* Saloons for the women, and their confinement at Cairo, *ibid.* Magnificent house said to have been built by a Sultan, 37. Number of people supposed to be in Cairo, 38. Inhabitants, a mixed people of many nations, *ibid.* Trade and manufactures, 39. The most considerable place in Egypt for trade, *ibid.* Arrival there from the cataracts, 129. — arrival there from Mount Sinai, 160. — departure thence for Rosetto, *ibid.* Cadis, 170. Kabani, *ibid.* Division of the city, *ibid.* Prophecy, that it is to be taken by a woman on horseback, 192. Asses universally used there, and number supposed to be in the city, 207.

Calig-el-Eberam, canal so called, 56.
Cambyses, Egypt conquered by him, 1. His army buried in the sands, in their expedition to plunder the temple of Jupiter Ammon, 84.
Camels, their manner of travelling, feeding, *etc.* 131. In great danger if they fall, 141.
 G g g g Wonder-

- wonderfully fitted for travelling in deserts, 207. Seldom kill'd for food, 208. Method of preparing them for the hot season, *ibid.*
- Campion*, one of the Mamaluke Kings, said to have erected the aqueduct at Cairo, 27
- Canals*, near Fouta, 16. At Mansoura, 20. Of Thabanea, 21. Of the Kings, 22. At Cairo, 27, 30, *etc.* Of the pyramids, 56. Of Tameia, *ibid.* At Arfinoe, 58. Bahr Joseph, 60, 64. Of Mæris, 64. Of Sciout, 75. Of Akmim, 76. Of Kena, 87. Of Kept, 88. Of Trajan at Suez, 133. Intention of Sesostris in making the canals of Egypt, 197. The great advantage Egypt has received from them, 249, 252
- Candia*, antiently Crete, 160. Embarkation for it from Rosetto, *ibid.* See *Crete*.
- Canes*, what, 37. At Cairo, *ibid.* At Bulac, *ibid.*
- Cannon*, of an old fashion, at Rosetto, 15
- Canopic*, branch of the Nile, 13, 16
- Canopus* (Canal of) 4, 6, 10. Whence it receives its name, 13. Pillars for directing the way near it, *ib.*
- Capitals* (Egyptian) 217, 218. Conjecture about their origin, 217
- Captan*, nature of that office, 133
- Caraffa*, suburbs of Cairo, 35
- Caravans*, 55. Author travels along with one, 131, & *seqq.* Manner of travelling, *ibid.* & *seqq.* In danger of being robbed, *ib.* Dress, ceremonies, *etc.* of the pilgrims, 187. Caravan for Mecca, *ibid.* See *Mecca*. Trade carried on, and number of people who travel in the caravan, *ibid.* Procession to Mecca described, 261. Rout from Cairo to Mecca, 265
- Carnack*, part of antient Thebes, 90. See *Thebes*. Ruins of a magnificent temple, *ib.* Encampment of the Sheiks, *ib.*
- Caroon* (Town of) 61. Conjecture about the rise of the fable of Charon, 65. King of that name, strange tradition about the keys of his treasure, *ibid.*
- Cashifs*, and Cashiffs, 161
- Cassotis*, 136
- Cassius* (Mount) 18
- Castles*, at Alexandria, 7. At Bikiere, 11. At Rosetto, 15. At Damiatra, 19. At Cairo, 25, 32. At the Labyrinth, 62. At Adjerroute, 132. Of Shedur, 139. At Tor, 141, 142
- Catacombs*, at Alexandria, 9. At Saccara, 49. Of the birds, *ib.* Near the pyramid of steps, 53. Description and measures, *ib.* Of the birds described, 54
- Cataracts*, of the Nile, 121. People mostly black there, *ib.* Appearance of those parts, *ib.* Cataracts described, *ib.* Author's voyage from thence to Damiatra, *ib.* & *seqq.*
- Cateia*, antient name of Tailoun, 32
- Catharine* (St.) 7, 144, 150. convent of. See *Sinai* (Mount.)
- Cats*, held in veneration by the Turks, 209. In antient times, death to kill them, *ib.*
- Causey*, prodigious one made for bringing the Materials for building the pyramids, 42. At Saccara, 49
- Cephrenes*, said to have built the second pyramid at Gize, 45
- Cerastes*, Vipers so call'd by the antients, 208.
- Ceresia*, 73
- Chain*, said to have been stretched across the Nile to stop a pass, 114
- Champsia*, antient name of the crocodile, 203.
- Chaoufer*, who, 166
- Charaims*, or Essenes, who, 177
- Charon*, fable of, conjecture about its rise, 65.
- Chemmes*, 766
- Cheops*, King of Egypt, said to have built one of the pyramids, 42. — daughter said to have prostituted herself by his command, 47.
- Cberkes*, a body of soldiers so call'd, 32
- Chickens*, hatched in ovens at Cairo, 38. Method described, 268
- Christians*, tumults against them, how occasioned, 20. Forces defeated at Mansoura, *ib.* In Cairo, 27. Village of, near Antinoopolis, and superstitious opinion of the Mahometans about it, *ib.* At Mansalouth, 75. At Sciout, *ib.* At Akmim, 77. Great resort to Kept, in times of persecution, 88. At Nequade, 89. Patent of Mahomet to them, 268
- Christmas*, Copti ceremonies at that time, 80. Author's entertainment on that day, *ib.*
- Cisterns*, seen under water, 2. Of Alexandria, 6.
- Cleopatra*, 24
- Cleopatra's*, conjectures about its situation, 133.
- Climate*, of Egypt. See *Egypt*.
- Clover*, in Egypt, supplies the place of grass, 204.
- Clyma*, 138. Conjecture about its situation, *ib.*
- Cobii*, 60
- Codrickshan*, hills so called, 73
- Coffin*, golden one of Alexander the Great, 4. Of the mummies, 232. Manner of painting them, *etc.* *ib.* See *Mummies*.
- Coloquintida*, 122
- Colossus*, in the lake Mæris, 65. At Amara, 87. At Carnack, 92, 93. Near Medinet Habou, 101. At Luxerein, 107
- Com-Ombo*, the antient Ombos, 115. Ruins, grand gate, *etc.* *ib.* Port Latherrad, *ib.* Accidents there, *ib.* People subject to no government, *ib.*
- Consul* (English) his entrance into the city of Cairo, 17. At Cairo, no Christians but consuls allow'd to ride on horses, 191.
- Convents*, of St. Michael, near Cairo, 25. Of Dervishes at Cassaraline, 29. Of Dervishes at Caraffa, 35. Of Franciscans at Cairo, 38. Of Franciscans at Faiume, 58. At the lake Mæris, 65. At Casr Caroon, 66. Of St. Anthony, 70. Of St. George at Bibeh, 71. At Jebel-Ockfeir, 73. Obligated to entertain all comers, *ib.* At Antinoopolis, *ib.* At Mansalouth, cut out of the rock, 75. At Akmim, 77. Of the martyrs, 78. Of Dermadoud, *ib.* Others near, 79. Of Embeshnuda, *ib.* Of Der-Embabshai, *ib.* Of Der-el-Hadid, and Der-Embabshag, 81. Of Girge, 82. Of Franciscans there, *ib.* Of Franciscans at Fushout, 84. At Cous, 91. Of the Martyrs, 112. Of St. Anthony and St. Paul, 128. Of St. Geminiani, 129. Of mount Sinai, at Cairo, 130. Of mount Sinai, at Tor, 141. Of mount Sinai, at mount Sinai, 143. Of the forty martyrs, 144. Great convent of mount Sinai. See *Sinai* (Mount.)
- Coptis*, 17. In the deserts of St. Macarius, *ib.* Christians, 20. Convents near Babylon, 25. Churches in old Cairo, 27. At Faiume, 58. Great

- Great numbers at Arsinoe, 59. At Akrim, 77. Ceremonies at Christmas, 80. First rise of the name, 88. Very useful in Egypt, 176. Their worship, *etc. ib.* Peculiar custom with regard to their children, 177. Hatred of the Greeks and Europeans, *ib.* Inferiors kept in great subjection by superiors, 182. Whence supposed to have received their name, 244. Their aversion to the Franks and Greeks, and cause of it, *ib.* How they came to have authority in Egypt, *ib.* Patriarch, how elected, 245. Their ceremonies resemble those of the Greek church, *ib.* Coptic, the antient language of Egypt, and how it came to be corrupted, *ib.* Priests, many of them cannot read their liturgy, *ib.* Several of their religious ceremonies, *ib.* & *seqq.* Practise fasting much, 256. Times of their fasts, *ib.* Whimsical method of obtaining the patriarch's leave to eat eggs in lent, 246. Marriages and divorce, *ib.* Consecration of holy oil, *ib.* Baptism, *ib. et seqq.* Ceremonies at Christmas described, *ibid. et seqq.*
- Coral*, 135, 141, 142
- Corban-Biram* (Feast) 189
- Corinthian order* in architecture, conjecture about its original, 215
- Cornices*, in the Egyptian architecture, 219.
- Corondel*, 137
- Cosmas and Damianus* (SS.) 149
- Cosseir* (Port of) 136
- Coum-el-Arab* (Hill) 71
- Couphé* character, the antient Arabic, 31
- Cous* (Port of) 89. A miserable town, *ib.* Antiently Little Apollinopolis, *ib.* Remains of a temple there, *ib.* Church and convent, *ib.*
- Crete* (Labyrinth of) 61. By whom, and after what model said to have been built, *ib.*
- Crocodiles*, worshipped at Arsinoe, and the city call'd The city of crocodiles, 59. Tombs in the Labyrinth, 61. Seldom go below the convent of St. Anthony, 70. Superstitious manner of accounting for that, *ib.* People of Tentyra, enemies and destroyers of them, 85. City of, conjectures about it, 112. Very numerous near Ombus, 114. Worshipped at Ombus, 115. Tame there, *ib.* Said to have no tongue, 202. Eggs, and manner of hatching, 203. Opinion of the Ichneumon's killing them, *ib.* Account of their manner of catching their prey, *ib.* Method of killing them, *ib.* What places they frequent, *ib.* Agreement between the antient and modern names of that animal, *ib.*
- Customs of Egypt*, 172, *et seqq.*
- Cyale tree*. See *Acacia*.

D

DÆDALUS. See *Crete*.

- Dabab*, conjectured to be the antient Eziongeber, 137
- Damiate*, its inhabitants, *etc.* 18. Road for ships, 19. Situation, *ib.* Custom-house, and tower, *ib.* Character of the people, *ib.* Aversion to Europeans, and cause, *ib.* Taken by the Christians, *ib.* Surrendered to the Egyptians, *ib.* Danger of appearing in European dress there, *ib.* Instance of the villany of the inhabitants, 20. Trade, *ib.*
- Darius*, canal of the Kings, probably carried on by him, 22

- Dasbour*, 49
- Date-tree*, 196. Notion that ropes and baskets made of its bark and leaves do not communicate the plague, *ib.*
- Dathan and Abiram*, tradition about the place where they were swallowed up, 145
- Davara*, Pyramids of, 66
- Delta*, one of the divisions of Egypt, 1. Adds a great beauty to the prospect from Rosetto, 14
- Dembebe*, a kind of hornet so called, 158
- Dequabatie*, the same with Mansoura, 161
- Der-Abou-Ennis*, convent so called, 75
- Derb-Ejenef*, *Derb-Hajar*, *etc.* roads from Cairo to the northern coasts of the Red sea, 154
- Derb-le-Jab*, road so called, and why, 145
- Der-el-Hadid* (Convent of) 81
- Der-el-Hammer*, 159. Whimsical piece of superstition of the Mahometans there, *ib.*
- Der-Embabsag* (Convent of) 81
- Der-Embabsai* (Convent of) 79
- Dermadoud* (Convent of) cut out of the rock, 78. Water of, supposed to be the only true spring in Egypt, 198
- Dertin* (Village of) 55
- Dervishes* (Convent of) at Cassaraline, 29. Their manner of life, *ib.* Dancing ones, *ib. et seqq.* Distinctions, dress, *etc. ib.* Regarded for their Poverty, 193
- Diana* (Oracle of) near Rosetto, 16. Antiently called Bubastis, 22. Temple at Benalhaflar, *ib.*
- Diar-Frangi*, country so called, and why, 142.
- Diodorus Siculus*, his opinion of the purpose for which the labyrinth was built, 61. Account of the sepulchres of the Kings of Thebes, 98. Of Statues, *etc.* at Luxerein, 107
- Disopolis*, East part of Thebes so called in the time of Strabo, 91
- Divan*, at Cairo, 33. Of Bays, 162
- Dogs*, worshipped at Cynopolis, and why, 71
- Domes* (Isle of) 84
- Dome trees*, 80
- Doors* in the Egyptian architecture, 218
- Dragoman Aga*, what, 165
- Ducks*, romantic account of a method of catching them, 210
- Duise* (Mount) near Cairo, 35. Grotto, *ib.* Extensive prospect from thence, *ib.*

E

- EAGLE-stones**, 17
- Earthen-ware* (Floats of) described, 84, 87
- Eastern branch of the Nile*, 18
- Ebadie* (Village of) 73
- Education* (Egyptian) 180
- Egypt*, its government, 1. Division, *ib.* Length, 2. Capital, *ib.* When it appears in its greatest beauty, 16. River or torrent of, 18. Antiently called Mesr, 25. Architecture irregular, *etc.* 114. See *Architecture*. Bounds according to Strabo and Ptolemy, 118. Fewel burnt by the common people, 123. Conjectures about its extent, *etc.* 136. Government, 161. *et seqq.* Present division into upper, lower and middle Egypt, *ib.* Sub-division into provinces, *ib.* Lower Egypt, its extent, *ib.* Number of Sangialics or Cashifics in it, *ib.* Middle Egypt, 162. Number of provinces in it, *ib.* Upper Egypt, *ib.* Number of provinces formerly said to have been in it,

- it, *ib.* Many of them now governed by Arabs, *ib.* All Egypt governed by a Pasha under the Grand Signor, *ib.* All the Lands in Egypt originally belonged to the Grand Signor, *ib.* Pasha's Caia, 163. Sheik Bellet, *ib.* Authority in Egypt not to be kept without suitable conduct, *ib.* Sangiak of upper Egypt, 164. Historical accounts and conjectures about the changes in the constitution of Egypt by Sultan Selim, *etc. ib.* Military bodies not greatly in subjection to the Porte, 165. Emir-Hadge, *ib.* Tefterdar, *ib.* Guards of city and country, *ib.* Walla, *ib.* Metessib, *ib.* Government of villages, 166. Caimacam, *ib.* Military, *ib.* Spahis or horse, *ib.* Slaves, 167. Infantry, *ib.* Janizaries, *ib. et seqq.* Azabs, 162. Great authority of these two bodies, *ib.* Different causes of tumults in Egypt, and at Constantinople, *ib.* Egypt obliged to furnish the Grand Signor with three thousand soldiers every three years, 170. Administration of justice, 171, *et seqq.* Cadiliskier, *ib.* Nakib, *ib.* Cadis in Cairo, *ib.* Kabani, *ib.* Great veneration paid to those who profess the law, *ib.* Decisions precarious, but expeditious, 171. Sheiks of Mosques, *ib.* Relations of Mahomet, their privileges, *ib.* Revenues of the Grand Signor, *ib. et seqq.* Landed interest, 172. Conjectures about the Constitution of Egypt in former times, *ib.* Manner of buying lands, and frauds in it, *ib.* Lands belonging to Mecca, *ib.* Customs, *ib. et seqq.* Poll-tax, 173. Trade, *ib. et seqq.* Export and import, *ib.* Manufactures, 174. That of linen now sunk, *ib.* Mechanic arts chiefly in the hands of Christians, *ib.* Egyptian pebbles, how wrought, 175. Red leather, *ib.* Mechanic artists in Cairo inferior to those of Constantinople, *ib.* Sal Armoniac, *ib.* Money, *ib.* Weights and measures, *ib.* Caravans, and their trade, *ib.* See *Caravans*. Religion, *ib. et seqq.* Coptis, Greeks, Armenians, Jews, 177. Inhabitants, *ib.* Filaws, *ib.* Arabs, *ib.* Egyptians a lazy people, *ib.* Conjecture about the original of their mythology, *ib.* Temper malicious and envious, *ib.* Suspicious of travellers, *ib.* Turks, who so called by way of distinction, 178. Dervishes, *ib.* See *Dervishes*. Policy of the Egyptians, *ib.* Some instances of it, 179, 180. Education, 180. Belief of predestination, and its effect upon their conduct, *ib.* Avarice, 181. Not afraid of the Plague, *ib.* Devotion, *ib.* Pray much in public, at visits, *etc. ib.* Manners and customs, *ib.* Fond to grieve much for the loss of relations, *ib.* Fond of their children, *ib.* Use heating things to cheer them, *ib.* Notion of magic, and of the evil eye, *ib.* Dress, 189, *et seqq.* Conjecture about the original of the surplice, *ib.* Papouches, 190. Green only to be worn by the relations of Mahomet, 191. Dress of the women, *ib.* See *Women*. Coffee-houses, 193. Frugal in their living, *ib.* Great men extravagant in the number of their slaves and horses, *ib.* Horses, their qualities, *ib.* People, not well-favoured, slovenly, swarthy, *etc. ib.* Mamaluke dress, *ib.* Architecture, 194. See *Architecture*. Climate, 195. Danger of catching colds, *ib.* Rains, at what seasons, *ib.* Thunders and earthquakes, *ib.* Superstitious opinion about them, *ib.* Winds, *ib.* Dust raised in an extraordinary manner by the winds, *ib.* Diseases, 196. Strange effect ascribed to frights, *ib.* Soil, *ib.* Petrifications, *ib.* Causes of the fruitfulness of Egypt, *ib.* Ancient state of the soil, *ib.* Water, 198. See *Water*. Nile. See *Nile*. Method of watering the country by the canals, 199. A descent from the river, *ibid.* Not practicable to water some parts of Egypt by labour, and why, 200. Management of the canals, 201. Vegetables, *ib. et seqq.* Egypt, of old the granary of the Roman empire, and now of the Turkish, 204. Clover sown instead of grass, *ib.* Two harvests in the year, *ib.* The several sorts of grain produced there, *ib.* Diverse other vegetables, 205. Trees, *ib.* To be questioned, if there are any of the natural growth of the country. *ib.* List of trees in Egypt, *ib. et seqq.* Animals, 207, *et seqq.* Reptiles, 208. Birds, 209, *et seqq.* Manner of sitting upon the hams in Egypt, 211. Egyptians, inventors of arts, but too opinionative to learn the improvements made in them by the Greeks, *etc.* 212, 215. Ancient weights, 214. Ancient private buildings, 220. Supposed to have been very mean, *ib.* No remains of them to be seen now, *ib.* Mythology. See *Mythology*. Hieroglyphics, See *Hieroglyphics*, and *Writing*. Lower Egypt, before the times of Menes, supposed to have been a marsh, till drained by the canals, 249. Soil of, conjectures about its rise from the annual inundation of the Nile, 250, 251. Bishoprics of, catalogue of them, 279, *et seqq.* Plants of, list of them, 281, *et seqq.*
- Ein-Mouseb*. See *Springs of Moses*.
- El-Berbi*, the ancient Abydos, 83. Temple there entirely demolished, *ib.* Once the second city in the Thebaid, *ibid.*
- Elecat*, a people so called, 137
- Elephantine* (Isle of) 2, 117. Extent, *ib.* Temple to Cnuphis, *ib.* Remains of a small temple there still, *ib.* Statue, *ib.* Remains of a grand gate, and a great wall, 118. Room cut out of one stone, *ib.*
- Eleusis*, 11
- El-Forastac* (Canal of) 160
- El-Gourney* (Village of) 78
- Elias* (Vale of) 146. Chapel dedicated to him, *ib.* Grotto in it, and tradition about it, *ib.*
- Elisba* (Chapel dedicated to) 146
- Elmenschieb Dalsbour*, village, 49
- Eloua* (Province of) 162. Peculiar law there with regard to strangers, *ib.*
- Embalming* the dead, whence supposed to have taken rise, 226. Three different manners of it, 230, *et seqq.* Antients said to have preserved the features, *etc.* by this art, 231. Embalming beasts and birds, whence that custom supposed to have taken rise, 233. See *Mummies*.
- Embestmuda* (Convent of) 79
- Emeralds* (Mountain of) 89
- Emir-Hadge*, his office, 165
- Emperors* (Eastern) 1
- Encampments* of Arabian governors, 75
- English* ships employed in the coffee trade of Fecca, 134
- Entablature*, in the Egyptian architecture, 218
- Episteme* (Mount) 143. Whence so called, 147. Ruins

Ruins of a nunnery there, *ib.* Hill Araone, and tradition about it, *ib.*
Erment, the ancient Hermonthis, 110. Temple of Apollo there, *ib.* Ruins, *ib.* Jebelin, *ib.* Aphroditopolis, *ib.*

Elbbon, 22

Efne, a considerable town, 111. Constitution of that town, *ib.* Temples, *ib.* *et seqq.* Conjectures about them, *ib.* Description of them, *ib.* Supposed to be the same with Strabo's city of crocodiles, 112. Convent of the Martyrs, *ib.* Tombs, *ib.* Quarries of porphyry and granite, *ib.* Remains of walls near, and conjectures about them, 113

Efoumd, 70

Efenes, or Charaims, who, 177

Eifou, great Apollinopolis, 113. Inhabitants enemies to the crocodile, *ib.* Temple, *ib.* Accident that happened there, *ib.*

Ethiopia, its bounds, 118. Mountains of, upon what occasion forsaken by men and beasts, 199

Eunofus, 2

Europeans, their manner of life at Cairo, 38

Ezra, a manuscript of the bible said to have been written by him, and remarkable tradition about it, 28

F

F*AIUME*, supposed to stand upon the site of ancient Arsinoe, 55. See *Arfinoe*. Cashif of, his character, *ib.* Extent, inhabitants, manufactures, *etc.* 58. The residence of several Sheiks, *ib.* Convent of Franciscans, *ib.* Copti church, *ib.* Vineyards, *ib.* Wine, *etc.* made there, *ib.* Rain and hail, 59. Indifferent treatment there, *ib.*

Fajara, 160. Salt lake there, *ib.*

Faft, Ramefan, 72. Fasting much practised by the Coptis, 346, *et seqq.*

Faift (Turkish) called Biram, 85

Ferjee, what, 189

Fefeca (Trade of) 134

Fetne, a very fruitful island, 71

Figs (Cape of) 3

Filaws, who, 177

Fire (Use of) how first found, 223

Firmans, or passports, copies of some from the Grand Signor, 270, *et seqq.*

Fifh of the Nile, 202. None of the European kinds in the Nile, besides eels and mullet, *ib.* No sort of shell-fish in the Nile, *ib.* See *Hippopotamus*. Names of diverse fishes, *ib.* Latous, conjectures about it, *ib.* Gurgur, said to enter the mouth of the crocodile, and to kill him, *ib.*

Floats, of earthen ware, *etc.* 84, 121

Foua, 16

Fofbath, ancient name of Cairo, 26

Fountain of treasures or of lovers, at Cairo, 32

Franciscans (Convents of) at Cairo, 38. At Faiume, 58. Plundered by the inhabitants, *ib.* At Akmin, 77. At Girge, 82. At Furfhout, 84

Franks, all Europeans so called in the east, 55. Thought, by the Egyptians, to be very wealthy, *ib.* Notion the Arabs have, of their design in travelling to those countries, 85

French ships employed in the coffee trade from Fefeca to Gedda, 134.

Furfhout, Arrival at it, 84. Poor and ruinous, Vol. I.

ib. Place of residence of a great Sheik, *ib.* Franciscan convent, *ib.* Conversation with the Sheik, 85. His garden, *ib.* Reception by him, on return from the cataracts, 124

G.

G*AH* (Hills of) 137

Galaktion, 147

Galley on the Nile, described, 16

Gafofana, ruins visible under water there, 127

Garbieb (Province of) 20, 161

Gardens, at Caffaraline, 29. At Bafetin, 35. Of Sciout, 75. Of the Sheik of Furfhout, 85

Gates, beautiful one at Antinoopolis, 73. Grand one at Amara, 86. Hundred gates of Thebes, 91. Ruinous ones there, 92, *et seqq.* Near Medinet-Habou, 101. At Elephantine, 118

Gaua-Kiehire, supposed the same with the ancient Paffalon, 76. Ruins of a temple there, *ib.*

Gaza, 18

Gedebeieb, 137

Geminiani (St.) convent of, much resorted to by Christians, 129

George (St.) church of, and pretended relics of that saint, 28. Convents of 55, 71.

Gerad (village), 60

Gewoudee (Mount), 138

Giants, tradition of punishments inflicted on them by Osiris, 227

Girge (Bey of) 1. Town, capital of Said, or upper Egypt, 82. Convent of, *ib.* Of Franciscans there, *ib.* Danger they live in, 83. Mercenary behaviour of a Turk there, *ib.* Author's reception from the Bey, on his return from the cataracts, 124

Gize, 25. Pyramids of, 41. See *Pyramids*.

Gods (Egyptian) history of, 222, *et seqq.* See *Mythology*.

Gold, forbidden to be worn in Egypt, except by the Women, 208

Gofben (Land of) conjecture, that it was the country about Heliopolis, 24. Same with Ramefes, *ib.*

Goumenos, nature of that ecclesiastical dignity, 152

Gournou, part of Thebes so called, 97

Grain, sundry kinds of, in Egypt, 204

Granaries (Joseph's) at Cairo, 26. In upper Egypt, 204

Grand Signor. See *Signor*.

Granite mountains, and quarries, 137, 140.

Grass, none in Egypt, and how supplied, 204

Greeks, at Suez, 133. At Tor, 141

Grottos, near Cairo, 36. At Metrahenny, conjectured to have been sepulchres, 40. Near Codrickshan, supposed to have been the same, 73. At Archemounain, 74. Sepulchral, at El-Gournou, 78. Near Menfieh, 82. Near Biban-el-Meluke, 97. At Jebel-Hamam-Pharaone, 139. At Mount Sinai, 146

Groves, 20, 141

H.

H*Ajar-Sileily*, ruins, grottos, *etc.* there, 114. River Nile very narrow there, *ib.* Original of the name, *ib.* Accident there, *ib.*

Hamatibibara, 154

Hamroue (Port of) 136. Conjectures about it, *ib.*

H h h h

Hamfeen

- Hamfeen* season, what, 134. — winds, 159
Harach, or poll-tax in Egypt, 137
Haraminteleb, ruins there, and conjectures about them, 131
Harems, or women's apartments, 183. See *Women*.
Harlots, 48, 67
Harpocrates (Statue of) brought from the east, described, 213, 214
Harvests, two in the year in Egypt, 204
Haffan (Sultan) mosque of, the noblest in Cairo, 31
Haubebi, mountains, 154
Haum, what, 204
Hawks (City of) 113, 124. Ethiopian sacred one, 120. Kind in Egypt not ravenous, 209. Held in veneration by the Turks, *ib.* Of old, death to kill them, *ib.* Fabulous account of a legacy left for their support in Cairo, *ib.* Their bodies, and those of the Ibis, chiefly found among the mummies of birds, *ib.*
Hebran, fountain, 142
Hele, village near Cairo, 17
Helena (St.) tower built by her on Mount Sinai, *etc.* 146
Heliopolis (Antient city) now Matarea, 23. Supposed to be the On of the scriptures, *ib.* Sun worshipped there, and the bull Mnevis, *ib.* Fabulous account of its foundation, *ib.* Priests famous for their learning, *ib.* College, *ib.* Herodotus instructed in the Egyptian learning there, *ib.* Apartments of Plato and Eudoxus there, shewn to Strabo, *ib.* Learning removed from thence before Strabo's time, *ib.* Reasonable to suppose, that the country about it is the Goshen of the Scriptures, 24
Heptanomis, one of the divisions of Egypt, 1
Heracleopolis, 20
Hercules, conjecture about him, 71. Inundation of the Nile stopped by him, and fable supposed to have taken rise from thence, 225
Heredy (Serpent) 76. Particular account of it, and of the superstitions relating to it, 125
Hermits, near Akmim, *etc.* 78
Hermopolis, 16, 74. Castle of, 74
Hermontbis. See *Erment*.
Herodotus, where instructed in the Egyptian learning, 23. His account of the cauley near the pyramids, and of the pyramids, 25. Of the use for which the labyrinth was built, 61. Of the pyramids, *etc.* near it, 62. Of Akmim, the antient Panopolis, 76. — Of the rise of the Nile, 250
Hieroglyphics, 21, 23, 32, 91, 107. Of the antient Egyptians, account of, by Diodorus Siculus, 228. Conjectures about them, *ib.* & *seqq.* To be supposed that Moses did not use them, *ib.* Whether they may be supposed to have stood for words or for things, *ib.* & *seqq.*
Hills, artificial, at Dashour, 56. Entirely of oyster-shells, *ib.*
Hippodromus, 10
Hippopotamus, fish so call'd, 202. Accounts of, and conjectures, *ib.* Said to bleed itself for its health, *ib.* Said to have been once worshipped in Egypt, *ib.*
Hoar, 74.
Holy bush (Chapel of the) 143
Holy family, tradition about them, 24. Said to have been in a church at Cairo, 27. Said to have staid some time at Narach, 75
Horeb (Mount) 143
Horses, no Christian allow'd to ride on, at Cairo, except the consuls, 18. Of Egypt, their qualities, 193, 208
Horus, his genealogy, *etc.* 227
Hou (Town of) conjectured to be the same with little Diospolis of Ptolemy, 85
House of Pharaoh, hill so called, 140
Houses in Cairo, 31. Of the great men, 37
Hypsele, of the antients, conjecture about it, 75
- I.
- J** *AH*, (Vale of) See *Sinai* (Mount.)
Janitzar Aga. See *Janizaries*.
Janizaries, 9. Are the guards of the city of Cairo, 165. Full account of them, 167, *et seqq.* Degrees of superiority among them, *ib.* Janitzar Aga, or general, his office, 168. Their great power, 169. Manner of deposing the Pashas, *ib.* In Constantinople have no Divan, 170. At Cairo extremely insolent, *ib.* Manner of expressing their dissatisfaction, 184
Ibis (Bird) held in great veneration by the Egyptians, and why, 209. Its body, and that of the hawk chiefly found among the embalmed birds, *ib.* Mummy of one described, *ib.* *et seqq.*
Ichneumon, said to destroy the crocodile, 202. Conjectures about it, 207
Jebel-Duife, 32
Jebelle, 137
Jebelle, or mountain, Garib, 142. — Hamam-Pharaone, 139. — Le Marah, *ib.* Salt spring there, *ib.* Conjecture about it, *ib.* — Le Sany, hills so called, 158. — Macatham, 131. — Mefeca, 142. — Moses, mount Sinai so called by the Arabs, 143. — Mosincum, hill so called, and whence, 142. — Ockfeir, 73. — Te, 137, 159. — Zeit, 142. Healing waters there, *ib.*
Jedda, 134
Jebusi, (Mount) near old Cairo, 25
Jemen, the antient name of Arabia Foelix, 134
Jerdaon, animal so called, thought by the author to be the Ichneumon, 132. See also 207
Jeremiab, the prophet, tradition of his having been in a synagogue at Cairo, 27
Jerusalem, departure from Cairo to go thither, 129
Jews, great number of them in Alexandria, 2. Their burial-place at Cairo, 35. Manner of burying their dead, *ib.* — in Egypt, singular custom among them, 177. Synagogues in Cairo, *ib.* Distinct sect among them, *ib.*
Il-Herem-el-Kebere-el-Barieb, great pyramid at Saccara so called, 51
Il-Herem-il-Kieber-el-Koubli, name of another pyramid, 52
Jonas, feast of, and severe fast before it, 246
Indigo, method of making it, 204
Inscriptions, at Elephantine, 118. Upon the rocks in the way to mount Sinai, 142. Upon mount Sinai, 146. Upon the obelisk at Constantinople, 229. Copies of some Greek ones found in Egypt, 275, *et seqq.*
John (St.) convent of, 73
 — the Baptist, chapel of, 145
 — Climax, prison of, 149
Joseph's granaries at Cairo, 26. — hall there, and delightful prospect from thence, 32, 33. — said to have been imprisoned in the jail at Cairo, *ib.* — well, 34, 198
Isis, temple of, at Baal-bait, 21. At Tentyra, 86.

86. Place named from her cutting off a lock of her hair, upon hearing of the death of Osiris, 87. Statue of, brought from Egypt, described, 211, 212. Bust of, described, 213. Proceedings upon the death of Osiris, 226. Prudent behaviour after his death, and honours the queens of Egypt, and her sex in general, received on her account, 227. Where buried, *ib.*
- Israel* (Children of) some account of their journey out of the land of Egypt, and conjectures about the places they passed, 154, *et seqq.*
- Jupiter Ammon*, his oracle, 2. Army of Cambyses buried in the sands, in their expedition to plunder his temple, 84.
- K.
- K**ABANI, nature of his office, 170
- Kalat-el-Kebib*, palace in Cairo so called, 32
- Kalkasendos*, extracts from his account of the rise of the Nile, 252, *et seqq.*
- Kalioub*, province of, 161
- Kebaseb*, between old and new Cairo, now ruinous, 25
- Keid-Bey*, burial-place of, near Cairo, 36, 154
- Kena*, supposed the same with antient Coene or Neapolis, 87. Canal, *ib.* Manufacture of earthen ware, *ib.*
- Kept*, the antient Coptos, 87. Whence so called, *ib.* By whom inhabited, *ib.* Trade *ib.* Situation according to the antients, and conjectures, *etc. ib. et seqq.* Historical account of the Trade there, *ib.* The resort of the Christians in time of persecution, *ib.* Destroyed by Dioclesian, and why, *ib.* Remains of antiquity there, *ib.* Lake and canal, *ib.* Bridges, sarcophaguses, medals, statues of earthen ware, rock crystal, precious stones, root or refuse of the emerald, *etc. ib.*
- Keys*, of the treasures of king Caroon, strange tradition about them, 65
- Kings*, canal of, by whom probably begun and carried on, 22. Twelve kings of Egypt, the labyrinth supposed to have been built for them to meet in, 61
- Kister-Aga*, his office, 172
- Ktoub-el-Mensieib*, pyramid so called, 53
- Kubbe-el-Azab*, beautiful mosque at Cairo, so called, 31
- L.
- L**abyrinth, 61. Temple of, *ib.* Ruins there, *ib.* Use it was built for, and by whom, *ib.* Opinions of Diodorus, Strabo, and Pomponius Mela, *ib.* Three thousand rooms universally agreed to have been in it, *ib.* Dædalus said to have built that of Crete after its model, *ib.* Tombs of the kings in it, *ib.* No person allowed to enter the apartment where they were, *ib.* Tombs of the crocodiles in it, *ib.* Lake near it, *ib.* Several buildings, *etc.* near it described, 62. Accounts of the antients of pyramids near it, *ib.* Description, measures, conjectures, *etc. ib. et seqq.*
- Lacfor*. See *Luxerein*.
- Laisb*, (Hill) 158
- Lakes*, salt one at Aboukir, 11. Brulios, 16. Beautiful ones in the city of Cairo, 30. Near Metrahenny, and conjectures about them, 40. Of the labyrinth, 61. Of Sciout, 75. Of Oasis, 84. At Kept, 88. Of the Pilgrims, 132. Of Suez, 134
- Lares*, 213
- Lasberrad*, port of, 115
- Laticbea*, 20
- Latomia*, (Isle) 15. Is divided into two islands when the north-west wind blows, *ib.*
- Latopolis*, 111
- Latus* (Fish) where worshipped, 111, 202
- Laws*, said to have been delivered by the kings of Egypt from a pyramid at Saccara, 50. Great respect paid to people of that profession in Egypt, 170
- Leontopolis*, now Onias, 22
- Letters*, copies of some in the eastern style, 272, *et seqq.*
- Lewis*, the ninth of France, said to have built a castle near Damietta, 19. Made prisoner, and how ransomed, *ib.*
- Linen*, of Egypt, manufacture of, now sunk, 174
- Lochias*, 2
- Lower Egypt*. See *Egypt*.
- Luxerein*, or Lacfor, 106. Temple there, *ib.* Sepulchre of Osymanduas, *ib.* Statues, *ib.* Obelisks, hieroglyphics, sculptures and conjectures about them, *ib.* Colossal statues, *ib.* Inscriptions upon one of them, 108. Library and Inscriptions, *etc. ib.*
- M.
- M**acarius, (St.) desert of, 17. Church of, 28
- Macedon*, the companion of Osiris, tradition about him, 71
- Madness*, superstitious notion about a cure for it, 27. Mad people held in great veneration by the Mahometans, 193
- Madrepore*, what, 135, 141
- Maballa*, port of, near Mansoura, 20. Capital of the province Garbieh, *ib.*
- Mabarofey*, whimsical utensil so called, 197
- Mabomet*, his relations buried near Cairo, 36. Print of his foot said to be at the mosque Saronebi, 55. The same pretended to be at a mosque near Damascus, *ib.* Absurd tradition about his camel, 146. Stone where he is said to have sat, 148. Traditions about his birth, *etc. ib.* His relations, their privileges, 171. None but they allowed to wear green, 191. Copy of his patent to the monks of mount Sinai, and to all Christians in general, 268 *et seqq.*
- Mabometans*, their religion, not inclining to idolatry, 126. Men prohibited to wear ornaments of gold, but on certain conditions, 174. Method of evading that law, *ib.* Meanest of them think themselves superior to any Christian, 181. Very unmannerly, *ib.* Fast called Ramefan. See *Ramefan*. White their proper dress, 191. Veneration for mad people, 193.
- Malakas*, what, 59
- Mallet*, an abstract from his account of the pyramids, 234
- Mamalukes*, their government in Egypt, 1. Tower near Damietta supposed to have been built by them, 19. At Cairo, 38. Their dress, 193. Architecture of their times in Egypt, good, 194
- Manfalouth*, 74. Ruins there, *ib.* Supposed to be the same with Lycopolis of the antients, 75. Description of it, *ib.* Tradition that the Holy family staid sometime there, *ib.*

- Mansourab*, 18. Conjectured to be the same with antient Tanis, the Zoan of Scripture, 20. Holy war there, *ib.* Beauty of the place, *ib.* Called also Dequahalie, 161.
- Mansourab*, a fruitful isle in the Nile, 115.
- Manufactures*, at Benefuief, 71. At Akmim, 76. Of earthen ware at Kena, 87. Of Egypt in general, 173.
- Manuscripts*, antient one of the law at Cairo, 28. Of the bible, said to have been written by Ezra, and strange tradition about it, *ib.*
- Maps*, of Egypt very incorrect, 15.
- Marotis* (Lake) 3, 10.
- Mark* (St.) church dedicated to him, *etc.* 7. Said to have first preached the gospel at Alexandria, and to have been the first patriarch of that place, 244.
- Mary* (St.) convent of, 149.
- Maballa*, 18.
- Matarea*, village, remarkable for excellent water, 23. Tradition about the Holy family there, *ib.*
- Mecca*, hangings made for it at Cairo, 32. Not to be touched by a Christian, *ib.* Pilgrims for, their place of meeting, 134. Lands belonging to, 172. Procession of the hangings, *etc.* 187, *et seqq.* Reckoned an indisputable duty to go thither, 188. Observation concerning those who have made the pilgrimage thither, *ib.* Caravan for, procession of, described, 261. Rout from Cairo to Mecca, 268, *et seqq.*
- Medals*, people search for them in the sands at Arsinoe, 58.
- Medinet-Habou*, supposed to stand upon the site of the antient Memnonium, 97.
- Meidans*, what, 184.
- Melgab*, (Vale of) 144, 149.
- Meion*, town, 73. Great quantity of corn furnished from thence annually, 74.
- Memnon*, his famous palace at Abydos, 83. Temple at Thebes, 91. Statues described, and measures, 101. Insult when copying the inscriptions, 102, 105. Wonderful found said to have proceeded from his statue, *ib.* Accounts of him and it by the antients, and conjectures, 103, *et seqq.*
- Memnonium*, at Thebes, 91. See *Medinet-Habou*.
- Memphis*, 39. Its situation uncertain, *ib.* Materials of it probably carried to Alexandria, *ib.* No ruins of it seen, all overflowed by the Nile, *ib.* Conjectures about its distance from the pyramids, *etc.* 40. Grottos, conjectured to have been sepulchres, *ib.* Bank, conjectured to have been the antient rampart, *ib.* Lakes, *ib.* Thought to have been built by Menes first king of Egypt, *ib.* Palace of the kings there, 41. Extent of the city, *ib.* Worship of Osiris there, *ib.* Temples to Vulcan, and to Venus, *ib.* Most remarkable pyramids near it, taken notice of by the antients, *ib.* Remains of a mound, thought to have been part of the antient rampart, 56.
- Mendes*, or Imandes, the labyrinth supposed, by Diodorus, to have been built for his sepulchre, 61.
- Mendefian*, branch of the Nile, 19.
- Menelaus* and Helen, said to have been entertained by king Thonis, 12. His pilot Canopus, *ib.*
- Menes*, first king of Egypt, 40. Course of the Nile turned, and the city Memphis said to have been built by him, *ib.* City Arsinoe said to have been built by him, and called The city of crocodiles, 59. Divine honours instituted by him to that animal, and tradition of the reason why he did so, *ib.*
- Menetfab*, (Valley of) 140.
- Menouf*, city, 160.
- Menoufieh*, (Province of) 161.
- Menshie*, old Ptolemais, 82. Said by Strabo to have been the greatest city in the Thebaid, *ib.* Ruins near it, *ib.* Fossé round the town, lake, grottos, *etc.* *ib.*
- Menshie* Dasthour, village, 53.
- Menzale*, (Lake) 18, 19, 20.
- Merify* winds, 134.
- Mesr*, antient name of Cairo, and of Egypt in general, 26.
- Metesib*, nature of his office, 165.
- Metrabenny*, 40. Supposed to be near the situation of old Memphis, *ib.* Grottos and bank there, conjectures about them, *ib.* Bridge, 41. Antient bed of the Nile, *ib.*
- Michael*, (St.) river Nile begins to rise upon his day, and accounted a miracle, 200.
- Middle Egypt*. See *Egypt*.
- Migdol*, 18. Famous for the defeat of the Syrians, *ib.*
- Mikias*, the house in which is the pillar for measuring the rise of the Nile, 28. Observations made in it, 256. None but the Pasha, or one from him, allowed to enter it while the river is rising, 258.
- Mikra*, what, 177.
- Milefians*, conjecture about them, 14.
- Minio*, 73.
- Minos*, king of Crete, his labyrinth built from the model of that of Egypt, 61.
- Mint*, at Cairo, 8.
- Misenides*, a people so called, 137.
- Mnevis*, bull so named, worshipped at Heliopolis, 23.
- Muris*, (Lake) 17, 56, 63. Its extent according to Herodotus, Diodorus, and Pomponius Mela, 63. Account of the cutting of it, and by whom it was made, 64. Conjectures about the use it was intended for, *ib.* Described, 65. Water very salt, *ib.*
- Molottos*, at Cairo, 38. At the cataracts almost all the people so, 121.
- Moses*, where said to have been found by Pharaoh's daughter, 29. See *Sinai* (Mount.)
- Mosques*, at Alexandria, 7. Remarkable one at Cairo, called Amrah, 28. Of Omar, *ib.* Magnificent one of Sultan Hassan, 31. Beautiful one called Kubbe-el-Azab, *ib.* Another resembling that of Mecca, 32. Of El-Imam-Shafei, *ib.* Of Sheik Duise, 36. One near mount Duise, *ib.* Of Saronebi, whence so called, 55. At Akmin, 78. On mount Sinai, 146.
- Motrody*, 22.
- Muellab*, 131.
- Mummies*, at Saccara, described, 54. Supposed to be all of female bodies, and reason for that opinion, 227. Those now remaining afford none of the drug antiently made from mummies, 231. Some brought from Egypt described, 232. Of an Ibis described, 233. See *Catacombs*, *Embalming*, *Coffins*, *etc.*
- Munna*, feast kept there by the pilgrims for Mecca, 189.
- Muse*, town, conjecture about it, 71.
- Museum*, in the palace at Alexandria, 4.
- Mussulmen*,

Musfulmen, conscientious, offence not to be given them, 17. See *Turks* and *Mahometans*.
Muslabait-el-Pbarane, pyramid near Saccara so called, 50. Tradition about it, *ib*.
Muteferrika, who, 166
Mycerinus, the third pyramid of Gize said to have been built by him, 47
Myris, (King) lake Moeris said to have been cut by him, 64
Mythology, (Egyptian) conjecture about its rise, 177. In great measure the foundation of the heathen religions, 221. Erroneous explanations of it, how occasioned, 222. Genealogy of the gods, according to the antients, intricate and ambiguous, *ib*. Accounts of Herodotus and Diodorus Siculus, *ib*. Gods of Egypt to be supposed no other than men deified for their wisdom and beneficence, 223. The same Deity often worshipped under several names and shapes, *ib*. History of some of the Egyptian gods, *ib. et seqq.* Fables relating to the birth of several of them on what founded, 226

N.

N*ABAH*, Nabate, or Nouebch, conjectures about these names, 138
Nabock, fruit so called, 122
Nach-el-Tor, grove so named, 141
Nackele, port, 75
Naked saints, who, 14. Superstitious veneration paid them, *ib*.
Nakib, 170
Nafir-Iben-Galaboun, (Sultan) magnificent house at Cairo, said to have been built by him, 37
Natron, lakes, 17
Naucratis, 14, 16
Neckib-el-Esheraf, head of the relations of Mahomet, 171
Neco, king of Egypt, the Syrians defeated by him, 18. Probable that the canal of the kings was carried on by him, 22
Necropolis, at Alexandria, 6
Negeb-Honab, (Vale of) 142
Neptunium, temple to Neptune, at Alexandria, 5
Nequade, a bishop's see, 82. Monastery, *ib*.
Nesse, village, 60. Ruined castle there, *ib*.
Nicopolis, 11. Aqueduct there, *ib*. Theatre, *ib*. Victory gained there by Augustus over Anthony, 11
Nil, herb so called, how used, 204
Nile, (River) great difficulty of settling the geography of its antient branches, 15. Sailing on it very pleasant, from the beauty of its banks, *etc.* 16. Eastern branch, 18. Pelusiatic or Bubastic branch, 18, 20. Mud how far out at sea to be found, 19. Mendesian branch, 21. Phatnitic branch, *ib*. Bafiritic branch, *ib*. Water raised by oxen at Cairo, 27. Antient custom of sacrificing a virgin yearly to the river god, 27. Pillar for measuring its rise, 28. Steps on which Moses is said to have been found, 29. Course turned by Menes first king of Egypt, 40. Conjecture about its antient bed, 41. — about the method of turning its course, 56. Its annual inundation sufficient to water the country of Egypt, without rain, 59. Communication with the canal Bahr Joseph, 64. Danger of sailing on it in the night, 70. All the water in Egypt supposed to come from it, except that near Akmim,

78, 198. Very narrow at Hajar-Silcily, 114. Nilometer at Elephantine, for measuring the rise of the water, 117. Grand Signor's revenue not sent from Egypt unless the river rise to a certain height, 172. One of the principal curiosities of Egypt, 198. Conjectures about the cause of its annual inundation, *ib*. Some account of its rise, 199, 200. Supposed by some to begin to rise every year on the same day, *ib*. Conjecture about a dew said to fall the night before, *ib*. Change of the colour of the waters, and their effects, after it has begun to rise, *ib*. Conjecture about the cause of that change, *ib*. Method of making the water fine, *ib*. Rise accounted a miracle, and why, *ib*. Reckoned the better, the sooner it begins, *ib*. What heights are moderate, and what excessive, *ib*. Has sometimes risen at an unusual time, 201. Methods of raising its waters by labour, *ib*. Conjectures about its rise, 249, 250. Account of it by Herodotus, 251. By Strabo, 252. By Kalkafendas, *ib. et seqq.* A view of its rise at several distant periods, 253. Very difficult to determine the real height it rises to, *ib*. The world much mistaken about it, *ib*. Conjectures about the antient method of measuring it, *ib*. See *Mikias*. Observations made in the Mikias, 256. An account of the heights it rose to for three years, *ib. et seqq.* A view of the times of the year at which it was risen to sixteen pikes, for forty-six years, 258. See *Crocodiles*, *Fishes*, *etc.*

Nitre, soil of Egypt full of it, 197. The chief cause of the fruitfulness of Egypt, *ib*.

Nokta, what, 199

Nemi, 2

O.

O*ASIS*, Christians often banished thither, 83. Letter from St. Athanasius to them there, *ib*. Three different places of this name, and where situated, *ib*. Lake there, *ib*.
Obelisks, at Alexandria, 5, 7. At Heliopolis, 23. By whom supposed to have been erected, *ib*. At Arsinoe, 59. At Thebes, 95. Two at Luxerein, reckoned among the finest in the world, 107. Their measures, *ib*. At Constantinople, 229. Conjectures about the Inscriptions upon it, *ib*.
Observatory, mentioned by the Arabian historians, 36. At Syene, 117
Ogiaks, (Military) what, 162
Okelas, at Cairo, what, 37
Omar, mosque of, at Cairo, 28
Ombus. See *Com-Ombo*.
On, of the scriptures, since called Heliopolis, now Matarea, 23. Inhabitants, worshippers of the sun and of the bull Mnevis, *ib*.
Onias, why so called, 22. The same with antient Leontopolis, *ib*. Temple there, *ib*.
Onuphris, (St.) convent of, 149
Ophis, 17. Asylum of, *ib*. Tradition about his burial-place, *ib*. Worshipped at Memphis under the form of a bull called Apis, 41. Statues of, at Saccara, 49. Temple of, at Acanthus, 69. Anubis and Macedon, his companions, traditions about them, 71. Thebes said to have been built by him, 91. Said to have been buried at Philae, 120. Worshipped under the form of the hawk, 209. Statue of, described,

described, 212. On what account worshipped, 223. His history, 225, *et seqq.* Killed by Typhon, 226. His body, how disposed of, and divine honours procured him by Isis, *ib.* Said to have punished the giants, 227
Ostrich, a drug made of its flesh, 209
Osymandus (King) his sepulchre, 106. Extraordinary inscription on it, 108. Golden circle which surrounded it, 218
Ottoman family, 1
Ouarden, governor of, 17
Oxyrinchus, 72. Conjectured to have stood where Abou-Girge is now, *ib.* Fish worshipped there, *ib.*
Oyster-shells, hills entirely made up of them, 56. Petrified, *ib.* *et seqq.*

P.

Paintings, in the sepulchres of the kings at Thebes, remarkably fresh, 98
Palaces, of the kings at Alexandria, 4. Antient, of the kings of Egypt, conjectured not to have been magnificent, 220
Palm-tree, described, 205, *et seqq.* Thebaic, or Dome tree, *ib.*
Panium, 5
Panopolis, 76. Whence so called, *ib.*
Pantelemon (St.) chapel of, 145
Papouches, what, 190
Pasha, nature of his office, 162, 163. Heirs of all estates in Egypt invested by him, *ib.* His person sacred, 163. Removal a step toward advancement, *ib.* Generally a very easy place, *ib.* His Caia, how to be qualified; *ib.* Destruction among the leading men often occasioned by him, *ib.* Ceremony at deposing him, 169. Obligated to refund the expence bestowed at his public entry, *ib.* Instances of the wicked intrigues of Pashas, 179, *et seqq.*
Passport. See *Firman*.
Patent, copy of that of Mahomet to the monks of Mount Sinai, 268, *et seqq.*
Patriarch, Greek, of Alexandria, visit to him, 15. Patriarch's street, 28. Coptic, how elected, 245. Preaches once a year, 246. Whimsical method of extorting his leave to eat eggs in Lent, *ib.* St. Mark said to have been the first of Alexandria, 244. — of Constantinople, form of a letter of recommendation from him, 272. — of Alexandria, list of bishopricks under him, 279, *et seqq.*
Paul (St.) See *Antony*.
Pelusiatic branch of the Nile, the same with the Babbatic, 18, 20.
Penuash, a people so called, 137
Peter and Paul (SS.) convent of, 13
Petrifications, 197
Pbacusa, 22
Phagroriopolis, 136
Pharamita, 158
Pharan, hill, conjecture about it, 158
Pharos, at Alexandria, 2
Phatnitic branch of the Nile, 21
Phile (Isle of) its extent, 120. Temple, *ib.* Isle held sacred, and why, *ib.* Remains of an antient wall, Colossal figures, obelisks, *etc.* 121. Beautiful prospect from thence, *ib.* Another temple there, *ib.* Pillars of it, the finest in Egypt, *ib.* Manner of coming to the isle upon

floats, *ib.* High rocks artificially cut, with hieroglyphics, there, *ib.*
Phibontbis, village, 114
Pidgeon-bouses, much valued in Egypt, 210
Pigmy and crane fighting, a figure of them described, 213
Pilgrims (Lake of) 132. See the articles *Caranvan*, and *Mecca*.
Pillars, remains of grand ones to be seen under water at Alexandria, 2, 3, 5. — of Pompey, 7. Eleven built to direct the way through the deserts of Canopus, 13. Ruins of, in the temple at Baalbair, 21. Famous one for measuring the rise of the Nile, 28. See *Mikias*. — Egyptian, the proportion in them not easily fixed, 215. See also 216. Measures of several, 221
Plague, what numbers have died of it in one day at Cairo, 38. At what season of the year it begins to stop, and conjecture about the cause of its stopping, 200
Plants, Egyptian and Arabian, list of some, 281, *et seqq.*
Plato and Eudoxus, their apartments at Heliopolis shewn to Strabo, 23
Pliny, situation of Memphis fixed by him, 40
Pompey, where murdered and buried, 18
Pomponius Mela, his opinion about the use for which the labyrinth was built, 61
Porte (Ottoman) have often endeavoured to bring the military bodies of Egypt more under subjection, 165. See *Signor* (Grand) *etc.*
Porticos, at Alexandria, 6. At Archemounain, 74. At Gaua-Kiebre, 76
Ports, of Alexandria, 2. — of the Kings, 5
Prayer, public place for, at Cairo, 36. The same near all cities in Turkey, *ib.*
Predestination, believed by the Egyptians, 180, 196
Priests, of Heliopolis, men of learning, 23. Of the convent of St. Anthony, 70
Psammeticus, the labyrinth supposed to have been built for his sepulchre, 61
Ptolemy, the second, canal of the Kings probably finished by him, 22
Pyramids, near Cairo, 25, 40. Of Gize, 41. Conjecture, *ib.* Mostly ruinous, *ib.* One of them, by whom said to have been built, 42. Different accounts of them by Herodotus, Diodorus, and Strabo, *ib.* By Greaves, Lewenstein and Mallet, 43. Subterraneous apartments under one of them, according to Herodotus, *ib.* Supposed to have been the sepulchres of the Kings of Egypt, *ib.* Measures of the inside of the great pyramid, *ib.* Second pyramid of Gize described, 45. By whom said to have been built, *ib.* Accounts of Herodotus, Strabo, Diodorus, and Thevenot, *ib.* Grottos, in the rocks near, 46. Ruins, supposed of a temple near, *ib.* Third pyramid, by whom said to have been built, 47. Measures, and other particulars, according to Herodotus, Diodorus, and Strabo, *ib.* Conjectured to have been built around hills, 48, 50. Wells in the bottom of them, very difficult to go down into, *ib.* Brick pyramid, 49. Of Saccara, *ib.* Imperfect one called Multabait-el-Pharone, 50. Tradition about it, *ib.* Great one, 51. Description and Measures, *etc.* *ib.* Supposed equal to the great one of Gize, *ib.*

ib. Description and measures of rooms within it, 52. Great one to the South, *ib.* Description and measures, *ib.* Ruined one, 53. — of unburnt brick, *ib.* Description, measures, and conjectures about it, *ib.* At Arfinoe, 57. Description, *ib.* In the lake Moeris, 65. Of Davara, 66. Great, or false one near Stalhitch, 69. Conjectures about it, 70. Entrance to the great one described, 234, *et seqq.* How it was forced open, *ib. et seqq.* Art of the architect in shutting up the passage, *ib. et seqq.* Gallery, 236. First chamber, 237. Niche, supposed to have contained the body of the Queen, *ib.* Upper chamber where the body of the King was deposited, *ib.* Flaw observed in the stones of the passage, and conjecture about the cause of it, *ib.* Second chamber, 239. Tomb of granite in it, supposed to have contained the body of the King, *ib.* Not to be doubted, that several living persons shut themselves up with him, *ib.* Palaces in the pyramid, confirming this conjecture, 240. Doubts about the manner of filling up the entrance, when the pyramid was built, answered, *ib.* Secret of the gallery, and conjectures, *ib. et seqq.* The well, 243. Grotto, *ib. et seqq.*

Q

Quaries, of granite, and conjectures about the method of working them, 117, 120

R

RAHA (Vale of) See Sinai (Mount);

Raie (Bay of) 142

Raigni, 125

Rain and hail in Egypt, 59. Cause of scarcity, *ib.*

Raitbo, conjecture about that name, 141

Ramefan, or Turkish fast, 72. Very severe upon the labouring people, 184

Rameses, fame with the land of Goshen, 24

Rampart, of Memphis, 40

Raschid, the Egyptian name of Rosetto, 13

Red Sea, divided into two gulfs, viz. the Elanitic and Heroopolitic, 132. Productions of it very ruinous, 141. See Tor.

Reifimab, 140. Whence so called, *ib.* Custom of the Mahometans at that place, *ib.*

Religion, and religious ceremonies, *etc.* See the articles *Coptis, Osiris, Mythology, etc.*

Rembla, desert of, 137

Remle, plain so called, at Cairo, 33

Repbidim (Vale of) 143

Rbacotis, 5

Rbinocorura, 18

Rice, method of preparing it, 204. Cultivation of it, 259.

Rigbab, 70

Robbery, danger of, 55, 131, *etc.*

Rocks, of extraordinary shapes, 17

Roida (Isle) near Cairo, 26. Its beauties, 28.

Ruins there, 29. Said to have had a Sultan's palace on it, *ib.*

Romans, Egypt conquered by them, 1

Rosetto, 3. Its situation, 13. One of the pleasantest places in Egypt, *ib.* Gardens, groves of palm trees, lakes, rice fields, *etc.* there, 14. Traditions about it, *ib.* Manufacture of Linen there, and trade with Cairo, *ib.* Par-

ticularity in the rising of the Nile there, *ib.* Castle of, 15

Ruins near Mansoura, 20. On the isle Roida, 29. At Caraffa, near Cairo, 35. Near Saccara, 49. Of Arfinoe, 58, 59. At the lake Moeris, 65. At Casr Caroon, 66. Tower of King Antar, 69. At Sharony, 71. Of Antinoopolis, 73. Of Hermopolis, 74. At Mantalouth, *ib.* At Mount Bibian, *ib.* At Gava Kiebre, 76. At Akmim, 77. At Men-shieh, 82. Of antient Tentyra, 85. At Kept, 88. At Camack, 90—97. Of a temple supposed to be that of Osymanduas, 91. At Luxerein, 106. Of Erment, 110. At Hajar-Silcily, 114. At Com-ombo, 115. At Assouan, 116. At Syene, 117. At Elephantine, 118. At Philae, 120. At Tor, 141, 142

Ryan, place so called, 65

S

SACCARA, pyramids of. See *pyramids*. catacombs of. See *Catacombs*.

Saffranoun, what, 204

Sais, supposed to be Sin of the scriptures, 17. Room cut out of one stone there, *ib. et seqq.*

Temple of Minerva there, 17. Asylum of Osiris there, and story of his having been buried there, *etc. ib.*

Saladin, walls round Cairo, said to have been built by him, 25. Castle of Cairo, said to have been built by him, 32

Sal Armoniac, prepared at Cairo, 37. Method of preparing it, 259

Salisbury (Earl of) his heroic death, 20

Samalout, 73

Sangiaks, and Sangialics, what, 161. Sangiak of upper Egypt, his great power, 164, 172

Sara (Cathif) story of him, 72

Saracens, 1. City Alexandria taken by them, 2. Country of, 136. Arabians call'd Saracens, and why, 137

Saranebi (Mosque of) why so called, 55.

Sarcophagus, at Cairo, 32. At Kept, 89. Conjecture about them, *ib.*

Saroneby, near Cairo, 25

Sciout, town of, 73. Supposed the same with Antaeopolis, *ib.* One of the chief cities in Egypt, *ib.* Lake, canal, bridge, gardens, grottos, *etc.* there, *ib.* Why antiently called Antaeopolis, *ib.*

Sculpture, on the buildings in Egypt, 219. *Et seqq.* Supposed to have been executed after the buildings were finished, *ib.* See the articles, *Architecture, Colossus, Pillars, Temples, etc.*

Sea (Red) See *Red sea*. Of its gaining upon the dry land, 2, 3

Seals, and medals. See *Medals*. Of some brought from Egypt, 214

Sebennitic, branch of the Nile, 16, 22

Sebennytus, capital of a province, 22

Seer (Valley of) 147

Selemenites, a sect so call'd at Tor, 141

Selim (Sultan) 1. Camp at Heliopolis, 23. Tradition of his having condemned a Bey or Sultan to be tortured and hang'd, 30. Historical account, and conjectures, about the changes made by him in the constitution of Egypt, 64

Seling, conjectured to be the antient Selinon, 75.

Semenud, a considerable town, 22

Senna, trade of, 122, 205

Sennours,

- Sennours*, village, entertainment there, 57
Sepulchres. See *Tombs*.
Serapium, 41
Sergius (St.) church of, holy family said to have been in it, 27
Serich (Mount) 143
Sesoftris, King of Egypt, canal of the Kings made by him, 22. His intent in making the canals in Egypt, 197
Sbarme, 137
Sbarony, 71. Ruins there, and conjecture about them, 127
Sheik-Bellet, nature of his office, and conjectures about the original of it, 163
Sheik-Faddle, a battle seen there, 127.
Sheiks, 137. Hold their authority of the Pasha, 162. Of mosques, 171
Sheik-Salem (Vale of) 144
Shields, pierced by Sultan Amurath, shewn at Cairo, 33
Shur, or *Shedur*, deserts of, 139. Cattle of, *ibid*.
Sibillallam, 160
Signor (Grand) originally proprietor of all the lands in Egypt, 162. Greatness of his revenues, 171. Amount of his revenue from the villages of Egypt, *ib*. Method of sending it to Constantinople, *ib*. Never sent from Egypt, unless the Nile rises to a certain height, 172, 201
Sibor, the river of Egypt, 136
Sinai (Mount) manner of performing the journey from Cairo thither, 130. Convent of, otherwise call'd the convent of St. Catharine, 142. Author arrives there, and is received into it through a window, 143. Manner of reception, *etc. ib*. How named by the Arabs, *ib*. Description of it, *ib. & seqq.* By some divided into four mounts, but most commonly into Sinai and Horeb, *ib*. Situation of the convent, *ib*. Well in it, and tradition about it, *ib*. Mount of Moses, and tradition about it, *ib*. Chapel of the holy Bush, and tradition about it, *ib*. Vale of Jah, *ib*. Rephidim, *ib*. Rock, said to be the same which Moses struck, described, *ib*. Called The stone of Moses, and superstitious opinion of the Arabs about it, 144. Convent of the forty martyrs, *ib*. The only fruit-trees in these parts, in the gardens here, *ib*. Mount of St. Catharine, and traditions about her, *ib*. Spring of Partridges, and tradition about it, *ib*. Extensive prospect from the mount of St. Catharine, *ib*. Particular kind of stone of which it is composed, *ib*. Vales of Jah, of Melgah, of Raha, of Sheik Salem, *ib*. Summit of Mount Sinai not to be seen from many places near, *ib*. Wells, *etc. ib*. Chapels of St. Pantekemon, and John the Baptist, 145, 146. Road of Serich, supposed to be the way by which Moses ascended the mountain, *ib*. Tradition about the golden calf, *ib*. About the destruction of Dathan and Abiram, *ib*. Conjectures about the original of the name Sinai, *ib*. Chapel of St. Mary, *ib*. Customs observed by those that ascend the mountain, *ib*. Road call'd The road of God, *ib*. Conjectures about the spot on which God appear'd to Moses, 146. Tower, *etc.* built here by the Empress Helena, *ib*. Chapel of the holy Girdle, *ib*. Cells near the convents of St. Pantekemon, and St. John the Baptist, and conjectures about them, *ib*. Cell of St. Stephen, *ib*. Vale of Elias, *ib*. Chapels of Elias, Elisha, and St. Marina, *ib*. Print of a camel's foot there, and absurd tradition about it, *ib*. Hanging rock, which Elias was forbid to pass, *ib*. Top of the mount described, *ib*. Mosque, and grotto, *ib*. Tradition of Moses's having fasted forty days there, *ib*. Inscription, *ib*. Greek church of our Saviour, *ib*. Latin one, *ib*. Rock on the summit of the mount, and tradition about it, 147. Sacrifices perform'd there by the Mahometans, *ib*. Cisterns there, *ib*. Number of steps in the ascent of the mountain, *ib*. Valley of Seer, *ib*. Of what the mountain is composed, *ib*. Mount Episteme. See *Episteme*. Privileges of the convent, 148. Inscription mention'd by Kircher, on a stone at the foot of Mount Horeb, and traditions about the stone, *ib*. Inscriptions not cut, but stained, *ib*. Several convents, 149. Great convent, supposed to have been built by the Empress Helena, *ib*. Description, and measures, *ib*. Church of the Transfiguration, *ib*. Relicts of St. Catharine, 150. Chapel of the holy fathers, and inscription, *ib*. Wells, 151. Convent, how governed, *ib*. Decency of their worship, 152. Ceremonies, *ib*. Customs on the arrival of pilgrims, 153. Library, manuscripts, and Greek books of the first printing, *ib*. Several singular customs, *ib*. Leaves the convent to view several other places about Mount Sinai and Horeb, and returning, sees their ceremonies at the convent, *etc.* 154. Ascends the mountain a second time, and departs, 158. Patent of Mahomet, to the monks of it, 218. *etc.*
Sirbonis, lake, its properties according to Strabo, 18
Sistrum, musical instrument so called described, 212
Slaves, trade in them, 126. Their great power in Egypt, 164. See *Mamelukes*.
Sment (Isle and village of) 70
Soil, conjectures about that of Arsinoe, 58. Of Egypt, 197. Causes of its fruitfulness, *ib*. Antient state, *ib*.
Souadgy, town, 79
Sonady, 73
Sount, or Acacia tree, 69
Spabis, the cavalry in Egypt so called, 166
Sphinx (Statues of) 11, 12, 23, 46. At Thebes, 92, 93. Famous one, 46. Description and measures, *ib*. At Amara, 87
Springs of Moses, 138. Nature of the Soil round them, *ib*. Of Ouardan, 139. At Jebel-le-Marah, *ib*. Of hot waters, called Jebel-Hamam-Pharaone, *ib*. Observations and experiments made on these Waters, 140. Method of using them, and their supposed virtues, *ib*. Of Woufet, *ib*. Of Taldi, *ib*. Nach-el-Tor, 141. Accident which happened there, *ib*.
Stalbiteb, village, 69
Statues, of Sphinxes, 11, 12, 23, 46. Of Deities, *etc.* at Baalbait, of exquisite workmanship, 21. Small ones of Osiris, at Saccara, 49. Colossal, in the lake Moeris, 65. At Amara, 87. At Thebes, 93. At Luxerein, 106. At Elephantine, 117. Of Isis, described, 211. Of

- Of Osiris, description of it, 212. Of Harpo-
crates, 213, 214. Description of one lately
brought from Egypt, 284
- Stephen*, (St.) cell of, 146
- Stinc-Marin*, animal so called, 208
- Strabo*, great obscurity in his situations of places,
2. His account of the lake Sirbonis, 18.
Shewn the apartments of Plato and Eudoxus
at Heliopolis, 23. His account of the situation
of Memphis, 40. His conjecture about the
use for which the labyrinth was built, 61. His
account of the pyramids, *etc.* 62. — of
Typhonia, 87. — of Egyptian temples,
92. — of the sepulchres of the kings of
Thebes, 97. — of Cleopatra, Arsinoë, *etc.*
132. — of the rise of the Nile, 252
- Subterraneous* passages from Joseph's well at Cai-
ro, 34
- Suez*, 132. Well of, *ib.* Port of, *etc.* 133. Go-
vernment of, *ib.* Scarcity of water there, and
advantage taken thereby of the inhabitants
by the Sheik Arab, *ib.* Canal, mosques,
Greek church, lake, *etc.* 134. Trade, *ib.*
Fleet, and manner of the voyage from thence
to Jedda, *ib.* Ships described, 135. Voyage
from thence to Jedda dangerous, *ib.* Manner
of anchoring their ships, and materials their ca-
bles are made of, 136. Madreporæ, or coral,
there, *ib.* Destitute of all things the earth pro-
duces, *ib.*
- Sugar* canes, much used in Egypt, 204. Manu-
facture of, *ib.*
- Sun*, worshipped at Heliopolis, 23
- Surplice*, conjecture about its original, 189
- Sycamore-tree*, tradition of the Holy family's hav-
ing been saved in an hollow one, 24. The
same with Pharaoh's fig-tree, 28
- Syene*, ruins of, 116. Ruins there, probably of a
temple, 117. Observatory, *etc.* there, 16.
Quarries of granite there, and conjectures about
the method of working them, *ib.*
- Synagogue*, at Cairo, pretended to be of great an-
tiquity, 27
- Syria*, trade of exporting soap from thence, 20
- T.
- TAFNES** whence so called, 20
- Tailoun*, part of Cairo so called, 32
- Talc*, called Trichites, 56, 139
- Taldi*, 140
- Tameia*, 56. Canal there, *ib.*
- Tanis*, the Zoan of scripture, 20
- Tapbanbes*, of scripture, 20
- Tapferis*, 10, 12. Statues of Spinxes, Colossal
statues, and ruins there, *ib.* Rocks seen at the
bottom of the sea there, artificially shaped, *ib.*
Wells of fresh water there, *ib.*
- Taroutsherif*, 74
- Te*, a general name for mountains in Egypt, 138
- Tearosaid*, 131
- Tefterdar* of Egypt, who, 162
- Temples*, ruined one of Isis at Baalbeit, 21. Its
length and magnificence, *ib.* To Diana, at
Benalhassâr, 22. At Onias, in opposition to
that of Jerusalem, 22. Near the pyramids,
47. Of the labyrinth, 61. Of Osiris at A-
canthus, 69. At Archemounain, 74. Ruins
of, at Gaua-Kiebre, 76. At Akmim, 77.
At El-Berbi, entirely demolished, 83. At A-
mara, 86. At Kept, 88. At Cous, 89. Ruins
of magnificent ones at Carnack, 91—97.
At Luxerein, 106. At Erment, 110. At
Esne, 111. At Com Ombo, 115. At Ele-
phantine, 117. At Philæ, 120. At Arche-
mounain, 127. Of Solomon, conjecture about
the palm-trees mentioned in scripture as orna-
ments of it, 217
- Tenere*, 18
- Tenryra*, 85. Inhabitants of, enemies and de-
stroyers of the crocodile, and often at war with
the worshippers of that animal, *ib.* Notion of
their having an extraordinary power over the
crocodile, 86. Great worshippers of Isis and
Venus, *ib.*
- Testimonium*, copy of one, 275
- Thabanea* (Canal of) 21
- Theatre*, at Alexandria, 7
- Thebes*, 2. By whom built, and its extent, 91.
Memnonium, so called from the temple of Mem-
non there, *ib.* Eastern part afterwards called
Great Diopolis, *ib.* Hundred gates of, and
conjectures about them, 91. Four magnificent
temples said to have been there, 92. Astonish-
ing account given of one of them, not to be
discredited, *ib.* Description of several ruined
temples there, 91—97. Perhaps the same that
was in antient times called Sheba, 110. See
Carnack.
- Themait*, supposed to be the same with Baal-beïs,
and antient Heracleopolis, 20
- Tholoun*, part of Cairo built by him, 32
- Thonis*, a king of that name said to have entertain-
ed Menelaus and Helen, 12
- Timonium*, at Alexandria, 5
- Timfab*, the modern name of the crocodile, 203
- Tobacco*, trade of, at Damiat, 20
- Tombs*, of the kings, at Alexandria, 4. Of Ach-
med Bedoui, and tradition about it, 17. Of
Alexander, *ib.* At Cairo, 35, 36. Near the
pyramids of Gize, 41. Of the kings in
the labyrinth, 61. Of the crocodiles there, *ib.*
Of the kings of Thebes, 97. Account of them
by Diodorus Siculus, 98. Paintings in them,
ib. Description of them, *ib.* Prodigious one
of Ofymanduas, 106
- Topar*, 60
- Tor*, 137. Situation, 141. Ruined castle, *ib.*
People of the Greek church there, *ib.* Sele-
menites, a particular sect there, *ib.* Con-
jectures about them, *ib.* Excellent water there,
ib. Baths of Moses, *ib.* Productions of the
Red sea to be seen there, *ib.* 142. Ano-
ther castle, 152. Village Jebelee, near, *ib.*
- Torrent*, or river of Egypt, 18
- Towers*, for the defence of Alexandria, 3. Of
King Antar, 69
- Towrat-Nadir*, canal so called, 160
- Trade*, of Damiat, 20. Of Cairo, 39. Of
Kept, 87, 88. Of Senna, how managed,
122. Of Suez, 134. Of coffee, *ib.* Of E-
gypt, 173
- Trajan*, canal of, 133, *et seqq.*
- Transfiguration* (Church of the) 149. Descrip-
tion, antiquity, inscriptions, traditions, *etc.* 150.
Relicks of St. Catharine there, *ib.*
- Treasurer* of Egypt. See *Tefterdar*.
- Trees* of Egypt, 205, *et seqq.*
- Turcoman*, race at Cairo, 38
- Turks*, their manner at visits described, 15, 184.
Lay aside their gravity in private, 59. Fasts.
See *Fasts*. Princes, their custom of seizing the
estates,

estates got in their service, 68. Feast, Biram, 85. Women's ornaments very costly, 178. Turks, who properly so called, 178. Their character, *ib.* Very artful, *etc.* 181. Decent in their behaviour, 182. Manner of salutation, *ib.* — of eating, *ib.* A kind of beer made by them, *ib.* Manner of expressing their dissatisfaction, 184. Benish days, *ib.* Meidans, diversions there, *ib.* Do not practise reading, *ib.* Calculation of time, 185. *Æra*, *ib.* Bathing, *ib.* Manner of travelling, *ib.* Kitchen, and other utensils, 186
Turphaier, 69
Typhon, Osiris said to have been slain by him, 226
Typhonia of Strabo, conjectures about it, 87

U

University, at Cairo, 35
 Upper Egypt. See *Egypt*

V

VASES, antient, at Cairo, 29
Vegetables of Egypt, 204
Venus, temple to her at Memphis, 41. At Tenetyra, 86
Vipers, in Egypt, called Ceraftes by the antients, 208
Virgin, antient custom of sacrificing one yearly to the Nile, 27. One consecrated annually at Thebes, 96
Vulcan, temple to him at Memphis, 41

W.

WAD-Aie plain so called, 158. — Hebran, 142. Pharan, 14
Walla, nature of his office, 165
Walls, of Alexandria, 3
War (Holy) at Damietta, 19
Water, raised by machines, at Babylon, 25. —

At Cairo, 27. — From Joseph's well at Cairo, 33. How convey'd to the lands from Tamica, 56. Of the canals of Faiume not good, 58. Of the lake Mœris very salt, 65. At Akmim, the only water in Egypt, not supplied by the Nile, 78. At Jebel-Zeit, supposed of a healing virtue, 142

Weeleadifaid, a people so call'd, 137

Weights, antient, brought from Egypt, 214

Weyl-India coffee, trade of, 134

Winds, in Egypt, 195. Merisy, *ib.* Meltem, antiently Etesian, *ib.* Great advantage from them, *ib.*

Wine, an acceptable present to a Mussulman, 17
 Good, made at Faiume, 58

Wolves, why worshipped in Egypt, 71. Worshipped at Lycopolis, and why, 75. Their tracks seen in the sands at Akmim, 80

Women, reckon'd very rude to approach them in the eastern countries, 55. Some sitting by the way side unveil'd, and their character, 60, 79. Turkish, their ornaments very costly, 175. Manner of life, 184. Egyptian, their drefs, 191, 192. Reckon it indecent to shew the whole face, 192. Rings and other ornaments, *ib.* Not allow'd to ride on horses, and why, *ib.* Ceremonies observed by them at the funerals of their relations, *ib.* Rendezvous at the bagnios, *ib.* Manner of painting themselves, 193. Dowry consists in the ornaments they have for wearing, 208. Honours done them among the antient Egyptians, 227

Wood, petrified, and conjectures about it, 131.

Worral, animal so called, 208. Probably a mistake that it is affected by music, *ib.*

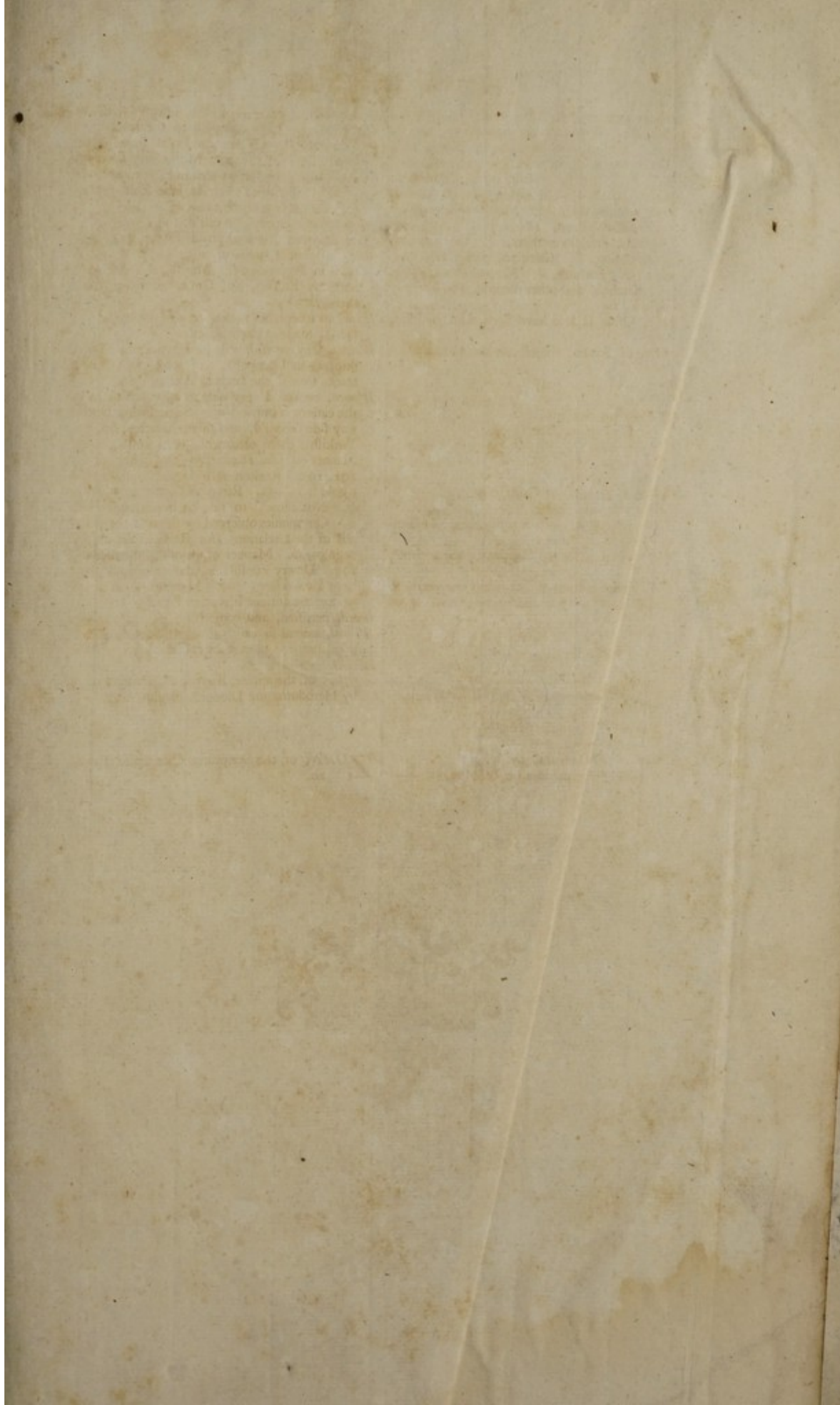
Wouset, 140

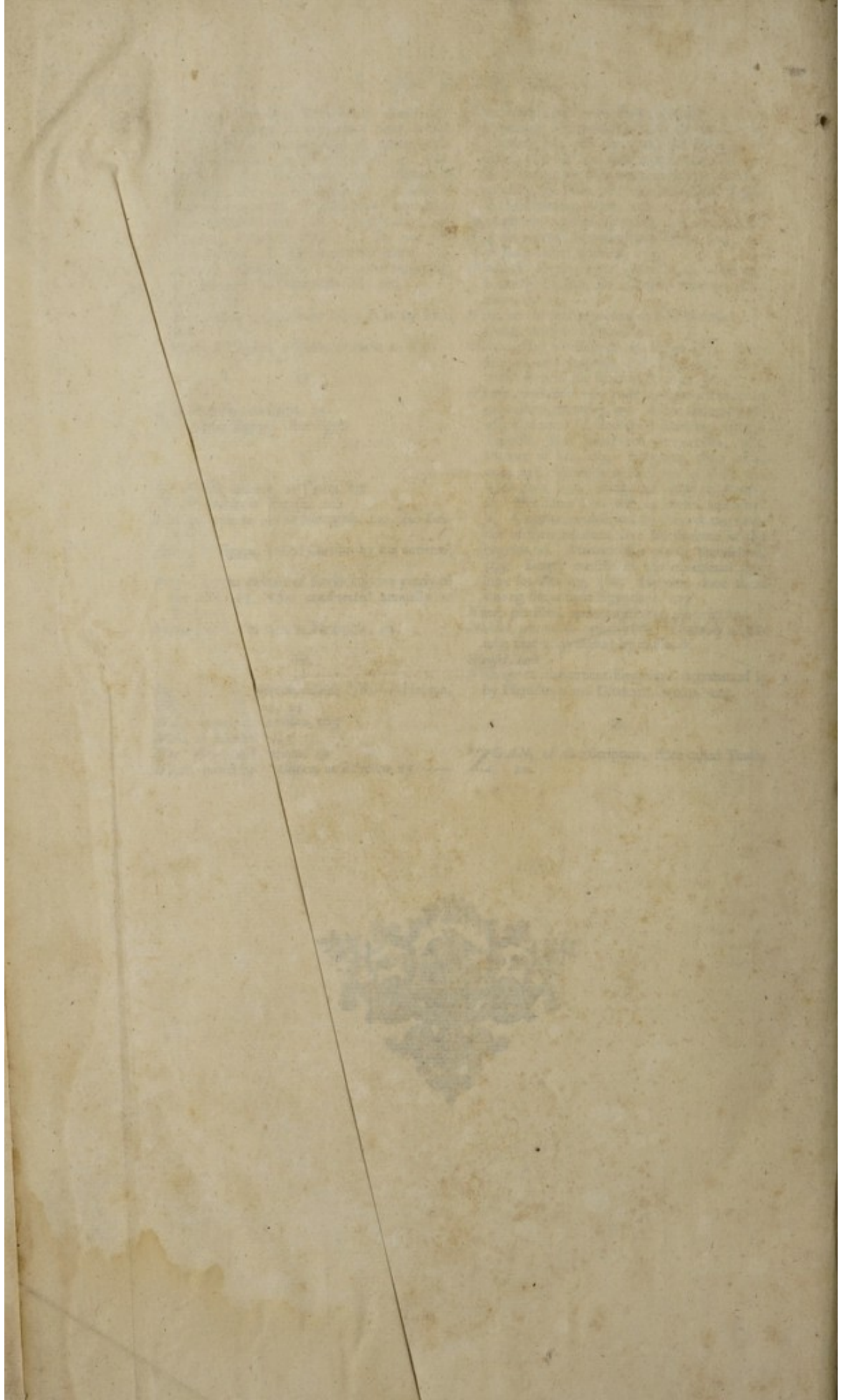
Writing, of the antient Egyptians, account of it by Herodotus and Diodorus Siculus, 227.

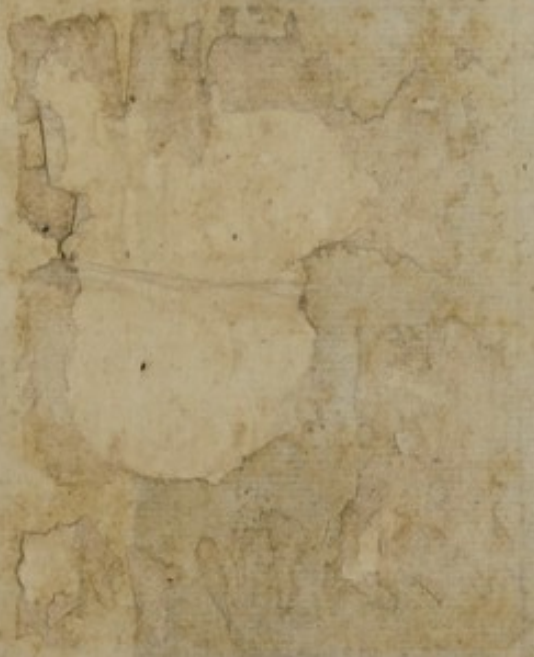
Z

ZOAN, of the Scripture, since called Tanis, 20.









C

