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American Dollars vary slightly in value according to the rate of change in Egypt, but the value of English money is uniform.

1/2 $	=	9.8 P. T.	5 $	=	97.4 P.T.
1 „	=	19.5 „	10 „	=	194.8 „
2 „	=	39— „	20 „	=	389.6 „
2 1/2 „	=	48.7 „			

In changing English or American silver money into Egyptian currency, the traveller loses from 2 1/2 to 10 per cent, according to the amount of the sum exchanged. In changing American gold the loss is never more than 1/2 per cent.

Value of French Francs in Egyptian Money:

		£E	Pias. & Mill.			£E	Pias. & Mill.
1 fr.	=	—	3.9	8 fr.	=	—	30.9
2 „	=	—	7.7	9 „	=	—	34.7
3 „	=	—	11.6	10 „	=	—	38.6
4 „	=	—	15.4	20 „	=	—	77.2
5 „	=	—	19.3	25 „	=	—	96.5
6 „	=	—	23.2	50 „	=	1	92.9
7 „	=	—	27—	100 „	=	3	85.8

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MONEY TABLE.

(Comp. pp. xv, xvi and Tables at end of the book.)

Approximate Equivalents.

Arabic Name.	Egyptian Money		British Money		French Money		American Money	
	Piastres	Millièmes	Shillings	Pence	Francs	Centimes	Dollars	Cents
Gold Coins.								
Gineih Maṣri (Egypt. pound, £E)	100 =	1000	20	$6^1/_4$	25	90	5	—
Nuṣṣeh Gineih (half £E)	50 =	500	10	3	12	95	2	50
Silver Coins.								
Riyâl Maṣri	20 =	200	4	$1^1/_4$	5	18	1	—
Nuṣṣeh Riyâl	10 =	100	2	$^1/_2$	2	59	—	50
Rub' Riyâl	5 =	50	1	$^1/_4$	1	30	—	25
Kirshein (double piastre)	2 =	20	—	5	—	52	—	10
Kirsh†	1 =	10	—	$2^1/_2$	—	26	—	5
Nickel Coins.								
Kirsh (great piastre; *Kirsh ṣâgh*)†	1 =	10	—	$2^1/_2$	—	26	—	5
Nuṣṣeh Kirsh (small or half piastre; *Kirsh ta'rîfa*)† . . .	$^1/_2$ =	5	—	$1^1/_4$	—	13	—	2
2 Millièmes	$^2/_{10}$ =	2	—	$^1/_2$	—	5	—	1
1 Millième (milyeim)	$^1/_{10}$ =	1	—	$^1/_4$	—	$2^1/_2$	—	$^1/_2$

† The great piastre (rarely met in silver) is generally indicated by P. T ('piastre tarif'), sometimes also by P. E. ('piastre égyptienne'). The tw piastres are frequently confounded by Europeans in retail transactions attention therefore should be paid to the Arabic names, 'kirsh ṣâgh' an 'kirsh ta'rîfa'. The contraction 'pias.' is used uniformly throughout th Handbook for the great piastre (kirsh).

In Copper there are pieces of $^1/_2$ and $^1/_4$ millième.

Weights and Measures.

1 *Dirhem* = 3.12 grammes = 48.15 grains troy; 1 *Uķiya* (12 dirhem) = 37.44 grammes = 1.32 oz. avoirdupois; 1 *Rotl* (12 uķîya) = 449.28 gramme = 15.85 oz. (just under 1 lb.); 1 *Ôkķa* (400 dirhem) = 1.248 kilogrammes = 2.7513 lbs. (about 2 lbs. 12 oz.); 1 *Kantâr* = 100 Roṭl = 36 Ôkķa = 44.928 kilo grammes = 99.0496 lbs. (about 99 lbs. $^4/_5$ oz.).

1 *Rub'a* = 8.25 litres = 1 gal. 3 qts. $^1/_2$ pint; 1 *Weibeh* = 4 rub'a = 33 litres = 7 gals. 1 qt.; 1 *Ardebb* = 6 weibeh = 198 litres = 43 gals. 2 qts

1 *Dirâ' beledi* = 0.58 mètre = 22.835 inches; 1 *Kaṣabeh* = 3.55 mètres =

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EGYPT

AND

THE SÛDÂN

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 22 MAPS, 85 PLANS, AND 55 VIGNETTES

SEVENTH REMODELLED EDITION

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'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call.
Thee to correct in any part or all.'

Printed and made
in Germany

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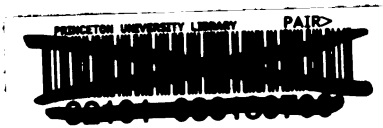

PREFACE.

Ever since the attention of the civilized world was redirected to Egypt at the beginning of the 19th century, the scientific investigation of its innumerable monuments has pointed with ever-growing certainty to the valley of the Nile as the cradle of history and of human culture. At the same time Egypt, like other Eastern countries, possesses high natural attractions, in the peculiar charms of its oriental climate, the singularly clear atmosphere, the wonderful colouring and effects of light and shade, the exuberant fertility of the cultivated districts contrasted with the solemn desert, and the manners, customs, and appearance of a most interesting and most diversified population.

The HANDBOOK TO EGYPT†, of which the present is the seventh edition, is founded on the combined work of several Egyptologists and other Oriental scholars. Among the former must be specially mentioned *Professor Georg Steindorff*, of Leipzig University, who has edited the German Handbook since the year 1897, and has also supervised the preparation of the English editions. The Editor gratefully acknowledges also the information received from numerous correspondents and official sources which has often proved most useful; any further corrections or suggestions will be highly appreciated.

The Editor hopes, that by confining himself to essential points and by carefully arranging his material, he has succeeded, within small compass, in supplying the traveller with the necessary information regarding the country and the people he is about to visit. An attempt has been made to indicate clearly the most important among the bewildering multiplicity of the monuments of antiquity, and the descriptions of these have been so arranged that, assuming the traveller to have previously read at his leisure our account of the origin, history, and significance of a particular temple or tomb, etc.,

† The contents of the Handbook are divided into FOUR SECTIONS (I. Introductory Matter. Approaches to Egypt, pp. i-cxc and 1-6; II. Lower Egypt, pp. 7-198; III. Upper Egypt, Lower Nubia, Upper Nubia and the Sûdân, pp. 199-436; IV. General Index, pp. 437-458), each of which may be separately removed from the volume by cutting the gauze backing visible on opening the book at the requisite pages. Linen covers for these sections may be obtained through any bookseller.

he will find adequate guidance on the spot in that portion our description that is printed in larger type, while those w have time and inclination for a more thorough examinati will find additional particulars in small type.

The MAPS and PLANS have been the object of the Edito special care, and all have been carefully revised by Pr Steindorff, with the aid of the most recent publications. Ni maps and plans, several new ground-plans, and a repres tation of Egyptian coins have been entirely redrawn or app for the first time in the present edition. The spelling of t names on the maps of the *Faiyûm* and of the *Nile* from Cai to Assuân (3 sheets) follows the official French transliterati of the 'Recensement général de l'Egypte du 1er juin 18 whereas in some of the new maps the spelling of the Egypti Survey Department (comp. p. CXC) has been adopted. At t end of the volume will be found a key-map indicating t ground covered by the special maps of the volume.

HOTELS, etc., see p. XVIII. Hotels which cannot be curately characterized without exposing the Editor to the r of legal proceedings are left unmentioned.

To hotel-proprietors, tradesmen, and others the Edi begs to intimate that a character for fair dealing towa travellers is the sole passport to his commendation, and t no advertisements of any kind are admitted to his Ha books. Hotel-keepers are warned against persons represe ing themselves as agents for Baedeker's Handbooks.

Abbreviations.

Pl. = plan.
R. = route; room.
B. = breakfast.
D. = dinner.
pens. = pension (board and lodging).
ca. = circa, about.
comp. = compare.
r. = right.
l. = left.
Dyn. = dynasty.
N. = north, northwards, northern.
S. = south, etc.
E. = east, etc.
W. = west, etc.
hr. = hour.
min. = minute.
M. = English mile.
ft. = English foot.
yd. = yard.
£E = Egyptian pound
pias. = piastre } comp. p.
mill. = millième

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I. Preliminary Information.

(1). Plan of Tour. Season. Expenses. Money. Equipment. Travelling Companions.

PLAN. The intending visitor to Egypt may make an outline of his tour at home with as great ease as for any of the countries of Europe. A glimpse of the country may be obtained in 4 or 5 weeks (exclusive of the journey out) as follows: 2 days may be devoted to Alexandria and the journey thence to Cairo — travellers landing at Port Sa'îd should take the first train to Cairo, as the town is uninteresting — 10 days may be spent in Cairo and its neighbourhood (pp. 35 et seq.), 12 days suffice for the railway-journey to Assuân and back (or 20 days by a tourist-steamer), and 3 days may be given to Assuân (p. 353), while a few days must be set aside for resting. An excursion to the Faiyûm (R. 14) or to the oasis of Khârgeh (p. 379) takes 3-4 days. — An expedition to Upper Nubia (from Assuân to Wâdi Ḥalfa and back) requires 7 days by tourist-steamer (see p. 384); but if the quicker government steamer (p. 383) is used and the railway from Wâdi Ḥalfa, the excursion can be extended to Khartûm (p. 426) within almost the same period. A month should be allowed for the steamer-trip from Khartûm to Gondokoro (Rejaf) and back (p. 434), and 4 days for the return from Khartûm to Suez viâ Port Sudan (R. 33).

SEASON. The best time for a tour in Egypt is between Nov. 1st and May 1st, Jan. to March being the most crowded period. In Alexandria stormy and rainy weather very often prevails from December to March, but in the interior of Egypt, to the S. of a line joining Damanhûr, Ṭanṭa, and Manṣûra, the case is considerably altered. Even in the Delta, however, marked falls in temperature (sometimes to 43° Fahr.) occur between the end of November and the end of March, and rain-storms, rendering the roads almost impassable, are not infrequent. In Cairo December, January, and sometimes February are distinctly chilly, which is the more inconvenient as there are no adequate heating-arrangements in the houses; but November and March are very fine, as also usually are October, April, and May, especially for travellers who do not object to a little heat. In Upper Egypt, from the beginning of November till the middle or end of April, the prevalent weather is that of a delicious spring or moderate summer. Those who intend to winter in Egypt should spend November in Cairo, move on thence in December, on the approach of cold weather, to Upper Egypt (Luxor, Assuân), and return to Cairo in February. — In summer prices are naturally much lower, but most of the larger hotels are closed.

EXPENSES. The cost of a tour in Egypt, and in oriental countries generally, is greater than that of a visit to most parts of Europe, and the traveller should estimate his average daily expenditure at

not less than 25-30*s.* (Steamboat and railway fares are of cours extra; pp. 1-6.) The traveller whose time is very limited, or wh is accompanied by ladies, will require also the services of a guid or 'dragoman' (p. xxv; 5-10*s.* per day). With modest requirement however, it is possible to live more cheaply.

MONEY. A small sum of money for the early part of the journe may be taken in English or French gold, but large sums shoul always be in the form of letters of credit or circular notes. The are issued by the principal London banks and by Messrs. Tho Cook & Son. Travellers proceeding to Upper Egypt may depos these notes in Cairo and have supplies sent after them, as require by money orders. European bankers in Alexandria and Cairo, s pp. 10, 37. The National Bank of Egypt has branches or agents most Egyptian towns and also in Khartûm, Suâkin, and Port Suda The cheques issued by the American Express Companies, the Amer can Bankers' Association, and the International Navigation Co. a convenient also. — For *Money Orders*, see p. xix.

EQUIPMENT. For all ordinary purposes a couple of light twe suits, a few flannel and soft cotton shirts, a supply of thin woolle socks, one pair of light and easy boots, one of shoes, and one slippers, a moderately warm ulster or long travelling cloak, a pi helmet and a soft felt hat or a straw hat, together with the mo necessary articles of the toilet, will amply suffice. Evening dress usually worn at dinner at the principal hotels. Riding-breech and gaiters are convenient for excursions. All articles should new and strongly made, as it is often difficult to get repairs prope executed in Egypt. Few travellers walk in Egypt, except for ve short distances, but sportsmen should add a stout pair of waterpro shooting-boots to their equipment.

Among the most important extras to be brought from Europe are drinking-cup of leather or metal, a flask, a strong pocket-knife, a therm meter, a pocket-compass, a field-glass, and an electric, acetylene, or ma nesium lamp for lighting caverns and dark chambers. — Photograp materials, dry plates, films, etc., can be obtained in Cairo, but it is p ferable to bring a good stock carefully packed (films in air-tight tin cas from home, taking care to attend the customs examination in perso

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points of interest with the minimum expenditure of time and trouble, but must naturally surrender, to a great extent, both their freedom of choice of companions and the disposal of their time. The expenses are not below those of an independent tour.

(2). Coinage. Passports. Custom House.

COINAGE (comp. the illustrations on p. xvi and the tables before the title-page and at the end of the book). The *Egyptian Pound* ('Livre Egyptienne'; £E) is worth 20*s.* 6$^1/_4$*d.*, and is divided into 1000 *Millièmes* or 100 *Piastres*. The Arabic name for the piastre is *Ḳirsh* (pl. *Ḳurûsh;* pronounced in Cairo *'irsh*, *'urûsh*), but the European name is everywhere current. Travellers should note the distinction that is still frequently made between the 'great piastre' *(ḳirsh ṣâgh)*, worth 10 millièmes, and the 'little (or half) piastre' *(ḳirsh ta'rîfa)*, worth 5 millièmes. — Egyptian gold coins are seldom met with, their place being taken by the British sovereign (*Gineih inglîsi* = 97 pias. 5 mill.) and the French napoleon (20 fr.; *Bintu* = 77 pias. 2 mill., but regularly reckoned at 77 pias.), both of which are legally current, and by the banknotes of the National Bank of Egypt (for 50 pias., £E 1, £E 5, £E 10, £E 50, and £E 100). At Alexandria and Suez, and a few other points, reckoning also in *francs* is still common. Where British influence is strong, and especially in Cairo, the word *Shilling* is used for the *Rub' Riyâl*, which is equivalent to about 1*s.* $^1/_4$*d.* Copper coins (comp. p. ii) are met with only in dealings with the natives. All the Egyptian coins are minted at Birmingham.

A liberal supply of small change is more essential in the East than anywhere else (comp. pp. xxiv, 37). When obtaining change, travellers should be on their guard against counterfeit or depreciated (*i.e.* worn or perforated) pieces, which are common enough.

PASSPORTS are not absolutely necessary; and one's visiting-card practically serves all its functions in the interior. Bankers, however, frequently require strangers to establish their identity by some such document; and the countenance and help of consuls also must depend upon the proof of nationality offered to them by the traveller. — Travellers who intend to proceed to Turkey must be provided either with a passport visé by a Turkish consul at home or with a *teskereh* (travelling permit) to be obtained through a consul.

Passports may be obtained in Great Britain direct from the Passport Department of the Foreign Office (fee 2*s.*) or through any of the usual tourist-agents. — In the United States application for passports should be made to the Bureau of Citizenship, State Department, Washington, D.C.

CUSTOM HOUSE. Tourists' luggage is subjected to a custom-house examination at the port of entry. The objects chiefly sought for are tobacco and cigars, on which a somewhat high tax is levied (20 or 25 pias. per kilogramme or 2$^1/_5$ lbs.). Unused articles are subject to an ad valorem duty of 8 per cent; at Alexandria an additional $^1/_2$ per cent is charged for quay and paving dues. A similar duty is levied on motor-cars, cycles, type-writing machines, and firearms

Egyptian Coins

Silver Coins

20 piastres (riyâl maṣri; ca. 4*s.*)

10 piastres (nuṣṣeh riyâl; ca. 2

5 piastres (rubʿ riyâl; ca. 1*s.*)

2 piastres (ḳirshein; ca. 5*d.*)

1 piastre (ḳirsh ṣâgh; ca. 2½*d.*)

Nickel Coins

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(p. 418), but the amount is refunded if the article is re-exported within a year, on production of the customs receipt (certificat du payement de droits en dépôt). The duty is paid at the port of entry or in the Bonded Warehouse in Cairo. In case of difficulty or dispute one of the higher officials should be appealed to.

Good, though somewhat expensive, cigars may be obtained in Cairo and Alexandria. The importation of one's own cigars is attended with so much trouble as hardly to be worth while. The traveller is recommended to content himself with cigarettes (comp. p. 41). Tobacco (*Dukhkhân*) should be purchased in small quantities only, as it gets dry very soon.

(3). Conveyances.

Steamers. The necessary information about the steamer-lines between Europe and Egypt is given at pp. 1-6. For the Nile steamers to Upper Egypt, see p. 201; to Lower Nubia, see p. 383; in the Sûdân, see p. 417.

Railways. The official time-tables are published in the *Indicateur des Chemins de Fer de l'Egypte*, which is sold for 10 mill. at the chief railway stations, at the Cairo central telegraph office, and at the booksellers'. Time-tables are exhibited also in the larger hotels. The railway-carriages resemble those of France or Italy. First-class passengers are permitted to take a reasonable quantity of small luggage with them into the carriages. The second-class carriages are comfortable enough for day-journeys on the main routes (Alexandria to Cairo, Cairo to Mansûra, Cairo to Port Sa'îd or Suez, Cairo to Assuân), especially by the express-trains; and their use effects a saving of 50 per cent in fares. But on branch-lines all travellers should take first-class tickets, especially at night. The third-class carriages are quite unsuited for Europeans.

The trains are not much slower than in Europe and are very punctual. The traveller should be at the station in good time, especially as heavy luggage must be booked 1/4 hr. before the departure of the train. The luggage-tariff is somewhat complicated. Hand-luggage up to 55 lbs. is free. The cloak-room charge is 5 millièmes each package per day. Passenger-fares are calculated on a zone-system, applicable to both express and slow trains (1st cl. 5 mill.

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(no hot viands). At other stations refreshments are brought to the carriage-windows (bargaining necessary; 2 oranges 1/2 pias.). The water offered for sale should be abstained from. In most of the express-trains there are dining-cars (B. 10, lunch 20, D. 25 pias.).

Narrow Gauge Railways. The *Egyptian Light Railways* cover the Delta and the Faiyûm (p. 190) with a network of lines, which, though of little importance to the ordinary tourist, enable the business man, the explorer, and the specialist to reach various remote points with comparative ease.

The **Cabs** (sing. *'arabîyeh*) in the large towns are generally very good. The official tariffs are exhibited in the vehicles and are advertised in the 'Indicateur des Chemins de Fer' (see p. xvii). At Alexandria and Cairo there are also *Taximeter Cabs* and *Taximeter Motor Cabs*. The latter are not adapted for drives outside the city except on good roads. The cab-drivers (comp. pp. xxiv, 39) are unable to read the names of the streets, while many of them know the various points only by names of their own. The hotel-portier should therefore be employed as interpreter. The traveller should keep his eye on the direction taken by the cab, as sometimes the cabman drives straight ahead in complete ignorance of the way and requires to be guided, *e.g.* by being touched with a stick on the right or left arm according to the turning, or with the words *yemînak* (to the right), *shimâlak* (to the left), *dughri* (straight on). The cabs usually drive rapidly, so that their use saves time and strength.

Donkeys (sing. *ḥomâr*) are found everywhere. The better ones belong to a finer race than the European breed. In Alexandria and Cairo they are, however, not used by Europeans for riding within the town. In the towns the donkeys are generally well bridled and saddled; side-saddles are not always obtainable, and when they are an extra charge of 5 pias. is sometimes made for them. The proclivities of the donkey-boys for prodding the animals with pointed sticks and urging them to gallop should be sternly repressed. When a slower pace is desired the rider shouts *'ala mahlak* or *'ala mahlakum;* if a quicker pace is wanted, *yallah, yallah,* or *mashsh*, or *sûk el-ḥomâr;* if a halt is to be made, *'andak, hush,* or the English word 'stop' (comp. p. xxiv).

(4). Hotels.

In *Cairo* and its environs and at *Luxor* and *Assuân* (comp. pp. xxi, xxii) there are hotels quite of the first class, though perhaps not equal to the most modern establishments in Europe and America. There are good hotels also at *Alexandria, Port Sa'îd,* and a few other places. They are managed according to international methods; the waiters and chamber-maids are chiefly German or Swiss, while the 'boots' are generally Nubians (Barâbra) who in most cases understand one or several European languages. As on the American system a fixed sum daily is paid for lodging and board, the latter

consisting of breakfast, luncheon, and dinner. Wine, beer, and other liquors, which are extras, are dear, the cheapest wine costing 10-15 pias. per bottle and British and German beer 5-6 pias. The waiter's fee should be calculated at about 5 per cent of the bill. At PENSIONS the average charge is 30-50 pias. per day, or £E 7-10 per month. The hotel-laundries are somewhat expensive (tariff at the hotels); the Arab 'washermen' are very good and much cheaper.

In other towns the hotels are much inferior. They are mostly kept by Greeks, some (in the Delta) by Italians; the charge for a night's lodging is 8-10 pias. A café or bar is frequently connected with the 'hotel' but no restaurant, so that meals have to be taken in a neighbouring eating-house.

(5). Post and Telegraph Offices.

The **Egyptian Postal System** (pp. 10, 37) is well organized not only in all the principal towns but also in the smaller towns of the Delta and Upper Egypt. The addresses of letters destined for Egypt should always be written very distinctly, particularly the initial letters. They had better be directed to the hotel at which the traveller intends to stay, or they may be sent to the head post-office (Post Office, Poste Restante) in Cairo, in which case the traveller should inform the officials at the Bureau de Renseignements by letter of his local address, and his letters will be forwarded thither. On leaving for Upper Egypt travellers should notify the postal authorities at Cairo, so that letters may be punctually forwarded; passengers by the Nile steamers may have their correspondence looked after by the steamboat-company. — *Registered Letters* are not delivered to the addressee unless he has a passport or gets a resident or the consular kavass (p. xx) to testify to his identity. Registration fee 5, for foreign countries 10 millièmes. The *Postage* for letters not more than 30 grammes in weight within a town is 3 mill., within Egypt 5 mill.; letters not exceeding 20 grammes to Great Britain and its colonies and to Italy 5 mill., to other countries in the Postal Union 10 mill.; domestic *Post Cards* 2 mill., foreign 4 mill. — *Parcels* not exceeding 11 lbs. in weight may be sent to the countries of the Union, and must be accompanied by two declarations (in English or French). An export duty of 1 per cent *ad valorem* is charged on parcels of more than £E 1 in value.

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Egypt money orders cost 3 mill. per £E 1 (up to £E 100), to the Sûdân 5 mill. (minimum in either case 10 mill.). — Further particulars will be found in the official *Guide Postal Egyptien*, obtainable at any post-office for 30 mill., in the Indicateur des Chemins de Fer (p. xvii), or in the Government Almanac (p. xcv).

Telegrams. There are two telegraph-systems in Egypt, the *Egyptian* and the *English*. Messages within Egypt may be sent only by the former, which has over 300 stations, of which at least 30 are open day and night. The tariff is 20 mill. for 8 words or less, and 5 mill. for every two additional words. The charge for urgent telegrams is three times as much. Telegrams may be sent in any European language, except from the smaller stations, where Arabic messages only are accepted. — Telegrams to Europe and America should be sent by the English *Eastern Telegraph Co.*, viâ Malta and Vigo. To Europe each word (not exceeding ten letters; if longer, it counts as two words) costs 48 mill. from Lower Egypt, 53 mill. from Upper Egypt, 63 mill. from the Sûdân. — A telegram from Great Britain to Alexandria costs 1*s.* per word; to other parts of Egypt 1*s.*, 1*d.*, 1*s.* 4*d.* — Further particulars will be found in the *Telegraph Guide* (2 pias.), which may be had at the office of the government telegraph system in Cairo.

Telephones. There are exchanges in most of the larger towns, and at Cairo and Alexandria there are public call-offices also. Charge for 3 min. conversation 50 mill., 6 min. 100 mill.

(6). Public Safety. Consulates. Courts of Justice.

Public Safety. The authority of the Khedive is so well established throughout Egypt that travellers are as safe as in Europe. Weapons for self-defence are an unnecessary encumbrance. — For information concerning firearms and ammunition, see p. 418.

Consulates. Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in other countries. On public occasions they are attended by kavasses, or armed consular officers. A distinction is sometimes made between professional ('consules missi') and commercial consuls; and there are consuls, vice-consuls, and consular agents, possessing various degrees of authority. In Egypt the diplomatic representatives of the powers are known as consuls-general. In all cases of emergency the traveller should apply for advice to the nearest consul of his country.

There are no consuls within the Anglo-Egyptian Sûdân (p. 415).

Courts of Justice. In place of the exclusive consular jurisdiction to which foreigners were formerly liable, a system of *Mixed Tribunals* was established in 1875. The judges consist of natives and foreigners (the latter generally appointed by the Khedive from qualified officials nominated by the Great Powers), who give their verdicts in accordance with Egyptian law, founded on that of France

and Italy. Even cases in which the Khedive himself and the Egyptian government are concerned are tried before this tribunal, which includes courts of first and second instance. The courts of the first instance are at Cairo, Alexandria, and Manṣûra, and there is a delegation at Port Sa'îd. The appeal-court is at Alexandria. Lists of qualified barristers are exhibited in the anterooms of the courts. — Important civil cases between natives, and all criminal cases, are tried by the *Native Courts (Central Tribunals)*, established in 1883, situated at Cairo, Alexandria, Benisueif, Assiût, Ḳeneh, Ṭanṭa, and Zaḳâzîḳ. These form also the tribunals of second instance for the petty misdemeanours and civil suits dealt with by the *Summary Tribunals* (47 in number). In addition there are 108 *District Courts (Markaz Tribunals)*, which deal with civil actions and with criminal cases not involving more than 3 months' imprisonment or a fine of more than £E 10. The appeal-court for important cases is at Cairo (at the Bâb el-Khalḳ); about half the number of its judges are Europeans. The procedure is based upon the Code Napoléon.

(7). Egypt as a Health Resort. Medical Hints.

By Leigh Canney, M. D. (Lond.), F. R. Met. Soc.

The beneficial influence of the climate of Egypt (comp. p. lxxvi) has been known since the Roman period at least, and of late years an increasing number of visitors have flocked to the Nile to enjoy the benefits of its remarkably dry winter-climate. Phthisis (if not too far advanced and if the patient has a sound heart and little or no fever), asthma, chronic bronchitis, Bright's disease, rheumatoid arthritis, gout, and diseases of the kidneys are some of the most important ailments that are at least alleviated by a visit to Egypt. Invalids should remember that a stay of a few weeks only is not sufficient, and should remain from the beginning of November to the end of March. In deciding which of the health-resorts in Egypt a given case should be sent to, the physician must of course consider whether or not warmth must be secured along with dryness of air, whether purity of air alone or also a bright stimulating climate is to be specially sought, and whether cold winds and blowing sand are harmful or not. It is advisable in all cases to secure the advice of the physician resident at the spot selected.

Cairo itself cannot properly be considered a health-resort. The presence of a large city with its noise and bustle, the higher relative humidity, owing to the N. wind and the neighbourhood of the Delta, and other causes, all combine to compel those who seek health from the climate of Egypt to look to other stations. There are, however, excellent health-resorts in the immediate vicinity of the capital, such as the *Mena House Hotel*, the *Oasis of New Heliopolis*, and *Helwân*. *Luxor* and (still better) *Assuân*, in Upper Egypt, offer still more favourable climatic conditions.

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Mena House Hotel (p. 36), 8 M. to the W. of Cairo, stands near the Great Pyramid of Gîzeh, on the verge of the Libyan Desert. The mean maximum temperature is 69° Fahr. in Dec., 66° in Jan., 72° in Feb., 74° in March, and 80° in April. The mean minimum for the four months Dec. to March is 50°. The daily range of temperature is 21°. The relative humidity (*i.e.* the amount of moisture, in relation to the temperature at the time, that the air holds out of a possible 100 per cent) from Dec. to March is 58 per cent by day (8 a.m. to 6 p.m.) and 80 per cent at night (8 p.m. to 6 a.m.). Dew falls in winter on about two nights out of three. At both Mena House and Ḥelwân the prevailing winds and the amount of rain are probably much the same as in Cairo. The purity of the air at both places is marked; the medical and sanitary arrangements are excellent. — The *Oasis of New Heliopolis* (p. 119), founded as a health-resort a few years ago, possesses similar advantages.

Ḥelwân (p. 167), 17 M. to the S. of Cairo and 3 M. from the cultivated land, is 115 ft. above the river. The mean maximum temperature is 70° in Dec., 67° in Jan., 73° in Feb., and 76° in March. The mean minimum for these four months is 50°. The daily range of temperature is here also 21°. The relative humidity from Dec. to March is 47 per cent by day, 66 per cent at night. — Ḥelwân has the advantage of being in the desert in a pure atmosphere. It also has warm sulphurated and saline springs, richer in natural constituents than the corresponding springs at Aix-les-Bains, Harrogate, Buxton, etc. The cases suitable for the baths here are such as would derive benefit from hydro-therapeutic treatment as carried on at Harrogate, Bath, Aix, etc.; of late years Ḥelwân has been especially recommended to sufferers from kidney-diseases, and suitable diet is provided at all the hotels and pensions.

Luxor (p. 251) is situated about 400 M. to the S. of Cairo, in the Theban plain on the right bank of the river. The prevailing winds are N.W. and N., as in the whole country. The mean maximum temperature is 76° in Dec., 74° in Jan., 78° in Feb., and 85° in March. The mean minimum for these four months is 50°. The relative humidity is 41 per cent by day, 64 per cent at night. — In addition to the advantage of its warm and dry climate Luxor has an

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in Jan., 82° in Feb., and 91° in March. The mean minimum for these four months is 55°; and the relative humidity is 35 per cent by day, 49 per cent at night. — Assuân is more under the immediate influence of the desert; the air is bracing, although about 5° warmer than at Luxor. The beauty of the surroundings lends a peculiar charm to Assuân. — The accommodation for invalids is very good.

Patients should not leave Upper Egypt until the middle of April, on account of the cold N. wind. They will find at Athens, Corfu, Sicily, and Capri and other points near Naples admirable transition-stations in spring.

Medical Hints. Revaccination is a safeguard to travellers in Egypt, if not already performed within six years. Special care should be taken to avoid eye-trouble, and it is inadvisable to allow one's field-glass to be used by strangers, especially natives, for fear of infection. Those, too, who come into contact with natives should avoid rubbing their eyes with their hands. A useful precaution is to bathe the eyes regularly with boracic acid lotion (3 per cent), especially on dusty days or after excursions. Visitors to Upper Egypt should have spectacles with grey glasses. — Against sunstroke, which, however, is rare in the winter months, the best protection is afforded by broad-brimmed hats, sunshades, or cloths tied round the hat so as to fall down over the back of the neck. A pith helmet with a large flap to protect the neck may be recommended also. The remedies for headache resulting from sunstroke are rest and shade; the clothing should at once be loosened and cold applications made to the head and neck.

Colds are frequently followed by fever or by diarrhœa, which is apt to develop into dysentery. Cold or iced drinks should be avoided, also unpeeled fruit and green salads. Water and milk should never be drunk unboiled, for fear of typhoid. In cases of diarrhœa meat should be avoided and a simple farinaceous diet adopted; the beverages should be milk and soda-water. There are European doctors at Cairo, Alexandria, Ḥelwân, Luxor, Assuân, etc., also on board most of the tourist-steamers.

Sprains are most effectually treated with cold compresses, while the injured limb should be tightly bandaged. — The sting of a scorpion is relieved by immediately applying ammonia; strong doses of alcohol may be administered internally.

Travellers should be careful to pay attention to the daily changes of temperature (p. lxxvii), particularly at sunset in cultivated districts, when the air cools very quickly and colds are easily caught. Warmer clothing or a cloak is useful till 11 a.m., then lighter clothing till nearly sunset, when the cloak should be resumed. The hour for returning to the hotel varies with the place and the month, being earliest in Jan. and latest in March and April. If the traveller be guided by the relative humidity, it would be earliest at Mena House, say about sunset; a little later at Ḥelwân; at Luxor still

later, 6 p.m. (except in Jan.), and 8 p.m. in March; and latest of all at Assuân, — it being always understood that precautions as to extra clothing have been taken. — Those who are not invalids, and in some cases invalids also, may sleep with the windows open with safety.

Those who wish to take a small **Medicine Chest** with them, a proceeding strongly recommended to anyone making long independent excursions, should consult their physician at home as to the best medicaments with which to stock it. The following suggestions may, however, be useful: for fever, *Quinine* in pills or something of that nature; for chronic constipation, castor-oil; for diarrhœa (or dysentery), first an aperient then *Bismuth* (in cachets); for inflammation of the eyes, an *Eye Lotion* (made from a doctor's prescription) and a glass for dropping it in; for stings, *Ammonia*; for external injuries, *Cotton Wool* for bandaging, *Sublimate Pastilles* and *Iodoform* as disinfectants, and *Collodion*.

(8). Intercourse with Orientals. Dragomans.

The average Oriental regards the European traveller as a Crœsus, therefore as fair game, and feels justified in pressing upon him with a perpetual demand for bakshish *(baḳshîsh)*, which simply means 'a gift'. The number of beggars is enormous, but they are not nearly so importunate as those in Italy and elsewhere. Travellers are often tempted to give for the sake of affording temporary pleasure at a trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralization of the recipients themselves. Bakshish should never be given except for services rendered, or to the aged and crippled; and the Government appeals to the tourist by public placards not to encourage the habit of begging. A beggar may be silenced with the words *'al Allâh* or *Allâh yeḥannin 'alêk* (God have mercy on thee!) or *Allâh ya'ṭîk* (may God give thee!). The best reply for more importunate cases is *mâ fîsh*, *mâ fîsh* (I have nothing for you) or *mâfîsh baḳshîsh* (there is no present), which will generally have the effect of dispersing the assailants for a time.

It is, of course, inevitable that coachmen, guides, donkey-boys, and the like should expect a gratuity in addition to the stipulated fee for their services, and the traveller should therefore take care to be amply supplied with small CHANGE at all times, and especially with pieces of half a piastre (comp. pp. xv, 37). Payment should never be made until the service stipulated for has been rendered, after which an absolutely deaf ear should be turned to the protestations and entreaties which almost invariably follow. Even when an express bargain has been made, and more than the stipulated sum paid, they are almost sure to pester the traveller in the way indicated. When no bargain has been made, the fees and prices mentioned in the Handbook, all of which are ample, should be paid without remark; and if the attacks which ensue are not silenced by an air of calm indifference the traveller may use the word *rûḥ* or *imshi* (be off!) or *uskut* (be quiet!) in a quiet but decided and im-

perative tone. At the same time it must be admitted that the increasing number of visitors to Egypt tends to raise prices during the chief travelling season, so that a larger bakshish than is mentioned in the Handbook may sometimes be necessary.

While much caution and firmness are desirable in dealing with the people, it need hardly be added that the traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives with whom he comes in contact are mere children, whose demands should excite amusement rather than anger, and who often display a touching simplicity and kindliness of disposition. The native communities hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhûya*' (my brother), is far more than a mere name. On the other hand, intimate acquaintance with Orientals is to be avoided, especially with the dragomans, who sometimes presume on their opportunities of social intercourse (comp. below). In Lower Egypt travellers can usually make themselves understood in French or Italian; in Upper Egypt English is more useful. A good deal can usually be done by signs.

Notwithstanding all the suggestions we have ventured to offer, the traveller will to some extent have to buy his experience. In most cases the overcharges to which he will be exposed will be comparatively trifling; but if extortion is attempted on a larger scale he had better refer the matter to his consul or the police.

For the tours described in this book the services of a **Dragoman** (Arab. *Turgumân*) may easily be dispensed with, even by those less accustomed to travelling. They are useful, however, for those who wish to see as much as possible in a very short time. Only well recommended dragomans should be engaged, preferably those for whom the hotels assume some responsibility. They must be treated from the first as servants and all familiarity should be discouraged. The dragomans are with few exceptions quite uneducated, without the least knowledge of the historic or æsthetic significance of the monuments; and their 'explanations' of them are only too often merely garbled versions of what they have picked up from guide-books or from the remarks of previous travellers.

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(9). Arabian Cafés. Story Tellers. Musicians. Singers. Shadow Plays. Baths.

Arabian Cafés (sing. *kahwa*) are frequented by the lower classes almost exclusively. The front consists of woodwork with a few open arches. Outside the door generally runs a *maṣṭaba*, or raised seat of stone or brick, covered with mats, and there are similar seats in the interior. Coffee is served by the *kahwâgî* at $^1/_4$–1 pias. per cup *(fingân)*, and several *nargîleh* or *shîsheh* and *gôzeh* (water-pipes) are kept in readiness for the use of customers. The *tumbâk* (Persian tobacco) smoked in the gôzeh is sometimes mixed with the intoxicating *ḥashîsh* (hemp, Cannabis Indica), which has an unmistakable smell. The importation and sale of ḥashîsh are prohibited in Egypt; it is therefore smuggled in in the most artful ways.

Story Tellers (who in private domestic circles are generally women) are still a characteristic oriental institution. Wherever they make their appearance, whether in the public streets or the coffee-house, in the densely peopled alleys of the large towns or in the smallest country-villages, they are sure to attract an attentive, easily pleased, and exceedingly grateful crowd. The more sensational the tale, the better, and the oftener is the narrator applauded with protracted cries of 'Aah', or 'Allâh', or 'Allâhu akbar!'. — Most of the story-tellers belong to the so-called *Shû'ara* (sing. *Shâ'ir*), literally 'singers'. They are known also as *'Anâtireh* (sing. *'Antarî*) or *Abu Zeidîyeh*, according as their theme consists of tales and romances from the history of 'Antar, a Beduin hero, or from that of Abu Zeid. Others again are called *Miḥadditâti*, *i.e.* narrators of history, their province being the recital in prose of passages from the history of Sultan Beybars (p. cxvii) and other historical heroes. The entertainments of the *'alf leileh u leileh'* (thousand and one nights) are, however, no longer heard, as popular superstition has branded this collection of tales as 'unlucky'. The themes of the whole fraternity are too often of an immoral character.

Musicians by profession, called *Alâtîyeh* (sing. *Alâti*), are in-

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The Egyptians consider themselves a highly musical people. The Egyptian sings when indulging in his keif (*i.e.* dolce far niente), whether sitting on his heels or stretched out on his mat, when driving his donkey, when carrying stones and mortar up a scaffolding, when working in the fields, when at the sâkiyeh, and when rowing. He sings whether alone or in company, regarding his vocal music as a means of lightening his labour and of sweetening his repose. A peculiarity of the Egyptian songs, however, is that they have no tune, though they have a certain rhythm, which is always dependent on the text. They are sung through the nose on seven or eight different notes, on which the performer wanders up and down. The character of this so-called music is exceedingly monotonous and, to a European ear, displeasing. The songs (*mawwâl* or *shughl*) are generally of a lyrical, religious, or erotic description, though some of them extol the pleasures of friendship and rational enjoyment, or express derision of an enemy, or contempt for the rustic fellah. — Comp. 'The Songs of an Egyptian Peasant', by *H. Schäfer* (English edition, Leipzig, 1904).

Female Singers (*'Awâlim*, sing. *'Âlmeh; i.e.* 'learned women') of a good class are now very rare and perform only in the harems of wealthy natives. — Good Female Dancers, or *Ghawâzi* (sing. *Ghâzîyeh*), were formerly one of the chief curiosities of Egypt, but are now rare; the performances in the cafés chantants in Cairo are very inferior. — The Snake Charmers (*Rifâ'îyeh*, sing. *Rifâ'i*; p. xci) exhibit performances of a very marvellous character, as credible European residents in Cairo have testified; but the traveller will rarely come in contact with them except by lucky accident. The men and boys who exhibit small snakes in the streets or at the hotels must of course not be confounded with the Rifâ'îyeh. — The Jugglers or *Ḥuwâ* (sing. *Ḥâwî*) of Egypt are similar to those of other countries. — The performances of the Buffoons (*Ḳurâdâti* or *Moḥabbazi*) are disgracefully indelicate.

Shadow Plays (*Khaïyâl ed-Ḍill*), formerly among the most popular spectacles in Egypt, the history of which can be traced back to the 13th cent., are still to be met with, though seldom, in the larger towns, especially Cairo (comp. p. 42) and Alexandria.

The Khaïyâl man, with his little stage of wood and canvas, may be seen at the 'mûlids' (comp. pp. xcv, xcvi), important weddings, and in a few cafés. The plays, of which the most frequently performed are the Comedy of the Convent (*lî'b ed-deïr*) and the Comedy of the Ship (*lî'b el-markib*), are rather coarse, or even slightly indecent, farces in artificial and long-winded verse. The figures are cut out of coloured translucent

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(10). The Egyptian Dialect of Arabic.

By Dr. Curt Prüfer.

The TRANSLITERATION of Arabic vocal sounds, so intensely different from our own, in the ordinary Latin alphabet is rendered additionally difficult by the varied international relations of Egypt. In maps and plans, in railway time-tables, and in other publications we find the transliteration differing widely according as the French or the English view has been adopted. In this Handbook we have transliterated the consonantal sounds so far as possible according to English usage (e.g., *sh* instead of the French *ch*). The pronunciation of the vowels and diphthongs is as follows: *â* as *a* in father, *a* usually as *a* in final; *e* as *e* in belong or as *a* in final; *eh* at the end of a word as *a* in final; *î* as *ee* in been, *i* as *i* in did, final *i* as *ee* in been; *ô* as *o* in bone, *o* as *o* in on; *û* as *oo* in fool, *u* as *u* in full; *ai* as *i* in ice; *au* as *ow* in owl; *ei* as *a* in lane; *oi* as *oy* in boy. Thus: *emîr*, which is pronounced 'emeer'; *fulûs*, pronounced 'fulloos'; *sheikh*, pronounced 'shake' (with a guttural k), etc. — The *l* of the article is frequently unassimilated; e.g. *el-râs* instead of *er-râs* (comp. p. xxx).

Arabic belongs to the Semitic group of languages and has no relationship with the tongues of Europe. The classic language of the Koran is still regarded as the unrivalled model of literary Arabic, but side by side with it there have developed various colloquial dialects, differing widely among themselves, of which that spoken in Egypt is one. In the following brief sketch references to the classic literary language are avoided as far as possible; for that, recourse must be had to the accepted grammars (see p. clxxxviii). Even in Egypt there are variations in the dialects spoken, but the following remarks apply especially to the language as spoken in Cairo, which is generally understood throughout the country.

On p. xxix we give the Arabic **Alphabet**, with the sounds corresponding to the different letters so far as it is possible to represent or describe them to the English reader. — Arab writing runs from right to left. Long vowels are indicated by the letters Elif, Wau, and Yei (comp. p. xxix), while short vowels are often left out altogether or represented by special signs placed above or below the consonants.

QUANTITY AND ACCENTUATION OF VOWELS. Vowels with a circumflex accent (^) are long; other vowels are short. The accent falls on the last syllable when that contains a long vowel or a short vowel followed by two consonants. It falls on the penultimate (1) when that is long, (2) when it ends in a single consonant, and (3) when the preceding syllable is long or ends in a single consonant. In all other cases the accent falls on the antepenultimate. Diphthongs *(ai, ei, au)* must be reckoned as equivalent to long vowels.

The pronunciation of short vowels varies considerably according to the consonants adjoining as well as according to the culture of the speakers; *e.g.* for *imta* (when), *emteh* also occurs, for *yiktub* (he writes), *yiktib*, for *ʿarûsa* (bride), *ʿarûseh*.

Grammatical Hints.

PRONOUNS. *ana*, I — *intî*, thou (fem.)
inta, thou (masc.) — *hûwa*, he

ARABIC ALPHABET.

1.	Elif, Alef	ا	[ʾ]	like the Greek soft breathing, accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word. It is also the sign for *â*.
2.	Bâ	ب	b	as in English.
3.	Tâ	ت	t	
4.	Thâ	ث	t, s	originally as *th* in 'thing', but now pronounced *t* or *s*.
5.	Gîm	ج	g	in Syria and Arabia like the French *j* (sometimes also like the English *j*), but pronounced *g* (hard) in Egypt.
6.	Ḥâ	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like *ch* in the Scotch word 'loch', or the harsh Swiss-German *ch*.
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	d, z	originally as *th* in 'the', but now pronounced *d* or *z*.
10.	Rei	ر	r	like the French or Italian *r*.
11.	Zei	ز	z	as in English.
12.	Sîn	س	s	
13.	Shîn	ش	sh	
14.	Ṣâd	ص	ṣ	emphasized *s*, like *ss* in 'hiss'.
15.	Ḍâd	ض	ḍ	both emphasized by pressing the tongue firmly against the palate.
16.	Ṭâ	ط	ṭ	
17.	Ẓâ	ظ	ẓ	an emphatic *z*, now pronounced like No. 11 or No. 15.
18.	ʿAin	ع	ʿ	a harsh and very peculiar guttural.
19.	Ghain	غ	gh	a guttural resembling the Northumbrian or Parisian *r*.
20.	Fei	ف	f	as in English.
21.	Ḳâf	ق	ḳ	pronounced by Syrians and by the natives of Lower Egypt (particularly by the Cairenes) in the same way as Elif (see above), but in Upper Egypt as *g* (No. 5).
22.	Kâf	ك	k	as in English.
23.	Lâm	ل	l	
24.	Mîm	م	m	
25.	Nûn	ن	n	
26.	Hei	ه	h	
27.	Wau	و	w	as in English. Also the sign for *û*, *ô*, and *au*.
28.	Yei	ى	y	as in English. Also the sign for *î*, *ai*, and *ei*.

hîya, she	*intum*, ye or you
iḥna, we	*hum*, they

The possessive pronouns are indicated by suffixes, added to nouns, verbs, or prepositions.

my, mine = *-î* (after a final vowel *-ya*, after verbs *-nî*)
thine (masc.) = *-ak* (after a final vowel *-k*); thine (fem.) = *-ik* (after a final vowel *-kî*)
his = *-uh* (after a final vowel *-h*); her = *-hâ*
our = *-nâ*
your = *-kum*
their = *-hum*

In the case of most feminine nouns ending in *a* or *e (eh)* a *t* is inserted before the suffix. When otherwise three consonants would come together a short vowel is inserted between the stem and the suffix. Examples: *kalbî*, my dog; *kursîya*, my chair; *kalbinâ*, our dog; *shagaratkum*, your tree; *ḍarabnî*, he struck me; *misiktuhum*, thou tookest them; *'andî*, beside me, *i.e.* I have; *'andak*, beside thee, *i.e.* thou hast; *'aleikum*, over you.

mîn, who?	*lei*, why?	
ei, what?	*izaïy*, how?	
enhû, which? (masc.)	*illî*, which (relative)	
enhî, which? (fem.)	*di* or *da*, this (masc.)	placed after the noun and its article
enhum, which? (pl.)	*dî*, *dî*, this (fem.)	
kâm, how much?	*dôl*, these	
fein, where? whither?	*duk-ha*, that	
min ein, whence?	*duk-hamma*, those	
imta, when?	*kull*, each, all	

Article. *El* is the definite article for all genders and all numbers. Before words beginning with *t*, *d*, *r*, *z*, *s*, *sh*, *ṣ*, *ḍ*, *ṭ*, or *n* the *l* of the article is usually assimilated with such initial consonant; e.g. *er-râgil*, the man. There is no indefinite article (*el-mu'allim*, the teacher, *mu'allim*, a teacher), but it is sometimes expressed by uneducated people through the numeral *wâḥid*, fem. *waḥdeh*, i.e. *wâḥid beit*, a house.

Nouns. Most feminine nouns end in *a* or *e (eh)*; *el-mu'allima*, the female teacher. The regular plural is formed by adding *în* to the masculine stem, *ât* to the feminine stem; *el-mu'allimîn*, the teachers, *el-mu'allimât*, the female teachers. But there are numerous irregular plurals that must be learned from the dictionary; e.g. *beit*, house, *biyût*, houses. The dual ends in *ein* for the masculine, *tein* for the feminine; *kalbein*, two dogs, *kalbetein*, two she-dogs.

There is no regular declension of nouns. The genitive case is expressed by the juxtaposition of the two nouns, the former always without the article, or by the use of the auxiliary word *bitâ'*, *bitâ'et*, plur. *bitû'*; e.g. *beit el-khawâga*, or *el-beit bitâ' el-khawâga*, the house of the European. The dative case is formed by the use of the preposition *lî* (to); *lî 'l-khawâga*, to the European. The accusative

(objective) is the same as the nominative. The vocative case is *yâ khawâga*, Sir!

ADJECTIVES. Adjectives are always placed after their nouns, with which they generally agree in gender; e.g. *geneina kwaiyiseh*, a beautiful garden, *el-geneina el-kwaiyiseh*, the beautiful garden. The verb 'to be' is omitted in the present tense; *el-geneina kwaiyiseh*, the garden is beautiful.

REGULAR VERBS. The pure stem of regular verbs is seen in the 3rd person singular (masculine) of the perfect tense; *kasar*, he has broken. This part is given in dictionaries instead of the infinitive as in most other languages.

PERFECT	PRESENT AND FUTURE
I broke or have broken, *kasart*	I break or shall break, *aksar*
Thou brokest or hast -, *kasart* (masc.), *kasartî* (fem.)	Thou breakest or wilt -, *tiksar* (masc.), *tiksarî* (fem.)
He broke or has broken, *kasar*	He breaks or will break, *yiksar*
She - - - - , *kasaret*	She - - - - , *tiksar*
We - - have - , *kasarnâ*	We break or shall - , *niksar*
You - - - - , *kasartum*	You - - will - , *tiksarû*
They - - - - , *kasarû*	They - - - - , *yiksarû*

IMPERATIVES: Break (sing.), *iksar* (masc.), *iksarî* (fem.). Break (plur.), *iksarû*.

PARTICIPLES. Pres. Breaking, *kâsir;* Perf. Broken, *maksûr*.

So also: I have written, *katabt* — I write, *aktub*
katabt, katabtî — *tiktub, tiktubî*
katab, etc. — *yiktub*, etc.

In the case of most verbs other tenses and moods are indicated by prefixing or interpolating letters; e.g. *kasar*, he has broken, *inkasar*, he has been broken.

For irregular verbs the grammar (comp. p. clxxxviii) must be consulted.

To express a negative with verbs the separable form *mâ . . . sh(i)* is used, the verb being inserted in the middle (comp. Fr. ne . . . pas); e.g. *mâḍarabsh*, he did not strike.

NUMERALS.

1 (١)	— *wâḥid*, fem. *waḥdeh*	the first	— *el-auwal*, fem. *el-auwaleh* or *el-ûla*
2 (٢)	— *itnein*	the second	— *tâni*, fem. *tâniyeh*
3 (٣)	— *talâteh*	the third	— *tâlit*, - *talteh*
4 (٤)	— *arbaʿa*	the fourth	— *râbeʿ*, - *rabʿa*
5 (٥)	— *khamseh*	the fifth	— *khâmis*, - *khamseh*
6 (٦)	— *sitteh*	the sixth	— *sâdis*, - *sadseh*
7 (٧)	— *sabʿa*	the seventh	— *sâbeʿ*, - *sabʿa*
8 (٨)	— *tamânyeh*	the eighth	— *tâmin*, - *tamneh*
9 (٩)	— *tisʿa*	the ninth	— *tâseʿ*, - *tasʿa*
10 (١٠)	— *ʿashara*	the tenth	— *ʿâshir*, - *ʿashreh*

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11 — *ḥadâshar*	40 — *arbaʿîn*	600 — *suttemîyeh*
12 — *itnâshar*	50 — *khamsîn*	700 — *subʿamîyeh*
13 — *telatâshar*	60 — *sittîn*	800 — *tumnemîyeh*
14 — *arbaṭâshar*	70 — *sabʿîn*	900 — *tusʿamîyeh*
15 — *khamastâshar*	80 — *tamânîn*	1000 — *alf*
16 — *sittâshar*	90 — *tisʿîn*	2000 — *alfein*
17 — *sabaṭtâshar*	100 — *mîyeh*; before nouns, *mît.*	3000 — *telat âlâf*
18 — *tamantâshar*	200 — *mîtein*	4000 — *arbaṭ âlâf*
19 — *tisʿatâshar*	300 — *tultemîyeh*	5000 — *khamast âlâf*
20 — *ʿishrîn*	400 — *rubʿamîyeh*	100,000 — *mît alf*
30 — *talâtîn*	500 — *khumsemîyeh*	1,000,000 — *malyûn*

once	— *marra waḥda*, *marra*, [or *nôba*	a half	— *nuss*
twice	— *marratein*	a third	— *tult*
thrice	— *telat marrât*	a fourth	— *rubʿ*
four times	— *arbaʿ marrât*	three-fourths	— *talat irbaʿ*
five times	— *khamas marrât*	a fifth	— *khums*
six times	— *sitteh marrât*	a sixth	— *suds*
seven times	— *sabaʿ marrât*	a seventh	— *subʿ*
eight times	— *taman marrât*	an eighth	— *tumn*
nine times	— *tisaʿ marrât*	a ninth	— *tusʿ*
ten times	— *ʿashar marrât*	a tenth	— *ʿoshr*

Substantives following the numerals 2-10 are used in the plural, those following numerals above 10 in the singular; thus: *telâta kilâb*, 3 dogs, but *telâtîn kalb*, 30 dogs. Educated people generally employ the dual form of the noun instead of the numeral 2: *kalbein*, 2 dogs.

Arabic Vocabulary.

Above, *fôk*.
Add, to, *zâd*. Add a little more (*i.e.* bid a little higher), *zîd shwaiyeh*.
Address, *ʿunwân*.
After, *baʿd*; afterwards, *baʿdein*.
Afternoon, *ʿaṣr*.
Against, *did*.
Air, *hawâ*.
All, *el-kull*, all people, *kull en-nâs* (lit. the total of the people).
Almond, *lôz*.
Always, *dâiman* or *tamallî*.
America, *Amerîka*. American, *marakânî*, *malakânî*, pl. *marakân*.
Anchorage, roads, *mirsâ*.
Angry, *saʿlân*. Do not be angry, *mâ tisʿalsh*.
Apricots, *mishmish*.
Arabia, *Bilâd el-ʿArab*. Arabian, *râgil ʿarabî*, pl. *ûlâd el-ʿarab*.
Arabic, *ʿarabî*. What is that called in Arabic? *ismeh ei bil-ʿarabî?*
Arable land, *tîn*.
Arm, *dirâʿ*.
Arrive, *waṣal*. When does the steamer arrive, *el-wâbûr yûṣal imta?* Arrival, *wuṣûl*.
Ask, to, *saʿal*.
At, *ʿand*.
Aunt, *ʿamma* (paternal aunt), *khâla* (maternal aunt).
Austria, *Bilâd en-Nimsa*. Austrian, *nimsâwî*.
Autumn, *kharîf*.
Awaken, to, *ṣaḥḥâ*. Awake me, *ṣaḥḥînî*.
Back, *ḍahr*.
Bad, *baṭṭâl*.

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Baker, *farrân.*
Bananas, *môz.*
Barber, *ḥallâḳ, mizeiyin.*
Barley, *sha'îr.*
Basket, *ḳuffa*, pl. *ḳufaf.*
Bath, bath-establishment, *ḥammâm.*
Bazaar, see Market.
Be, to. The copula 'is' (are) is not translated; comp. p. xxxi.
Beans, *faṣûlya.* Broad beans, *fûl.* Haricot beans, *lûbiyeh.*
Beard, *daḳn.* Full beard, *liḥyeh.* Moustache, *shanab.*
Beat, to, *ḍarab.* Beat him, *iḍrabuh!*
Beautiful, *kwaiyis* or *gamîl.*
Bed, *serîr.*
Beduin, *-bedawi*, pl. *bidu*, *'arab*, *'orbân.* Beduin sheikh, *sheikh el-'arab.*
Bee, *naḥla*, pl. *naḥl.*
Beer, *bîra.*
Before, *ḳabl* (time), *ḳuddâm* (place).
Behind, *warâ.*
Below, *taḥt.*
Bench (of stone or mud), *maṣṭaba*, pl. *maṣâṭib* (also used for certain kinds of tombs, p. clxviii).
Beside, *'and*, *gamb.*
Better, *aḥsan*, *kheir.*
Between, *bein.*
Bill, account, *ḥisâb.*
Bird, *ṭeir*, pl. *ṭiyûr.* Singing-bird, *'aṣfûr*, pl. *'aṣâfîr.*
Bite, to, *'aḍḍ.* It (she) has bitten me, *'aḍḍetnî*; it (she) will bite, *te'uḍḍ.*
Bitter, *murr.*
Black, *iswid.*
Blacksmith, *ḥaddâd.*
Blind, *a'ma.*
Blood, *damm.*
Blue, *azraḳ.*
Board, *lôḥ*, pl. *ilwâḥ.*
Boat, *felûka.*
Boil, to. The water is boiling, *el-maiyeh tighlî.* Boiled, *maslûḳ.*
Book, *kitâb*, pl. *kutub.* Bookseller, *kutbî.*
Boot, *gazma*, pl. *gizam.*
Bottle, *ḳizâza*, pl. *kazâtis.* Water-bottle, *ḳulla*, pl. *ḳûlal.*
Box, *ṣandûḳ*, pl. *ṣanâdîḳ.*
Boy, *walad*, pl. *ûlâd.*
Brandy, *'arakî.*
Bread, *'eish.* See also Loaf.
Break, to, *kasar* (trans.); *inkasar* (intrans.). Broken, *maksûr.*
Breakfast, *fuṭûr.*
Bride, *'arûsa.* Bridegroom, *'arîs.*
Bridge, *kubrî*, *ḳanṭara.*
Bridle, *ligâm.*
Bring, to, *gâb.* Bring the eggs, *gîb* [*el-beiḍ!*
Broad, *'arîḍ.*
Brother, *akh* (before suffixes and genitives *akhû*, as *akhûnâ*, our brother), pl. *ikhwân.*
Brown, *asmar* or *aḥmar.*
Bucket, *gardal* or *saṭl*, pl. *garâdil*, *suṭûl.*
Burn, to. The fire burns, *en-nâr beyûla'.* The sun burns me, *esh-shems* (or *es-sems*) *yiḥraḳnî.*
Bury, to, *dafan.* They have buried him, *dafanûh.* — Burial, *dafna.*
Butcher, *gazzâr.*
Butter, *zibdeh.*
Button, *zirr*, pl. *zirâr.*
Buy, to. What dost thou wish to buy, *'âuz tishtirî ei?* Hast thou bought the eggs, *inta ishtareit el-beiḍ?* — See also p. 49.
Cab, *'arabîyeh.* Cabman, *'arbâgî.* He is hailed with the expression *usta.*
Café, see Coffee.
Cairo, *Maṣr.*
Calf, *'igl*, pl. *'igûl.*
Call, to, *nadah.* Call the cook, *indah lî ṭ-ṭabbâkh.*
Call, to = to name, see Name.
Camel, *gamal* (masc.), pl. *gimâl.* Riding camel, *hegîn.* Camel-driver, *gammâl.*

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Candle, *sham'a*, pl. *shama'*. Candlestick, *sham'adân*.
Cape (promontory), *râs*.
Care. Take care, *khallî bâlak* (of the luggage, *min el-'afsh*), *û'û*.
Carpet, *siggâda; busât*.
Carriage, *'arabîyeh* (also a railway carriage).
Castle, *ḳaṣr*, pl. *ḳuṣûr; serâyeh*, pl. *serâyât*.
Cattle, *bakar*.
Cause, *sabab*.
Cave, *maghâra*.
Cemetery, *ḳarâfa; gabâna; madfan; makbara*.
Chair, *kursî*, pl. *kerâsî*.
Change, to, *ṣaraf*. Change me a sovereign, *uṣruf lî gineih*. Hast thou changed the sovereign, *inta ṣarafi el-gineih?*
Cheap, *rakhîṣ*, pl. *rukhâṣ*.
Cheese, *gibna*.
Cholera, *hawa el-aṣfar* or *kuleira*.
Christian, *nuṣrânî*, pl. *naṣâra*.
Cigar, *sigâra afrangî; zinôbya*.
Cigarette, *sigâra*, pl. *sagâyir;* cigarette paper, *warak sigâra*.
Class. 1st class (railway or steamer) *berîmo;* 2nd class, *sekondo*.
Clean, *naḍîf*.
Clean, to, *naḍḍaf*. Clean the room, *naḍḍaf el-ôḍa*. I have not cleaned the room yet, *lissa mâ naḍḍaftish el-ôḍa*.
Clear, bright, *ṣâf'î*.
Clever (skilful), *shâṭir*.
Clothes, *libs; hudûm*.—The Arab costume includes: Fez, *ṭarbûsh;* skull-cap, *ṭâḳîyeh;* felt cap, *libdeh;* head-shawl, *kuffîyeh;* cord for fastening the kuffiyeh, *'uḳâl;* turban, *'imma;* trousers (wide), *shirwâl;* women's trousers, *shintiyân;* cloak, *'abâyeh;* dressing-gown, *ḳuftân;* long blouse, *gallâbîyeh;* girdle, *ḥizâm;* leathern belt, *kamar;* shoe, *markûb;* wooden shoe, *ḳubḳâb;* stocking, *shurâb*. — See also Coat, Trousers.
Clumsy, *ghashîm*.
Coat (European man's), *sitra*, pl. *sitar; badleh*.
Coffee, *ḳahwa*. Boy, bring a cup of coffee, *hât fingân ḳahwa, yâ walad*. — Café, *ḳahwa*, Café-keeper, *ḳahwagî*. Coffee-beans, *bunn;* coffee-pot, *bakrag*.
Cognac, *kunyâk*.
Cold, *bârid*, fem. *barda*. Cold (noun), *bard*. It is very cold early in the morning, *fiṣ-ṣubḥ el-bardeh shedîd*. — To catch cold, *khad bard*. — I feel cold, *ana bardân*.
Collar, *yâḳa*.
Colour, *lôn*, pl. *alwân*. Coloured *mulawwin*.
Come, to. I came (perf.), *geit;* he came, *ga;* she came, *gat;* we came, *geinâ;* they came, *gû* or *gum*. (In the pres.: *agî, yigî, tigî, nigî, yigû*.) Imper.: Come, *ta'âla* (masc.), *ta'âlî* (fem.), *ta'âlû* (plur.). Come here, *ta'âla hineh* (masc.).
Concerning (prep.), *'ala* (with suffixes).
Confectioner, *ḥalawânî*.
Consul, *konṣul*. Consulate, *konṣulâto*. Consular guard, Kavass, *ḳawwâṣ*.
Content, *mabsût*.
Convent, *deir*. Dervish convent, *tekkîyeh*.
Cook, *tabbâkh*.
Cook, to. Cook me a fowl, *uṭbukhlî farkha*.
Cost, to. What does this cost, *di bikâm?*
Cotton, *kuṭn*.
Country (fatherland), *waṭan*.
Cow, *baḳara*, pl. *baḳarât*.

Crocodile, *timsâḥ.*
Cup, *fingân*, pl. *fanâgîn.*
Customs, *gumruk.*
Cut, to, *kaṭa'.*
Dagger, *khangar*, pl. *khanâger.*
Dance, *raḳṣ.*
Dark, *'ôtim.* Dark-coloured, *ghâmiḳ.*
Dates, *balaḥ.* Date-palm, *nakhla*, pl. *nakhl(ât).*
Daughter, *bint*, pl. *banât.*
Day, *yôm* or *nahâr*, pl. *aiyâm.* Daily, *kulli yôm* or *kulli nahâr.* By day, *bin-nahâr.* To-day, *en-nahâr-di.* Yesterday, *embâreḥ.* Day before yesterday, *auwal embâreḥ.* Day after to-morrow, *ba'deh bukra.* — Days of the week, see Week.
Dead, *maiyit.*
Deaf, *aṭrash.*
Dear, *ghâlî.* That is very (too) dear, *di ghâlî ketîr.*
Deceitful, *khâin, ḥarâmî.*
Deep, *ghamîḳ* or *ghawîṭ.*
Delicate, tender, *rafî'.*
Desert, *gebel; khalâ.* The Sahara, *es-Ṣaḥra.*
Dialect, *laghweh.*
Diarrhœa, *ishâl.*
Die, to, *mât.*
Difficult, *ṣa'b.*
Dinner, see Evening.
Dirt, *wasâkha* or *wasakh.* Dirty, *wisikh.*
Dismount, to, *nizil.* We shall dismount here, *ninzil hineh.* Dismount (pl.), *inzilû!*
District, *bilâd.*
Do, to, *'amal.* He will do or he does, *ya'mil.* Do not do it, *mâ ta 'milâsh!*
Doctor, *ḥakîm*, pl. *ḥukama.*
Dog, *kalb*, pl. *kilâb.*
Donkey, *ḥomâr*, pl. *ḥamîr.* Donkey-boy, *ḥammâr.*
Door, Gate, *bâb*, pl. *bîbân.*
Doorkeeper, Concierge, *bauwâb.*
Dragoman, *turgumân* (see p. xxv).
Drink, to, *shirib.* Pres.: *ashrab, tishrab*, etc. Drink coffee, *ishrab ḳahwa!* Why dost thou drink nothing, *'ashshân ei mâ betishrabshi ḥâga?*
Driver, see Cabman.
Dry, *nâshif* or *yâbis.*
Duck, *batta*, pl. *baṭṭ.*
Dyer, *sabbâgh.*
Each (noun), *kulli wâḥid;* fem., *kulli waḥdeh.* Each man, *kull insân.* Each town, *kulli me-*
Ear, *widn.* [*dîneh.*
Early, *badrî.*
Earth, *arḍ.*
East, *shark.* Eastern, *sharḳî.*
Eat, to, *akal.* I ate or thou atest, *ka/t.* I wish to eat, *biddî âkul.* We wish to eat, *biddinâ nâkul.* Eat, *kul!*
Egg, *beiḍa*, pl. *beiḍ.* Boiled eggs, *beiḍ maslûḳ.* Baked eggs, *beiḍ maḳlî.*
Egypt, *(bilâd) maṣr.* Egyptian, *maṣrî.*
Embankment, *gisr.*
Empty, *fâḍî.*
England, *Bilâd el-Inglîz.* Englishman, *inglîzî.*
Enough, *kifâyeh; bass; bizyâdeh.*
Entrance, *dukhûl.*
Envelope, *ẓarf*, pl. *ẓurûf.*
Europe, *Bilâd el-Afrang.* European, *afrangî*, pl. *ferang, afrank.*
Evening, *'ashîya;* evening-meal (*i.e.* dinner) *'ashâ.*
Eye, *'ein;* the eyes (dual), *el-'einein.* My eyes, *'eineiya.* Eye-drops (medicine), *ḳaṭreh.*
Face, *wishsh.*
Faithful, *amîn.*
Fall, to. I have fallen, *wiḳi't.* Do not fall, *mâ tûḳa'sh.*
Far, *ba'îd.* How far is it from here to...? *Ḳaddi ei ba'îd min hineh lî?*

Father, *ab*, but before suffixes and genitives *abû*; e.g. *abû Ḥasan*, father of Hassan.
Fatherland, *waṭan*.
Fear, to, *khâf*. Do not fear, *mâ tekhafsh*. I was afraid of him, *khufṭeh minnuh*.
Feather, *rîsha*.
Fee, *ugra*; *kireh*.
Fellow, *gada'*, pl. *giḍ'ân*.
Festival, *'îd*; festival of a saint, *mûlid*.
Fever, *ḥimma*; *sikhûna*.
Field, *ghetṭ*.
Figs, *tîn*.
Filter, *zîr*, pl. *azyâr*.
Find, to, *laḳâ*. I can't find him, *mâ alḳâhsh*.
Fire, *nâr*. Conflagration, *ḥarîḳa*.
Fish, *samaka*, pl. *samak*.
Flag, *bandeira*.
Flea, *barghût*, pl. *barâghît*.
Flower, *zahr*, pl. *ashâr*.
Fly, *dubbâna*, pl. *dubbân*.
Fog, *shâbûra*.
Food, *akl*. Bring the dinner, *ǧîb el-akl*. Take the dinner away, *shîl el-akl*.
Foot, *rigl* (also Leg). The feet (dual), *er-riglein*. His feet, *rigleih*.
For (prep.), *'alashân*.
Forbidden, *mamnû'*. Entrance forbidden (*i.e.* no admission), *ed-dukhûl mamnû'*. — Forbidden by religion, *ḥarâm*; *e.g.* Wine is a thing forbidden by God, *en-nebîd ḥarâm*. (A thing permitted by religion is called *ḥalâl*.)
Foreign, *gharîb*.
Forget, to, *nisî*. Do not forget, *mâ tinsâsh*.
Fork, *shôka*.
Fortress, *ḳal'a*.
Fountain, *sebîl* (a pious foundation).
Fowl, *farkha*, pl. *firâkh*. In Upper Egypt *farkha* means a young pigeon. Cock, *dîk*, pl. *diyûk*; chicken, *katkût*, pl. *katâkît*.
France, *Feransa*. Frenchman, *feransâwî*.
Freight, *nâulûn*.
Fresh, *ṭâza*.
Friend, *ḥabîb* or *ṣâḥib*, pl. *ḥabâîb*, *aṣḥâb*.
Fruit, *fakha*; pl. *fawâkih*.
Garden, *geneina*, pl. *geneinât*. Gardener, *genâinî*.
Garlic, *tûm*.
Gate, *bâb*, pl. *bîbân*.
Gazelle, *ghazâl*, pl. *ghuzlân*.
Germany, *Almânia*. German, *almânî*. The German language, *el-lisân en-nimsâwî*.
Gift, *bakshîsh* (also reward).
Girl, *bint*, pl. *banât*.
Give, to, *adâ*. She gave, *adet*. I gave, *adeit*. He gives or will give, *yidî*. I give or shall give, *adî*. I give thee five, *adîlak khamsa*. Give me the money, *hât el-fulûs* (*hât* = give).
Glass, *kizâz*. Drinking-glass, *ḳubbâyeh*, pl. *ḳubbâyât*.
Go, to, *râḥ*. Go, *rûḥ!* I went out, *ruḥt*. Whither is he gone, *hûwa râḥ fein?* Go on, *yallah*. Does this train go to Cairo, *el-ḳaṭr di râiḥ 'ala maṣr?* See Start and Travel.
Gold, *dahab*. Goldsmith, *ǧôhargî*.
Good, *ṭaiyib*.
Goods, *buḍâ'a*.
Goose, *wizzeh*, pl. *wizz*.
Grapes, *'inab*.
Gratuity, *bakshîsh*.
Grave (tomb), *turba*, pl. *turab*.
Grease, *semn*.
Great, see Large.
Greece, *Rûm*; *Bilâd er-Rûm*. Greek, *rûmî*, pl. *arwâm*.
Green, *akhḍar*.

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Greeting, *salâm* (see also p. xlv).
Guide, to. Guide me, *waddînî* or *khudnî*. Unless thou guidest me alone I shall give thee nothing, *tewaddînî* (or *tâkhudnî*) *waḥdî*, *walla mâ badîksheh ḥâga*.
Gun (musket), *bundukîyeh*.
Gunpowder, *bârûd*.
Hair, *sha'r*. A single hair, *sha'ra*
Half, *nuṣṣ*.
Halt, *ûḳaf* or *'andak!* He halted, *wikif*. We shall halt, *nûḳaf*. See also Dismount.
Hammer, *shâkûsh*.
Hand, *îd* or *yadd*. The hands (dual), *el-îdein*. Her hands, *îdeiha*. Right hand, on the right, *'alyemîn*. Left hand, on the left, *'ash-shimâl*.
Happen, to, see News.
Harbour, *mîna*.
Hasten, to, *ista'gil*. Hasten (pl.), *ista'gilû!*
Hat, *burneiṭa*.
Have (to) is expressed with the aid of the preposition *'and* or *lî*; *e.g.*, I have a dog (= with me is a dog) *'andî kalb*, or *lîya kalb*. See p. xxx.
Head, *râs*, pl. *rûs*.
Healthy, *salîm*; *ṣâgh salîm*; *taiyib*; *biṣ-ṣaḥḥa*; *mabsûṭ* (*mabsûṭ* means also contented).
Hear, to, *simi'*. He will hear, *yisma'*. Hear (listen), *isma'!*
Heavy, *tekîl*.
Help, to, *sâ'id*; *yisâ'id*.
Here, *hineh (heneh)*. Come here, *ta'âla* (fem., *ta'âlî*) *hineh*. Go away from here, *rûḥ min hineh*.
High, *'âlî*.
Hill, *tell*, pl. *tulûl*.
Hire, *ugra*.
Hold, to, *misik*. Hold the stirrup, *imsik er-rikâb*.
Home, *beit*, *waṭan*. Is the master at home, *el-khawâga gûwa?*
Honest, *amîn*.
Honey, *'asal*.
Horse, *ḥoṣân*, pl. *kheil*.
Horseshoe, *na'l*.
Hospital, *isbitâlîya*.
Hot, *sukhn* (of food, liquids, etc.), *ḥarr* (of weather). It is hot, *ed-dunya ḥarr*.
Hotel, *lôkanda*. — Which is the way to the hotel? *sikket el-lôkanda min ein?*
Hour, *sâ'a*, pl. *sâ'ât*. Two hours, *sâ'atein*; three hours, *talâteh sâ'ât*. To hire (a cab) by the hour, *bis-sâ'a*.
House, *beit*, pl. *biyût*.
How? *izaïy?* How much, *kâm?* For how much, *bikâm?* How many hours, *kâm sâ'a?*
Hungry, *ga'ân*.
Hut, *'ishsha*, pl. *'ishash*.
Ice, *telg* (also snow).
Ill, *'aiyân*; *marîḍ*. Illness, *'aiya*; *maraḍ*.
Immediately, *ḥâlan*.
In, within, *gûwa*.
Interpreter, *turgumân*.
Intoxicated, *sakrân*.
Invoice, *fatûra*.
Iron, *ḥadîd*.
Island, *gezîreh*, pl. *gezâir*.
Italy, *Itâlya*. Italian, *talyânî*.
Jew, *yahûdî*, pl. *yahûd*.
Journey, to, *sâfir*. See Start.
Judge, *ḳâḍi*.
Jug, *ibrîk*.
Key, *muftâḥ*, pl. *mafâtîḥ*.
Khedive, *efendînâ* (lit. 'our lord').
Kill, to, *mauwit*. I have killed him, *mauwittuh*. Kill him, *mauwituh*.
Kindle, to, *walla'*. He has kindled the fire (or kindle the fire), *walla' en-nâr*.
Knife, *sikkîneh*, pl. *sakâkîn*. Penknife, *maṭwa*.
Knock, to, *khabbaṭ*.
Know, to, *'irif*. I know him,

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ba'rafuh. I do not know thee, *mâ ba'rafaksh.*

Lady, *sitt*, pl. *sittât.*

Lake (or pond), *birkeh*, pl. *birak.*

Lame, *a'rag.*

Lamp, *lamba*, pl. *lambât.*

Land, *barr.*

Lane, *hâra.*

Language, *lisân; lugha.*

Lantern, *fânûs*, pl. *fawânîs.*

Large, *kebîr; 'azîm.*

Late, *wakkrî.* Thou art late, *it'akhkhart.* Do not be late, *mâ tit'akhkharsh.* Later, afterwards, *ba'dein.*

Laugh, to, *dihik.* Do not laugh, *mâ tidhaksh.*

Lay, to, lay down, to, *hatt.* Lay the book there, *hutt el-kitâb hinâk.* I have laid it down, *hatteituh.* I have not laid it down, *ma hatteitûsh.*

Lazy, *kaslân.*

Lead, *rusâs.* Lead-pencil, *kalam rusâs.*

Leave, to, *tarak; yitruk.* — Leave me (in peace), *khallînî!*

Left, *shimâl.* Go to the left, *rûh 'ashshimâlak.*

Leg, see Foot.

Lemon, *lamûna*, pl. *lamûn.*

Letter, *gawâb*, pl. *gawâbât.* Registered, *mesôgal* or *mesôkar.* Are there any letters for me, *fîh gawâbât 'ashshânî?*

Lie, to, *kidib.* Thou hast lied, *inta kidibt.*

Lie down, to (to go to sleep), *rakad.* He is lying down, *yurkud.* Lie down, *urkud.*

Light, *nûr*, pl. *anwâr.* — A light (glowing embers) for a cigarette is asked for in a café with the word *bassa* or *wil'a.*

Light, to, *nauwar.*

Like. I should like, etc., see Wish.

Little (adj.), *sughaiyar.* Little (adv.), *shwaiyeh* or *shwaiyeh* (also too little).

Load, to (a horse). Load up, *shiddû!* Have you loaded (the pack-animals), *shaddeitû?*

Loaf, *raghîf*, pl. *arghi'eh.*

Lock (of a door), *kâlûn*, pl. *kawâlîn.* Padlock, *kifl*, pl. *akfâl.*

Locomotive, *wâbûr* or *bâbûr.*

London, *Londra.*

Long, *tawîl.*

Look for, to, see Seek.

Loosen, to, *hall.* Thou must loosen the rein, *lâzim tehill es-seir.*

Lose, to, *daiya'.* I have lost my book, *daiya'teh kitâbî.* He will lose it, *yedaiya'uh.*

Louse, *kamla*, pl. *kaml.*

Low, *wâti.*

Lower, see Below. The lower road, *et-tarîk et-tahtânî.*

Luggage, *'afsh.* Luggage-ticket, *bôlîsa.*

Luncheon, see Midday.

Mad, *magnûn.* Madhouse, *mu-*

Malodorous, *nitin.* [*ristân.*

Make, to, *'amal.*

Man, *râgil*, pl. *rigâleh.* Human being, *insân*, pl. *nâs* (people) or *benî âdam* (the sons of Adam).

Market or Bazaar, *sûk*, pl. *aswâk.*

Marriage, marriage-feast, *farah.*

Mat, straw-mat, *hasîra*, pl. *husr.*

Match (light), *kebrîta*, pl. *kebrît.*

Matter, to. That matters nothing to me (thee), *ana mâ-lî (inta mâlak).* What does that matter to me, *we'ana mâ-lî?* That does not matter (I hope it does not matter), *mâ 'aleish.*

Meat, *lahm.*

Medicine, *dawa.* (Peruvian bark, *kîna;* quinine, *malh el-kîna;* opium, *afiûn.*)

Melons. Musk-melons, *shammâm.* Water-melons, *battîkh.*

Midday, *ḍuhr*. Midday meal (luncheon), *ghadâ*.
Middle, *wusṭ*.
Midnight, *nuṣṣ el-leil*.
Milk, *laban*. Sweet milk, *ḥalîb* or *laban ḥalîb*. Sour milk, *laban ḥâmiḍ*.
Minaret, *mâdna*, pl. *ma'âdin*.
Minute, *daḳîḳa*, pl. *daḳâyiḳ*.
Mist, see Fog.
Mistake, *ghalaṭ*. [*limîn*.
Mohammedan, *muslim*, pl. *mus-*
Moisture, *ruṭûba*.
Money, *fulûs*. I have no money, *mâ 'andîsh fulûs*. Money-changer, *ṣarrâf*.
Month, see below.
Moon, *ḳamar*. New moon, *hilâl*. Full moon, *bedr*.
More, *aktar*. More than 100 piastres, *aktar min mît ḳirsh*. One more, *kamân wâḥid, gheir*. Still more, *kamân*.
Morning. Early morning, *ṣubḥ* or *ṣabâḥ*. Forenoon, *ḍaḥâ*.
Mosque, *gâmi'*, pl. *gawâmi'*.
Mosquito, *nâmûsa*, pl. *nâmûs*.
Mother, *umm*.
Mount (a horse), to, *rikib*, pres. *yirkab*. We have mounted, *rikibnâ*.
Mountain, *gebel*, pl. *gibâl* (also a mountain-chain).
Moustache, *shanab*.
Mouth, *fumm*.
Much, too much, very, *ketîr*.
Name, *ism*, pl. *asâmi*. What is thy name, *ismak ei?* My name

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Month, *shahr;* 2 months, *shahrein;* 3 months, *talat ushhur*. — Instead of the Arabic names of the months used in Syria, the Egyptians employ the Coptic (ancient Egyptian) names of the solar months, which, however, are always about nine days behind the European months. Each Coptic month has thirty days, and in order to complete the year five or six intercalary days are added at the end (in the beginning of September). The European names, however, are gradually coming into general use.

English	January	February	March	April	May	June
European	*yenâyir*	*febrâyir*	*mâres*	*abrîl*	*mâyo*	*yûnia*
Coptic	*ṭûba*	*amshîr*	*baramhât*	*barmûdeh*	*bashens*	*baûna*
English	July	August	September	October	November	December
European	*yûlia*	*aghosṭos*	*sebtember*	*oktôber*	*nôfember*	*disember*
Coptic	*ebîb*	*misra*	*tût*	*bâba*	*hatûr*	*kiyâk*

The intercalary days (see above) are called *aiyâm en-nesî*.

The Moslem months form a lunar year only (comp. p. xcv). Their names are: *Moḥarrem, Ṣafar, Rabî' Auwîl, Rabî' et-Tâni, Gemâd Auwîl, Gemâd Tâni, Regeb, Sha'bân, Ramaḍân* (month of the fast), *Shauwâl, Dhul-Ḳi'deh, Dhul-Ḥiggeh* (month of the pilgrimage).

is Hassan, *ismî Ḥasan*. What is the name of that in Arabic, *ismeh di ei bil-ʿarabî?*
Napkin, *fûṭa*.
Native, *ibn el-beled*.
Narrow, *ḍaiyiḳ*.
Near, *ḳuraiyiḃ*.
Necessary, *lâzim*. It is necessary that I seize him, *lâzim amsikuh*. Unnecessary, *mush lâzim*.
Neighbour, *gâr*, pl. *gîrân*.
Neighbourhood, *bilâd*.
Never, *abadan*, with the negative of verbs, *e.g.* I never smoke, *ana mâ ashrabsh ed-dukhkhân abadan* (lit. I never drink tobacco).
New, *gedîd*.
News, *khabar*. What has happened, *khabar ei?*
Night, *leil*. By night, *bil-leil;* midnight, *nuṣṣ el-leil*.
Nile, *baḥr en-Nîl* or simply *el-baḥr*.
Nilometer, *mikyâs*.
No, *lâ*. No, I will not, *lâ, mushʿâuz* (ʿâuza, if a woman speaks).
Noon, *ḍuhr*.
North, northern, *baḥarî*.
Nose, *manâkhîr*.
Not, *mush* or *mâ-sh* (see p. xxxi).
Nothing. There is nothing, *mâ fîsh*. What dost thou wish? Nothing (answer), *biddak ei? Walla ḥâga* or *shei*.
Now, *dilwaḳt*.
Nubia, *Bilâd el-Barâbra*.
Number, *nimra*.
Oasis, *wâḥ*.
Obelisk. *misalla*.
Oil, *zeit*.
Old. An old castle, *ḳaṣr ḳadîm* (or *ḳaṣr ʿatîḳ*). An old man, *râgil kebîr* or *ʿagûz*.
Olives, *zeitûn*.
On, see Concerning.
On (interjec.), *yallah!*
Onion, *baṣala*, pl. *baṣal*.
Only, *bass*.
Open, to, *fataḥ*. Open thy box, *iftaḥ ṣandûḳak!*
Oranges, *burtuḳân*.
Ostrich, *naʿâmeh*, pl. *naʿâm*.
Otherwise, *walla*.
Out, outside, *barra*. Out (prep.), *min*.
Out, to go. He went out, *tiliʿ*. He will go out, *yiṭlaʿ* (with or without *barra*).
Ox, *ṭôr*, pl. *ṭîrân*.
Pack, to, *ḥazam*.
Pain, *wagaʿ*.
Paper, *warak*.
Para, *faḍḍa;* pl. the same.
Parasol, *shemsîyeh*.
Parents, *wâlidein* or *ab u umm* (lit. father and mother).
Passport, *bassaboṛṭo*. Here is my passport, *âho el-bassaboṛṭo betâʿi*.
Pay, to, *dafaʿ*. Thou hast not yet paid, *lissa mâ dafaʿtish*. I shall pay, *ʿâwiz adfaʿ*.
Peach, *khôkha*, pl. *khôkh*.
Pen, *rîsha*. Penholder, *ḳalam*.
Pepper, *filfil*.
Perhaps, *balki; yimkin*.
Physician, *ḥakîm*, pl. *ḥukama*.
Piastre, *kirsh*, pl. *kurûsh*.

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Please, to. It does not please me, *mâ yi'gibnîsh.*
Plums, *barkûḳ.*
Pocket, *ǵeib.*
Poison, *simm.*
Policeman, *bolîṣ* or *shauwîsh.* Police, *bolîṣ.*
Pomegranate, *rummân.*
Pond (or lake), *birkeh*, pl. *birak.*
Poor, *faḳîr*, *maskîn*, pl. *fuḳara*, *masâkîn.*
Port (harbour), *mîna.*
Porter, *ḥammâl* or *shaiyâl*; pl. *ḥammâlîn*, *shaiyâlîn.*
Postage-stamp, *waraḳat buṣṭa*, pl. *warak.*
Post-office, *buṣṭa.*
Pot, *ḳidra*, pl. *ḳidar.*
Poultry, *firâkh.* See Fowl.
Prayer, *ṣalâ*, pl. *ṣalâwât.* Caller to prayer, *mu'eddin.*
Pretty, *kwaiyis*; *gamîl.*
Previously, *ḳabl.*
Privy, *kanîf*, *beit er-râḥa.* Where is the privy? *el-kanîf fein?*
Promontory, *râs.*
Prophet, *nabî* or (applied to Mohammed) *rasûl.*
Pulpit, *minbar* or *manbar.*
Put, to. Put it here, *ǵibuh.* Put it above, *ṭalla'uh.* Put it below, *nazziluh.* See Send, Lay.
Pyramid, *háram*, pl. *ahrâm.*
Quarrel, *khinâka.*
Question, *su'âl.*
Red, *aḥmar.*
Reliable, faithful, *amîn.*
Religion, *dîn.*
Remain, to, *fiḍil.* How long (*i. e.* how many days) wilt thou remain here? *tifḍal hineh kâm yôm?*
Rest, to, *istiraiyaḥ.* I have rested, *istiraiyaḥt.* I wish to rest for half-an-hour, *biddî astiraiyaḥ nuṣṣi sâ'a.*
Revolver, *fard.*
Rice, *ruzz.*
Rich, *ghanî.*
Ride, to. Wilt thou ride, *biddak tirkab?* See also Mount.
Right, *yemîn.* Turn to the right, *rûḥ 'alyemînak.*
Rise, to, *ḳâm.* Rise up, *ḳûm.*
Road, see Street.
Roast, to, *shawâ.* I have roasted the meat, *shaweit el-laḥm.* Roasted, *mashwî.* — Roast meat, *rosto.*
Robber, *ḥarâmî*, pl. *ḥarâmîyeh.*
Roof, *saṭḥ*, pl. *suṭûḥ.*
Room, *ôḍa*, pl. *uwaḍ.*
Rope, *ḥabl*, pl. *ḥebâl.*
Ruin, *kharâbeh*, *khirbeh.* Ruined temple, *birbeh.*
Run, to. *garâ.* Run, *igrî!*
Russia, *Bilâd el-Moskôb.* Russian (noun or adj.), *miskôbî.*
Saddle, *sarg*, pl. *surûg.* Pack-saddle, *barda'a*, pl. *barâdî.*

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pl. *madâris.* — Schoolmaster, *khôga; fikî* (of a kuttâb).
Scissors, *makaṣṣ.*
Scorpion, *ʿaḳraba,* pl. *ʿaḳârib.*
Sea, *baḥr.*
See, to, to look, *shâf.* We saw the Khedive, *shufnâ efendînâ.* Do you not see him, *mâ teshûfûhsh?*
Seek, to, *dauwar.* I have been looking for thee all day, *dauwarteh ʿaleik ṭûl en-nahâr.*
Send, to, to forward. Send the luggage off, *khud el-ʿafsh* or *waddî el-ʿafsh.*
Serpent, *taʿbân,* pl. *taʿâbîn; ḥaiyeh,* pl. *ḥaiyât.*
Servant, *khaddâm,* pl. *khaddâmîn.*
Set, to, see Lay.
Shave, to, *ḥalak.*
Sheep, *kharûf* (masc.), *naʿga* (fem.), *ghanam* (plur.).
Ship, *markib,* pl. *marâkib.* Steamship, *wâbûr* or *bâbûr.*
Shirt, *kamîṣ.*
Shoe (*i.e.* oriental shoe with turned up toes), *markûb,* pl. *marâkîb.*
Shoot, to, *ḍarab* (*i. e.* to beat), if necessary with the addition *birruṣâṣ, i.e.* with the lead.
Short, *kuṣaiyar.*
Show, to, *warrâ.* Show me the way, *warînî es-sikkeh.*
Shut, to, *ḳafal.* Shut the door, *iḳfil el-bâb.* The door is shut, *el-bâb maḳfûl.*
Silent, to be, *sikit.* Be silent, [*uskut.*
Silk, *ḥarîr.*
Silver, *faḍḍa.*
Sing, to, *ghannâ.* He will sing, *yeghannî.* Sing, *ghannî.*
Singly (one after the other), *wâḥid wâḥid* (masc.); *waḥdeh waḥdeh* (fem.).
Sir, *khawâga* (for Europeans) or *efendi* (for Orientals).
Sister, *ukht,* pl. *ukhwât.*
Sit, to, *ḳaʿad.* Sit (take a seat), *uḳʿud.*
Sky, *samâ.*
Sleep, to, *nâm.* I slept, *nimt.* He sleeps, *binâm.* Sleep (imperat. pl.), *nâmû!* I cannot sleep, *mâ baḳdarsh anâm.* To go to sleep, see Lie down.
Slippers, *bantuflî.*
Slowly. Go slowly, *shwaiyeh shwaiyeh,* or *ʿala mahlak.*
Small, *ṣughaiyar.*
Smoke tobacco, to, *shirib* (lit. drink) *ed-dukhkhân.* Comp. Never.
Snow, ice, *telg.*
So, *kideh.*
Soap, *ṣâbûn.*
Sofa, *dîwân.*
Soldier, *ʿaskarî,* pl. *ʿaskarîyeh.* Soldiery, *ʿaskar.*
Son, *ibn* or *walad,* pl. *ûlâd.*
Sort, *gins.* Give me some of this sort, *iddînî min el-ginseh di.*
Soup, *shurba.*
Sour, *ḥâmiḍ.*
South, southern, *kiblî.*
Speak, to, *itkallim.* Dost thou speak Arabic, *titkallim ʿarabî?*
Spoon, *maʿlaḳa,* pl. *maʿâliḳ.*
Spring (of water), *ʿain,* pl. *ʿiyûn.*
Spring (season), *rabîʿ.*
Square (in a town), *mîdân.*
Star, *nigmeh,* pl. *nugûm.* Falling star, *nigmeh zârik.*
Start (on a journey), to, *sâfir.* When will you start, *tesâfirû imta?* We will start to-morrow morning, *nesâfir bukra badrî* (at sunrise, *maʿash-shems;* an hour before sunrise, *sâʿa ḳabl esh-shems*). When does the steamer start, *el-bâbûr yesâfir imta?*
Stay, to, see Remain. [
Steamboat, *bâbûr el-baḥr* or *wâbûr el-baḥr. El-baḥr* is frequently omitted.

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Stick, *'aṣâya*, pl. *'aṣâyât*.
Still. Still more, *kamân*. Still another, *kamân wâhid*, *gheir*.
Stirrup, *rikâb*, pl. *rikâbât*.
Stone, *ḥagar*, pl. *ḥegâra*. Stone (of a fruit), *nakâya*.
Stop, to, see Halt.
Straight on, *dughri*.
Street or road, *ṭarîḳ*; *derb*, *darb*; *sikkeh*. Main street (of a town) *shâri'* (comp. p. 35).
Strike, to, see Beat.
Strong, *shedîd* (also violent).
Stupid, *baltd*. See Clumsy.
Sugar, *sukkar*. Coffee with sugar, *ḳahwa bis-sukkar*. Coffee without sugar, *ḳahwa mingheir sukk-*
Summer, *ṣeif*. [*kar* or *sâdeh*.
Sun, *shems* (or *sems*). Sunrise, *ṭulû' esh-shems*. Sunset, *maghreb*. Sunstroke: he has had a sunstroke, *esh-shems ḍarbetuh*.
Sunshade, *shemsîyeh*.
Sweep out, to, *kanas*. I have swept out the room, *kanast el-ôḍa*. Sweep the room, *uknus el-ôḍa*.
Sweet, *ḥelu*.
Syria, *Esh-Shâm*. Syrian (noun or adj.), *shâmî*.
Table, *sufra*; *ṭarabeiza*.
Tailor, *khaiyâṭ*.
Take, to, *khad*. Take, *khud!* He takes or will take, *yâkhud*.
Take away, to, *shâl*. Take it away (or up), *shîluh!*
Taste, to. Taste the soup, *dûḳ esh-shurba*.
Tea, *shây*.
Teacher, *mu'allim*. See also Schoolmaster.
Telegraph, *teleghrâf* (also telegram). Telegraph-wire, *silk*. Telegraph-official, *teleghrâfgî*. I wish to telegraph, *ana biddî aḍrub teleghrâf*.
Telescope, *naḍḍâra*.
Temple-ruin, *birbeh*.
Tent, *kheima*, pl. *khiyam*. Tent-pole, *'amûd*. Tent-peg, *watad*.
Thanks, thank you, *kattar kheirak*.
There, *hinâk*. There he is, *âhû!* There she is, *âhî!* Is there any bread there, *fîh 'eish?* There is none, *mâ fîsh*.
Thing, *ḥâga*, *shei*.
Thirsty, *'aṭshân*.
Ticket, *tezkereh*, pl. *tazâker*.
Tie, to, *rabaṭ*. I have tied, *rabaṭt*. Tie it, *urbuṭuh!* He (it) is tied (on), *marbûṭ*.
Time, *wakt*. See O'clock and Hour.
Tired, *ta'bân*.
Tobacco, *dukhkhân*. Water-pipe, *shîsheh*. See Smoke.
To-day, *en-nahâr-di* (*nahâr*=day).
To-morrow, *bukra*.
Tongue, *lisân*.
Too much, very, *ketîr*. Too little, *shuwaiyeh* or *shwaiyeh*.
Tooth, *sinn*, pl. *isnân*.
Towel, *fûṭa* (also table-napkin).
Town, *medînch*, pl. *mudun*. Quarter of a town, *ḥâra*.
Travel (to) is expressed by the word for go, with the addition of *bil-'arabîyeh*, by carriage; *bil-felûka*, by boat; *bil-markib*, by ship, etc.
Travelling-bag, see Box, Saddle-bag.
Tree, *shagara*, pl. *ashgâr* (also shrub).
Trousers (European), *banṭalûn*.
True, *ṣaḥîḥ*. [See Clothes.
Turkey, *Turkîya*, Turk, Turkish.
Ugly, *wiḥish*. [*turkî*.
Uncle, *amm* (paternal); *khâl* (maternal).
Understand, to, *fihim*. I have understood thee, *fihimtak*. I do not understand, *mânîsh fâhim*.
Untruthful, *kaddâb*.
Upper. The upper route, *el-ṭarîḳ el-fôḳânî*.

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Use, to be of, *nafaʿ*. It is no use, *mâ yinfaʿsh*.
Vainly, in vain, *balâsh*.
Valley, *wâdî (wâdi)*.
Very, *ketîr; kawî; khâliṣ*.
Village, *beled*, pl. *bilâd*. Village headman, *sheikh el-beled*.
Vinegar, *khall*.
Violent, *shedîd*.
Visit, *ziyâra*.
Wages, *ugra*, *kireh*. Monthly wages, *shahrîyeh*, *mâhîyeh*.
Wait, to, *istannâ*. Wait a little, *istannâ shwaiyeh*. Why didst thou not wait, *ʿashshân ei mâ ʾstanneitsh?*
Waiter, *sufragî*.
War, *ḥarb*.
Wash, to, *ghasal*. I wish to wash my hands, *biddî aghsil îdeiya*. Wash my clothes, *ighsil hudûmî*. The washing, *ghasîl*. How much does the washing cost, *taman el-ghasîl kâm?* Washerman, *ghassâl*. Washerwoman, *ghas-*
Watch, *sâʿa*, pl. *sâʿât*. [*sâla*.
Watchmaker, *sâʿâtî*.
Watchman, *ghafîr*, pl. *ghufara*.
Water, *maiyeh*. Is there any water here? *fîh maiyeh hineh?*
Water-closet, see Privy.
Weak, *ḍaʿîf*.
Weather, *hawâ* (also atmosphere and wind).
Wet, *mablûl*.
When, *imta?*
Whence, *min ein?* Whence comest thou, *inta gâi* (fem., *intî gâyeh*) *min ein?*
Where, *fein?* Where is he, *hûwa*
Whip, *kurbâg; sôṭ*. [*fein?*
White, *abyaḍ*.
Whither, *fein?* Whither goest thou, *inta râiḥ* (fem., *intî râiḥa*) *fein?*
Why, *lei? minshân ei? ʿalashân (ʿashshân) ei?*
Wide, *wâsiʿ*.
Wind, *hawâ; rîḥ*. Hot wind, *khamâsîn; samûm*.
Window, *shibbâk*, pl. *shebâbîk*.
Wine, *nebîd*.
Winter, *shita*.
Wish or to wish, *ṭalab*. What dost thou wish, *ṭalabak ei?* To wish is also expressed by *bidd*, a wish, with suffixes (p. xxx). I wish to go, *biddî arûḥ*. Dost thou wish to go, *biddak terûḥ?*
With, *wîyâ, maʿ*. Come with me, *taʿâla wîyâya*.
Within, *gûwa*.
Without (prep.), *min gheir*.
Woman, *marʿa* or *ḥurmeh; pl. ḥarîm* or *niswân*.
Wood (substance), *khashab*.
Work, *shughl*. Work, *ishtaghal!*
Write, to, *katab*. He will write

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SALUTATIONS AND PHRASES. Health (peace) be with you. *Es-salâmu 'aleikum.* Answer: And with you be peace and God's mercy and blessing. *U 'aleikum es-salâm warahmet Allâh wabarakâtuh.* These greetings are used by Moslems to each other. A Moslem greets a Christian with — Thy day be happy. *Nahârak sa'îd.* Answer: Thy day be happy and blessed. *Nahârak sa'îd wemubârak (umbârak).* Thy day be white as milk. *Nahârak leben.*

Good morning. *Sabâhkum bil-kheir,* or *sabâh el-kheir.* Answer: God grant you a good morning. *Allâh yisabbehkum bil-kheir.*

Good evening. *Mesâkum bil-kheir,* or *mesîkum bil-kheir.* Answer: God vouchsafe you a good evening. *Allâh yimessîkum bil-kheir;* or *messâkum Allâh bil-kheir.* — May thy night be happy. *Leiltak sa'îdeh.* Answer: *Leiltak sa'îdeh wemubâraka (wumbarka).*

On visiting or meeting a person, the first question after the usual salutations is: How is thy health? *Izaîyak,* or *keif hâlak (keif keifak),* or *eish hâlak?* Thanks are first expressed for the inquiry: God bless thee; God preserve thee. *Allâh yibârek fîk; Allâh yihfazak* Then follows the answer: Well, thank God. *El-hamdu lillâh.* — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk it is usual for his friends to raise their hands to their heads and say: May it agree with thee, sir. *Hanî'an, yâ sîdî.* Answer: God grant it may agree with thee. *Allâh yehannîk.*

On handing anything to a person: Take it. *Khud.* Answer: God increase thy goods. *Kattar Allâh kheirak,* or *kattar kheirak.* Reply: And thy goods also. *Ukheirak.*

On leaving: In God's care! *'Alallâh!* or *Fî amâni 'llâh!* Or, Now proceed with us. *Yallah bina.* To a person who is about to start on a journey: Peace be with thee. *Ma' as-salâma.* Answer: May God protect thee. *Allâh yisallimak.*

On the route: Welcome. *Ahlan wa sahlan,* or *marhaba.* Answer: Twice welcome. *Marhabtein.*

I beg you (to enter, to eat, to take). *Tafaddal (tefaddal, itfaddal);* fem. *tafaddalî (itfaddalî);* pl. *tafaddalû (tefaddalû, itfaddalû).* — Wilt thou not join us (in eating)? *Bismillâh* (literally 'in God's name'). Answer: May it agree with you, *Bil-hanû.*

Take care; beware. *Û'â;* fem. *û'î.*

I am under thy protection; save me. *Fî'ardak.* — My house is thy house. *Betî beitak.* — If thou pleasest. *I'mil ma'rûf.*

What God pleases ('happens', understood). *Mâshallâh* (an exclamation of surprise). — As God pleases. *Inshallâh.* — By God. *Wallâh,* or *wallâhi.* — By thy head. *Wahyât râsak.* — By the life of the prophet. *Wahyât en-nabî.* — By the life of thy father. *Wahyât abûk.* — Heavens! *Yâ salâm!*

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II. Geographical and Political Notes.

a. Area and Subdivisions of Egypt.†

By Captain H. G. Lyons.

Egypt proper, the country between the mouth of the Nile and the First Cataract, is a small region with well-defined natural boundaries on three sides. On the N. is the Mediterranean Sea, on the E. the Arabian Desert and the Red Sea, and on the W. the Libyan Desert. The S. boundary is not marked by any natural feature, and has therefore at all ages been liable to alteration. Its fluctuations to the N. and S. form a kind of standard of the political power of Egypt, and the causes of the variations involve a great part of Egyptian history from the most ancient times down to the present day.

When *Mohammed Ali*, the founder of the modern vassal kingdom of Egypt (comp. pp. cxx et seq.), died in 1849, he bequeathed to his successor a power extending far to the S. of the First Cataract and including not only the Nubian Valley of the Nile, with the Nubian desert-regions, but also the so-called Egyptian Sûdân (Bilâd es-Sûdân, 'land of the blacks'), consisting of the districts of *Tâka*, *Sennâr*, and *Kordofân*. The Khedive Ismâ'îl (p. cxxii) pushed his boundaries towards the S. until they comprised the whole course of the *White Nile* and the greater part of the basin of the *Baḥr el-Ghazâl*, and finally extended to about 2° N. latitude. But the rebellion of the Arab tribes that broke out in 1883 under the *Mahdi* (p. cxxiv) utterly destroyed the new Egyptian power on the White Nile and caused the frontier to be withdrawn to Wâdi Ḥalfa. The campaigns of 1896-98 and the capture of Omdurmân (p. cxxv), however, finally united the Sûdân with Egypt, though under totally altered conditions. Thus Egypt strictly so called now includes the valley of the Nile up to a point 27 M. to the N. of Wâdi Ḥalfa, the desert-strip along the Red Sea, the coast to the W. of Alexandria as far as the Gulf of Solum, the Libyan Desert with the five Oases, the greater part of the Sinai Peninsula, and the region of El-'Arîsh (comp. *Baedeker's Palestine*). Its extreme length is 640 M. (N. lat. 31°5′ to 22°), its breadth 596 M. (E. long. 25°2′ to 34°56′), and its area, inclusive of the deserts, ca. 400,000 sq. M. The area of Egypt proper, excluding the deserts, the oases, and the districts of El-'Arîsh, Sinai, Maryût, Mirsa Maṭrûḥ, Ed-Daba', and Koṣeir, is about 12,000 sq. M. The Sûdân, which begins on the Nile a little to the N. of Wâdi Ḥalfa and on the Red Sea at 22° N. lat., is under a special Anglo-Egyptian administration (comp. p. 415).

From the earliest times Egypt has been divided into two parts of very unequal size, known as Lower and Upper Egypt. The boundary between these is still, as in antiquity, to the S. of Cairo.

† Comp. the Map after the Index. — Further details on this subject are contained in a handy form in the Egyptian Government Almanac (comp. p. xcv).

Upper Egypt, known as *Eṣ-Ṣaʿîd*, extends nominally to the First Cataract only, but now embraces in a political sense most of Lower Nubia (comp. p. 384). Politically Egypt is now divided into fourteen PROVINCES or *Mûdîrîyeh*. The provinces of Lower Egypt are: (1) *Ḳalyûbîyeh* (Qaliubia), at the head of the Delta, with Benha as its capital; (2) *Sharḳîyeh* (Sharqia), *i.e.* 'the eastern', with Zaḳâzîḳ as its capital; (3) *Dakahlîyeh* (Daqahlia), with Manṣûra as its capital; (4) *Menûfîyeh* (Menufia), with Shibîn el-Kôm as its capital; (5) *Gharbîyeh* (Gharbia), *i.e.* 'the western', with Ṭanṭa as its capital; (6) *Beḥeîreh* (Beheira), *i.e.* 'of the lake', with Damanhûr as its capital. The last includes the oasis of *Sîweh*. The following five governorates are presided over by governors *(Moḥâfez)* of their own, and are independent of the provincial administration: Cairo, Alexandria, Port Saʿîd, Ismâʿîlîyeh, and Suez. Sinai and El-ʿArîsh are administered by the War Office. The eight Upper Egyptian provinces are those of *Gîseh* (Giza), *Beniṣueif* (Beni Suef), *Faiyûm* (Fayum), *Minyeh* (Minia; with the oases of *Baḥrîyeh* and *Farâfra*), *Assiût* (with the oases of *Dâkhleh* and *Khârgeh*), *Girgeh* (Girga, capital, Sohâg), *Ḳeneh* (Qena), and *Assuân* (Aswan).

The chief official in every province is the *Mûdîr* or Governor. Each mûdîr is assisted by a sub-mûdîr, a commandant of police, a sanitary inspector, and an engineer (for irrigation and buildings). The interior economy and the financial procedure are subject to investigation by European inspectors from the Ministries of the Interior and Finance, while others from the Ministry of Public Works and the Health Department control the technical work. The 14 provinces are subdivided into 84 districts, called *Markaz*, the chief officials of which *(Maʿmûr)* are directly subordinate to the mûdîr and have their official residence in the more important towns. The markaz, in their turn, are divided into *Nâḥiyeh*, or communes, which include, besides the chief village, hamlets, settlements of agricultural labourers *(ʿEzbeh)*, and landed estates *(Abʿadîyeh)*. The *ʿOmdeh*, or chief magistrate of the commune, is directly responsible to the maʿmûr. In the larger communes the ʿomdeh is assisted by the *Sheikh el-Beled*, or mayor. The governorates are divided into quarters *(Ḳism)*, each of which has its maʿmûr.

According to the census of 1907 the POPULATION of Egypt proper was 11,287,359, of whom 10,903,677 were settled natives, 97,381 were Beduins, and 286,301 were foreigners (147,220 Europeans including 20,653 British). The numbers of males and females were approximately equal. The settled population was distributed in 2 large cities (Cairo and Alexandria), 43 other towns with upwards of 10,000 inhab., and 3580 villages. The above figures show a population of 940 per sq. M. for Egypt proper, a density unequalled by any country in Europe (England and Wales 619, New York State 191, Saxony 830 per sq. M.). The total population in 1897 was 9,734,405, in 1882 it was 6,831,131.

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b. Origin and Present Condition of the Egyptians.

By Professor G. Schweinfurth.

For thousands of years the banks of the Nile have been occupied by the Egyptians. Notwithstanding the interminable series of immigrations and other changes affecting the character of the inhabitants, the Egyptian type has always predominated with marvellous uniformity. As Egypt is said to be the 'gift of the Nile', so has the character of its inhabitants been apparently moulded by the influences of that river. No country in the world is so dependent on a river which traverses it as Egypt, and no river presents physical characteristics so exceptional as the Nile; so, too, there exists no race of people which possesses so marked and unchanging an individuality as the Egyptians. It is therefore most probable that this unvarying type is the product of the soil itself, and that the character of the peoples who settled at different periods on the bank of the Nile, whatever it may originally have been, has in due course of time been moulded to the same constant form by the mysterious influences of the river. In all countries, indeed, national characteristics are justly regarded as the natural outcome of soil and climate, and of this connection no country affords so strong an illustration as Egypt, with its sharply defined boundaries of sea and desert, and in its complete isolation from the rest of the world. This fidelity to type, which doubtless many other oriental races share with the Egyptians, is by no means in accordance with common theories as to the decline and degeneration of the Orient. These races seem to possess an innate capacity that is absent from Western nations — the capacity, namely, of permanently preserving the original type. In Egypt this tendency may be partly assisted by the universal practice of early marriages, by which the succession of generations is accelerated, while many children are born of parents still unaffected by any physical deterioration. Although the country has been at various periods overrun by Hyksos, Ethiopians, Assyrians, Persians, Greeks, Romans, Arabs, and Turks, and although the people were tyrannized over, ill-treated, and in most cases compelled to intermarry with these foreigners, the Egyptians have for thousands of years retained the same unvarying physical types, while their character has been but slightly modified by the introduction of Christianity and Mohammedanism. If it now be borne in mind that these foreigners generally invaded the country in the form of an army, that they formed but a small body compared with the bulk of the population, and that they either married native women or sought wives in other countries, it is obvious that they would either continue to exist for a time as a foreign caste, a condition apparently repugnant to nature and necessarily transient, or that they would gradually succumb to the never-failing influences of the soil and be absorbed in the great mass of the aboriginal inhabitants. An excellent illustration of this process is afforded by the Arabian invasion, with

the circumstances and results of which we are better acquainted than with the history of the other foreign immigrations; for, disregarding the Beduin tribes, who are entirely distinct from the Egyptian population, we now meet with genuine Arabs in the towns only, where the merchants, pilgrims, and other members of that people form a class entirely distinct from the natives, and one that is maintained only by means of reinforcements from abroad. Another proof of the transforming influences of the Egyptian climate is afforded by the uniform character of the domestic animals. The oxen, in particular, though they have often been repeatedly exterminated in a single century by murrain, and have been succeeded by foreign races from every quarter of the globe, almost invariably after a few generations assume the well-known Egyptian type with which the representations on the ancient temples render us so familiar.

There have been many hypotheses as to the origin of the Egyptians. In all probability the rise and development of that people followed essentially the same course as those of other great races, whose geographical positions exposed them to a similar variety of external influences. In the course of its history this people attained a characteristic development of its own; but we have to inquire as to the nature of the original prehistoric stock. In classical antiquity the Egyptians were considered to be of African origin, and Diodorus has given expression to this view by quoting a tradition of the Ethiopians, according to which the Egyptians were originally an Ethiopian colony, just as their country itself is a product of the Nile. But the Greeks and Romans knew little of Central Africa, and, more especially, they were acquainted with none of the peoples of the Nile district except those whom we now distinguish as Hamitic (proto-Semitic). The term Hamites or Hamitic races is used to distinguish that great ethnographic group of peoples which has, in the course of ages, altered the population of half Africa, ever pressing from E. to W. and driving out the primæval population before them. The final stage of this migration, which, like those of the horse and camel, falls partly within the historic period, was reached when the Hamites came in contact with the later Semitic races. When these Hamitic peoples began to find their way from Asia across the Red Sea into Africa, they no doubt pushed down the Nile, after subduing the primæval inhabitants of the river-valley. The Ethiopian tradition thus agrees with the Biblical, which describes Ham as the father of Mizraim and Cush — names under which the ancient Hebrews used to personify Egypt and Ethiopia.

The civilization and culture of the Egyptians have been successively affected by every race that has played a prominent part in W. Asia, from the ancient Babylonians to the modern Arabs and Turks. Maspero argues for a gradual infiltration from Libya also in the earlier epochs. But the Libyans were themselves Hamitic, no less than the Ethiopians who overtook them in their advance

westwards. Recent philologists (such as Reinisch) classify the Hamites from their linguistic characteristics as the prototype of the Semitic family, distinguished by more elementary, more primitive forms. It is universally assumed that both Hamites and Semites had their original home in Asia. At what period each hived off from the original common stock is veiled in prehistoric darkness. But it is clear that Asiatic influences must have affected the dwellers on the Nile even before the introduction of the art of tillage, while the valley of the Nile in Egypt was still populated by pastoral races — a conclusion based mainly on the origin of the domesticated ox and of several other domestic animals. On the other hand the original ancestor of the Egyptian domesticated ass was peculiar to Africa, dwelling among the mountains and steppe s to the S. of Egypt. In this fact we find an indication of the route followed by the Hamitic invaders of Egypt.

The beginning of anything like a regular political development in Egypt cannot be dated before the introduction of agriculture; most probably it began with the cultivation of wheat and barley, grains of which have been found among the remains in the most ancient Egyptian tombs, dating from before the earliest dynasty. The origin of both these cereals is indisputably Asiatic; their first home was in the valley of the Euphrates or in some more central region of the continent. Besides these grains the funeral offerings under the earliest dynasties included also linen, wine, and the produce of other cultivated plants, originally indigenous to W. Asia.

Some of the earliest ideal conceptions of the proto-Egyptians must likewise have been drawn from Asiatic sources, which, however, in this case are to be looked for farther to the S. in that continent. Not only the use of incense but also the sycamore and the persea, the two sacred trees in the Egyptian Pantheon, were known in Egypt from the very earliest period. But all these plants are exclusively indigenous to the mountainous regions of S. Arabia and the adjoining coasts of the Red Sea; they could have been derived from no other source. The use of incense is as ancient as the most ancient known religion. The tree called by the Greeks persea, and known to modern botanists as *mimusops*, flourished in the gardens of ancient Egypt; and the sycamore, which is now nowhere found in a wild state outside the regions mentioned above, is to be seen all over Egypt at the present day.

To sum up. The condition of the prehistoric dwellers in the Egyptian Nile valley may be described as the result of a union between the autochthonous inhabitants and the Hamitic tribes which, advancing from the Red Sea, entered the country from regions to the S. or S.E. of Upper Egypt. After a long interval of time the ancient dwellers on the Nile were subjected to new modifications, arising from the predatory attacks of a race that had attained a higher level of civilization. This latter race must have started from the

valley of the Euphrates, otherwise it would not have been able to introduce into Egypt, as it did, the knowledge of wheat and barley and the art of cultivating them with the plough, the knowledge of copper, bronze, and various metallurgical processes, and perhaps also a religious system of its own and even the art of writing. The net result of the whole historical process was Egyptian civilization as it existed under the Pharaohs. †

THE MODERN EGYPTIANS. The population of Egypt is composed of the following ten different elements.

(1). The FELLAHIN *(fellâḥîn*, sing. *fellâḥ)*, the 'tillers' or 'peasants', with whom must be reckoned the Coptic peasants of Upper Egypt, form the bulk of the population and may be regarded as the sinews of the national strength. They are generally slightly above the middle height; their bones, and particularly their skulls, are strong and massive; and their wrists and ankles are powerful and somewhat clumsy. In all these respects the fellahin, like their domestic animals, contrast strongly with the inhabitants of the desert. Notwithstanding this largeness of frame, however, the fellah never grows fat. The women and girls are particularly remarkable for their slender build. The men generally keep their heads shaved, but the hair of the soldiers and the long tresses of the girls, though always black and thick, is smooth and wavy, seldom curly. The hair on the faces of the men is scantier and more curly.

The chief peculiarity of the Egyptians is the remarkable closeness of their eyelashes on both lids, forming a dense, double, black fringe, which gives so animated an expression to their almond-shaped eyes. The very ancient and still existing custom of blackening the edges of the eyelids with antimony ('koḥl'), which is said to serve a sanitary purpose, contributes to enhance this natural expression. The eyebrows are always straight and smooth, never bushy. The mouth is wide and thick-lipped, and very different from that of the Beduin or inhabitant of the oases. The high cheek-bones, the receding forehead, the lowness of the bridge of the nose, which is always distinctly separated from the forehead, and the flatness of the nose itself, are the chief characteristics of the Egyptian skull; but, as the jaws project less than those of most

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In the ancient representations women are painted yellow and men red, merely because the former were paler owing to their indoor life, while the men were browned by labouring in the open air (Virchow).

The dwelling of the fellah is of a miserably poor description, consisting generally of four low walls formed of crude bricks of Nile mud, and thatched with a roof of durra straw, on which the poultry roost. In the interior are a few mats, a sheepskin, several baskets made of matting, a copper kettle, and a few earthenware pots and wooden dishes. But the railway-traveller, passing through the Delta for the first time, must not suppose that the miserable, ruinous huts that meet his eye are typical of all peasants' dwellings in Egypt. In Central and Upper Egypt he will obtain a much more favourable impression. The fact is, that beneath an Egyptian sky, houses are not of the same paramount importance as in more northern regions, all that is wanted being shelter for the night. The day is spent in the open air, on the court in front of the hut, shaded by acacia trees, among whose branches the pigeons coo. Here the fellah spends his 'keif' or leisure, chatting with his neighbours and spinning wool from a spindle that he turns in his hand.

The poorer peasant's mode of life is frugal in the extreme. His meals may be summarily characterized as 'short, scant, and bad'. The staple of his food consists of a peculiar kind of bread made of sorghum flour in Upper Egypt, or of maize in the Delta, wheaten bread being eaten by the wealthier only. This poor kind of bread often has a greenish colour, owing to an admixture of flour made from the kernels of Fœnum Græcum (see below). Next in importance in the bill of fare are broad beans *(fûl)*. For supper, however, even the poorest cause a hot repast to be prepared. This usually consists of a highly salted sauce made of onions and butter, or in the poorer houses of onions and linseed or sesame oil. Into this sauce, which in summer acquires a gelatinous consistency by the addition of the universal bamyas (the capsular fruit of the Hibiscus) and various herbs, each member of the family dips pieces of bread held in the fingers. Both in town and country, goats', sheep's, or buffaloes' milk also forms a daily article of food, but always in a sour condition or half converted into cheese, and in very moderate quantities only. In the height of summer the consumption of fruit of the cucumber and pumpkin species, which the land yields in abundance, is enormous. In spring large quantities

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The dress of the Egyptian peasant calls for little remark, especially as he usually works in the fields divested of everything except a scanty apron. The chief articles of his wardrobe at other times are an indigo-dyed cotton shirt *(ḳamîṣ)*, a pair of short and wide cotton breeches, a kind of cloak of brown, home-spun goats' wool *(ʿabâyeh)*, or simply a blanket of sheep's wool *(ḥirâm)*, and lastly a close-fitting felt skull-cap *(libdeh)*. He is generally barefooted, but occasionally wears pointed red *(markûb)* or broad yellow shoes *(balgha)*. The sheikhs and wealthier peasants wear wide, black woollen cloaks and the thick red 'Tunisian' fez *(ṭarbûsh)* with a blue silk tassel, round which they coil a turban (*ʿimma;* usually white). They usually carry a long and thick stick *(nâbût)*, made of ash imported from Caramania. All watchmen carry similar sticks as a badge of office.

The sole wealth of Egypt is derived from its agriculture, and to the fellahin alone is committed the important task of tilling the soil. They are, indeed, neither fitted nor inclined for other work, a circumstance which proves how completely the settled character of the ancient Egyptians has predominated over the restless Arabian blood, which has been largely infused into the native population ever since the valley of the Nile was conquered by the armies of Islâm. The ancient Egyptian racial type has been preserved in extraordinary purity in many fellah families, especially in Upper Egypt. This is particularly evident in the case of the children and women, whose features are not concealed and distorted by veils (which the ancient Egyptians despised). Even among the Nubians (p. lx), between the first and second cataracts, faces occur that might almost lead us to think that some of the pictures of the period of the old Pharaohs had come to life and stood before us in flesh and blood. In Lower Egypt, and especially in the Delta, the Semitic type has sometimes prevailed over the African in consequence of the steady stream of Arab immigration that has now been flowing for more than a thousand years. The modern Egyptians, moreover, resemble the ancient in character and in the lot to which they are condemned. In ancient times the fellah, pressed into the service of the priests and the princes, was compelled to yield up to them the fruits of his toil, and his position is nearly the same at the present day, save that the names of his masters are changed, and he has obtained some relief owing to the almost entire abolition of compulsory work.

In early life the Egyptian peasant is remarkably docile, active, and intelligent, but at a later period this freshness and buoyancy are crushed out of him by care and poverty and his never-ceasing task of filling the pitcher of the Danaïdes. He ploughs and reaps, toils and amasses, but he cannot with certainty regard his crops as his own, and the hardly earned piastre is too frequently wrested from him. His character, therefore, becomes like that of a gifted child, who has been harshly used and brought up to domestic slavery, but at length perceives that he has been treated with injustice, and

whose amiability and intelligence are then superseded by sullenness and obstinacy. Thus down to a few years ago, as in the time of Ammianus Marcellinus, the fellah would often suffer the most cruel blows in dogged silence rather than pay the taxes demanded of him.

In his own fields the fellah is an industrious labourer, and his work is more continuous than that of the peasant of more northern countries. He enjoys no period of repose during the winter, and the whole of his spare time is occupied in drawing water for the irrigation of the land. Notwithstanding his hard lot, however, he is an entire stranger to any endeavour to better his condition or to improve his system of farming. As soon as he has accomplished the most necessary tasks he rests and smokes, and trusts that Allah will do the remainder of his work for him. The fellah is generally of a peaceful disposition, kindly and helpful to his neighbour. Foreigners can see his best side only by observing his dealings with his fellows; for he regards strangers as merely so many convenient sources of profit (comp. pp. xxiv, xxv).

(2). Copts *(ḳibṭ, 'ibṭ)*. While we have regarded the fellahin as genuine Egyptians in consequence of their uninterrupted occupation of the soil, the religion of the Copts affords us an additional guarantee for the purity of their descent. The Copts are undoubtedly the most direct descendants of the ancient Egyptians, there being no ground for the assumption that their ancestors were foreign immigrants who embraced Christianity after the conquest of the country by the Mohammedans, while on the other hand the obstinacy with which they defended their monophysite Christianity for several centuries against the inroads of the creed of Byzantium affords another indication of their Egyptian character. At the last census (1907) the number of Copts in Egypt was 706,322.† They are most numerous in the towns of Upper Egypt (554,282), around the ancient Koptos, at Naḳâdeh, Luxor, Esneh, Dendera, Girgeh, Ṭahṭa, and particularly at Assiût and Akhmîm.

The Coptic Patriarch is elected from their own number by the monks of the five chief monasteries of Egypt. These are the monasteries of St. Anthony and St. Paul in the eastern desert (p. 206), two in the Wâdi Naṭrûn (p. 32), and the convent of El-Meḥarraḳ (p. 219), near Manfalût.

Most of the Copts that dwell in towns are engaged in the more refined handicrafts (as watchmakers, goldsmiths, jewellers, embroiderers, tailors, weavers, cabinet-makers, turners, etc.), or in trade, or as clerks, accountants, and notaries. Their physique is accordingly materially different from that of the fellahin and even from that of Coptic peasants. They are generally of more delicate frame, with small hands and feet; their necks are longer and their skulls are higher and narrower than those of the peasantry; and,

† The total number of Christians in Egypt in 1907 was 881,692, including 76,953 Greek Orthodox, 57,744 Roman Catholics, 12,796 Protestants, and 27,987 Eastern Christians.

lastly, their complexion is fairer. These differences are sufficiently accounted for by their mode of life; for, when we compare those Copts who are engaged in rustic pursuits, or the Coptic camel drivers of Upper Egypt, with the fellahin, we find that the two races are not distinguishable from each other. This dualism of type in bodily structure, common to all civilized lands of the South, has been recognized also in the skeletons of the ancient mummies.

Few nations in the East embraced the Gospel more zealously than the dwellers on the Nile. Accustomed as they had long been to regard life as a pilgrimage to death, as a school of preparation for another world, and weary of their motley and confused Pantheon of divinities, whose self-seeking priesthood designedly disguised the truth, they eagerly welcomed the simple doctrines of Christianity, which appeared so well adapted to their condition and promised them succour and redemption. Like Eutyches, they revered the divine nature of the Saviour only, in which they held that every human element was absorbed; and when the Council of Chalcedon in 451 sanctioned the doctrine that Christ combined a human with a divine nature, the Egyptians with their characteristic tenacity adhered to their old views, and formed a sect termed *Eutychians*, or *Monophysites*, to which the Copts of the present day, and also the Abyssinians, still belong.

The name of the Copts is an ethnical one, being simply an Arabic corruption of the Greek name of Egyptians. The theory is now exploded that they derive their name from a certain itinerant preacher named Jacobus, who according to Makrîzi was termed El-Berâdi'i, or 'blanket-bearer', from the old horse-cloth worn by him when he went about preaching. This Jacobus promulgated the monophysite doctrine of Eutyches, which had found its most zealous supporter in Dioscurus, a bishop of Alexandria, who was declared a heretic and banished after the Council of Chalcedon; and his disciples were sometimes called Jacobites. If this name had ever been abbreviated to Cobit or Cobt, it would probably have occurred frequently in the writings of Monophysites; but there we find no trace of it. It is, on the other hand, quite intelligible that the word Copt, though originally synonymous with Egyptian, should gradually have come to denote a particular religious sect; for, at the period when the valley of the Nile was conquered by Amr, the native Egyptians, who almost exclusively held the monophysite creed, were chiefly distinguished by their religion from their invaders, who brought a new religious system from the East.

These Egyptian Christians strenuously opposed the resolutions of the Council of Chalcedon, and thousands of them sacrificed their lives or their welfare in the fierce and sanguinary conflicts of the 6th century, the causes of which were imperfectly understood by the great majority of the belligerents. The subtle dogmatic differences which gave rise to these wars aroused such hatred among these professors of the religion of love, that the defeated Monophysites readily welcomed the invading armies of Islâm, or perhaps even invited them to their country.

After the conquest of Egypt by the Arabs (p. 44) the Copts were at first treated with lenity, and were even appointed to the highest

government offices; but they were soon doomed to suffer persecutions and privations of every description. These persecutions were mainly due to their unbounded arrogance and their perpetual conspiracies against their new masters, and their Mohammedan contemporaries even attributed to them the disastrous conflagrations from which the new capital of the country so frequently suffered. Their hopes were doomed to bitter disappointment, and their national pride to utter humiliation. Their conquerors succeeded in maintaining their position, and though apparently at first inclined to moderation, were at length driven by the conduct and the previous example of the Copts themselves to persecute and oppress them to the uttermost.

In spite, however, of all these disasters a numerous community of Copts has always existed in Egypt, a fact which is mainly to be accounted for by the remarkable tenacity and constancy of the Egyptian character. Owing, however, to the continual oppression and contempt to which they have been subjected, they have degenerated in every respect, while their character has been correspondingly altered. Their divine worship will strike the traveller as strange, and anything but edifying or elevating (comp. p. 107). It is true that the Copt is a regular attendant at church ('kenîseh'), but his conduct while there and the amount of benefit he receives are somewhat questionable. In the service the Coptic language, *i.e.* the language of the Egyptians of the 3rd cent. A.D., is used for praying and chanting. But as the majority even of the priests themselves, though able to read this ancient speech, do not understand it, the Arabic translation of the prayers is given at the same time, and the sermon is delivered in Arabic. Since the 6th cent. the doctrine of the Jacobites has been in a state of deathlike lethargy which has made even the slightest attempt at further development impossible. In no other religious community is fasting so common as among the Christians of Egypt and Abyssinia. They still found their creed upon Old Testament institutions, and so show pretty clearly that had Christianity been confined to the East it would never have become the chief religion of the world. The Coptic church has not even training-colleges for its ministers.

The Copts are no longer distinguished from the Arabs by their dress. Only the priests now wear the dark blue or black turban and the dark-coloured clothes, a costume that was originally prescribed by their oppressors. A practised eye will frequently detect among them the ancient Egyptian cast of features. Towards strangers the Copt

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whole of the Gospels by heart. The Roman propaganda, which was begun by Franciscans at the end of the 17th and beginning of the 18th cent., has been less successful among the Copts. There are, however, a few small Roman Catholic communities in Upper Egypt (at Girgeh, Akhmîm, and Naḳâdeh), forming the 'Church of the Catholic Copts', whose patriarch, Cyrillos II., consecrated in 1899, is a native Copt. The present patriarch of the old Copts, at Cairo, is likewise named Cyrillos.

(3). Beduins. *Bedu* (sing. *bedawi*) is the name applied to the nomadic Arabs, and *'Arab* (sing. *'Arabi*) to those who immigrated at a later period and settled in the valley of the Nile. They both differ materially from the dwellers in towns and from the fellahin. The subdivisions of the Beduin tribes are called *Ḳabîleh*. Though differing greatly in origin and language, the wandering tribes of Egypt all profess Mohammedanism. Again, while some of them have immigrated from Arabia or Syria, partly in very ancient and partly in modern times, and while others are supposed to be the aboriginal inhabitants of the territories claimed by them (as the Berbers of N. Africa and the Ethiopians and Blemmyes of Nubia), or former dwellers on the Nile expelled from their homes by foreign invaders, they all differ greatly from the settled Egyptian population; and this contrast is accounted for by the radical difference between the influences of the desert and those of the Nile valley.

According to the census of 1907 there were 635,012 Beduins in Egypt, of whom 537,631 were settled in towns and villages.

The Beduins may be divided into two leading groups: (1) *Beduins* in the narrower sense, *i.e.* Arabic-speaking tribes, most of whom have probably immigrated from Arabia or Syria, and who occupy the deserts adjoining Central and Northern Egypt besides to a considerable extent settling in the Nile valley; (2) *Bega*, who range over the regions of Upper Egypt and Nubia situated between the Nile and the Red Sea, and extending to the frontiers of the Abyssinian mountains. These are the descendants of the ancient Blemmyes (p. 386; their territory being known as 'Edbai'). The two principal races of the second group, with whom alone we have to deal as inhabitants of Egypt, are the *Bishârîn* and the *'Abâbdeh*. They are widely scattered in the valleys of the desert (pp. 372 et seq.), between the tropics and the latitude of Ḳeneh and Ḳoṣeir, and lead a poverty-stricken life with their very scanty stock of camels and goats. Though closely resembling the other Bega tribes in appearance, the 'Abâbdeh (sing. 'Abâdi, probably the *Gebadaei* of Pliny) possess an original language of their own ('to-bedyawîyeh'), which, however, they have long since exchanged for bad Arabic. They have adopted also the costume of the fellahin, while the Bishârîn tend their large flocks of sheep and herds of camels in a half-naked condition, girded with a leathern apron and wrapped in a kind of cotton shawl *(melâya)*. All these 'Ethiopians' are remarkable for thei-

fine and almost Caucasian cast of features, their very dark, bronze-coloured complexion, and their luxuriant growth of hair, which they wear loose or hanging down in numberless plaits. Their figures are beautifully symmetrical, and more or less slender in accordance with their means of subsistence, and their limbs are gracefully formed. In other respects they resemble all the other children of the desert, as in the purity of their complexion, the peculiar thinness of their necks, and the premature wrinkling of the skin of their faces. Compared with their bold and quarrelsome neighbours the Bishârîn, the ʿAbâbdeh are generally gentle and inoffensive.

Besides the Bega there are numerous Beduins who inhabit the steppes and deserts belonging to the region of the Nile, but beyond the limits of Egypt, and range as far as the confines of the heathen negro-races on the left bank of the Nile, nearly to 9° N. latitude; but with these we have not at present to deal. As regards the Beduins proper of the N., their common home, the desert, seems to have exerted a unifying effect upon races that were originally different, and the peculiar characteristics of each have gradually disappeared before the uniform environment of all.

There are three important Beduin tribes in the peninsula of Mount Sinai: the *Terâbiyîn;* the *Tîyâha*, who occupy the heart of the peninsula, between Suez and ʿAḳaba; and the *Sawârkeh* or *El-ʿArayîsh*, to the north of the latter. In Upper Egypt, besides the ʿAbâbdeh, the most important tribes who occupy the eastern bank of the Nile are the *Beni Waṣel* and the *Atwâni*, who, however, have now settled on both banks of the Theban Nile valley and are gradually blending with the fellahin, and the *Maʿâzeh*, who dwell in groups among the limestone mountains between Suez and Ḳeneh, where there are good pastures at places. Most of the Arabian Beduins, on the other hand, who belong to Egypt, confine themselves to the western bank of the Nile. They occupy the whole of this side of the river from the Faiyûm as far as Abydos near Girgeh, and it is mainly with their aid that communication is maintained with the western oases, peopled by a totally different race, who till the ground and possess no camels, being probably allied to the Berbers of Northern Africa (one of the numerous Libyan tribes mentioned in ancient inscriptions).

The Beduins of the North, and especially the tribe of the *Ûlâd ʿAli*, have inherited with comparative purity the fiery blood of the desert-tribes, who achieved such marvellous exploits under the banner of the prophet, but the traveller will rarely come in contact with them unless he undertakes a journey across the desert. The Beduins who assist travellers in the ascent of the pyramids belong to the Nagâma tribe. Genuine Beduins are to be found nowhere except in their desert home, where to a great extent they still retain the spirit of independence, the courage, and the restlessness of their ancestors. As in the time of Herodotus, the tent of the Beduin is

still his home. Where it is pitched is a matter of indifference to him, if only the pegs which secure it be firmly driven into the earth, if it shelter his wife and child from the burning sunshine and the chilly night-air, and if pasturage-ground and a spring be within reach. At Ramleh on the coast, near Alexandria, the traveller may see numerous Beduin families of the poorest class encamped in their tents, where they live in the most frugal possible manner, with a few miserable goats and the fowls which subsist on the rubbish in their neighbourhood. Though professors of Islâm, the Beduins of Egypt are considerably less strict in their observances than the fellahin of the valley of the Nile, who are themselves sufficiently lax, and above all they sadly neglect the religious duty of cleanliness. They do not observe the practice of praying five times a day, and they are as a rule but slightly acquainted with the Koran. Relics of their old star-worship can still be traced among their customs.

The traveller will occasionally observe Beduins in the streets and in the bazaars of the armourers and leather-merchants, and will be struck with the proud and manly bearing of these bronzed children of the desert, whose sharp, bearded features and steady gaze betoken firmness and resolution. In Egypt the traveller need not fear their predatory propensities.

(4). Arab Dwellers in Towns. Those Arabs with whom the traveller usually comes in contact in towns are shopkeepers, officials, servants, coachmen, and donkey-attendants. These are generally of a much more mixed origin than the fellahin. It thus happens that the citizens of the Egyptian towns consist of persons of every complexion from dark-brown to white, with the features of the worshippers of Osiris or the sharp profile of the Beduins, and with the slender figure of the fellah or the corpulence of the Turk. Among the lower classes intermarriage with negro-women has sometimes darkened the complexion and thickened the features of their offspring; while the higher ranks, including many descendants of white slaves or Turkish mothers, more nearly resemble the European type. As the inhabitants of the towns could not be so much oppressed by their rulers as the peasantry, we find that they exhibit a more independent spirit, greater enterprise, and a more cheerful disposition than the fellahin. At the same time they are not free from the dreamy character peculiar to orientals, nor from a tinge of the apathy of fatalism; and their indolence contrasts strongly with the industry of their European rivals in political, scientific, artistic, and all business pursuits. Of late years, however, they have begun to occupy themselves with scientific studies and to produce a considerable number of higher officials, barristers, doctors, architects, engineers, etc. The townspeople profess Islâm, but, in their youth particularly, they are becoming more and more lax in their obedience to the Koran. Thus the custom of praying in public, outside the house-doors and shops, is gradually falling into disuse. Like-

wise the European dress is superseding the oriental, though the latter is far more picturesque and better suited to the climate. On the whole, however, they are bigoted Mohammedans, and share the contempt with which the fellahin regard all other religions. Their daily intercourse with unbelievers and their dread of the power of the Christian nations tend, however, to keep their fanaticism, which otherwise would be unbounded, in check, and has even induced them sometimes to admit strangers to witness the sacred ceremonies in their mosques.

(5). NUBIANS. The name *Barâbra* (sing. *Berberi*) is applied to the Nubian inhabitants of the Nile valley between the neighbourhood of Assuân and the Fourth Cataract. The Egyptians and Nubians are radically different, and the dislike between the two races is carried to such an extent that Nubians, even in Egypt, never marry Egyptian wives. The Nubians are inferior to the Egyptians in industry and energy, especially in tilling the soil, and in physical (and perhaps also in intellectual) vigour; and they are more superstitious as is indicated by the numerous amulets they wear round their necks and arms. They are, however, superior to the Egyptians in cleanliness, honesty, and subordination, and possess a more highly developed sense of honour. The traveller must not expect to find them very sincerely attached or grateful, any more than the native Egyptians, but as servants they are certainly preferable. The Nubian language belongs to a special group of the African tongues; and Dr. Brugsch was of opinion that it may afford a clue to the interpretation of the still undeciphered Meroïtic inscriptions of the Nubian part of the Nile valley. It is divided into three dialects: 1. *Kenûz*, spoken between the First Cataract and Es-Sebû'a; 2. *El-Mahâsi*, from Korosko to Hannek (at the third cataract); 3. *Dongola*, prevalent in the province of Dongola from Hannek to Gebel Deiga (near Korti) and resembling the Kenûz dialect.

Those Nubians who do not learn Arabic grammatically never speak it thoroughly well; but it is generally, though imperfectly, understood in Nubia. The traveller must therefore not expect to learn good Arabic from his Nubian servants. In their native country the Nubians till the banks of the Nile, but their land is of very limited extent and poorly cultivated; and as their harvests are scanty they are rarely able to support large families. They accordingly often emigrate at an early

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guarantees the character and abilities of members when hired. Thefts are very rarely committed by the Nubians, but in cases of the kind the sheikh compels the whole of his subjects to contribute to repair the loss, and cases have been known in which several hundred pounds have been recovered in this way. The result is that there is a strict mutual system of supervision, and suspected characters are unceremoniously excluded from the fraternity. Nubian women are seldom seen in Egypt.

(6). Sûdân Negroes. Like the Nubians, most of the negroes in Egypt are professors of Islâm, to the easily intelligible doctrines of which they readily and zealously attach themselves. Most of the older negroes and negresses with whom the traveller meets have originally been brought to Egypt as slaves, and belong to natives, by whom they are treated more like members of the family than like servants. The eunuchs, who also belong almost exclusively to the negro races, very seldom avail themselves of any opportunity of regaining their liberty, as their emancipation would necessarily terminate the life of ease and luxury in which they delight. — The numerous negroes who voluntarily settle in Egypt form the dregs of the people and are employed in the most menial offices.

Most of the negro-races of Central Africa to the N. of the equator are represented at Cairo, particularly in the rank and file of the negro regiments. In 1907 there were 65,162 natives of the Sûdân settled in Egypt.

(7). Turks. Although the dynasty of the viceroys of Egypt is of Turkish origin (see p. cxx), a comparatively small section of the community belongs to that nation. According to the census of 1907 there were 27,591 genuine Turks in Egypt, besides 42,134 Turkish subjects from other parts of the Ottoman empire (Syria, Arabia, Armenia). The Turks of Egypt are chiefly to be found in the towns, where most of them are government-officials, soldiers, and merchants. The Turkish language is very little understood in Egypt.

(8). Levantines, Syrians, etc. A link between the various classes of dwellers in Egypt and the visitors to the banks of the Nile is formed by the members of the various Mediterranean races, especially the Christian Syrians, known when of partly European origin as Levantines, who have been settled here for several generations, and form no inconsiderable element in the population of the larger towns. Most of them profess the Latin form of Christianity, and Arabic has now become their mother tongue, although they speak also French, Italian, or English. They are good men of business, and are often employed as shopmen and clerks. Their services have also become indispensable at the consulates and in several of the government-offices. A large proportion of them are wealthy. The Egyptian press is very largely in the hands of Syrian Levantines, a great many of whom are lawyers, physicians, and chemists also.

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(9). Armenians and Jews. This section of the community is somewhat less numerous than the last. The Armenians generally possess excellent abilities and a singular aptitude for learning both oriental and European languages, which they often acquire with great grammatical accuracy. They often hold high positions in the service of government, and many of them are wealthy goldsmiths and jewellers.

The Jews (38,635 in 1907) are met with almost exclusively in Cairo and Alexandria, and can hardly be reckoned as among the natives of the country. Most of them are from Palestine, though of Spanish origin, but many have recently immigrated from Roumania. The latter are popularly called 'Shlekhti', in reference to the barbarous German idiom they speak. Most of the money-changers in the streets *(ṣarrâf)*, and many of the wealthiest merchants of Egypt, are Jews, and notwithstanding the popular prejudice entertained against them, they now form one of the most highly respected sections of the community.

(10). Europeans. The number of European residents and visitors in Egypt was 147,220 in 1907, inclusive of the British army of occupation. The Greeks are most numerously represented, then the Italians, British (including Indians and Maltese), French, Austrians (including many Dalmatians), Russians, and Germans. Besides these nationalities, there are also a few representatives of America, Spain, Switzerland, Belgium, Holland, Scandinavia, and other countries.—The Greeks of all classes are generally traders. They constitute almost entirely the aristocracy of Alexandria, and, at the other end of the scale, nearly all the small inn-keepers and victual-dealers *(bakkâl)* in other towns are Greeks. The cigarette-industry also is almost exclusively in the hands of Greeks. They are the proprietors of the small steam-mills that abound in the villages, and of the numerous small banks which lend money on good security, both to the peasantry and the government-officials, at a rate of interest sometimes amounting to 6 per cent monthly, the maximum permitted by law. The Greeks are the only Europeans who have

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The Italian residents, 34,926 in number, consist chiefly of traders of a humble class, but include also many merchants, advocates, and scholars. Of French nationality (14,591) are all the artisans of the higher class, who are generally noted for their skill, trustworthiness, and sobriety. Most of the better shops are kept by Frenchmen, and the chief European officials of the government, including several architects and engineers, were until recently French. The British settlers numbered 6118 in 1882 and in 1907 20,653, inclusive of the troops. Until recently their specialties were the manufacture of machinery and the construction of railways and harbours; but of late they have also almost monopolized the chief posts in those branches of the administration (army, post and telegraph office, railways, custom-house) that have been remodelled after the British pattern. Apart from the troops, a large majority of the residents who enjoy the protection of the British consulate are Maltese and natives of India (in 1907, 6292 from British colonies). To the Maltese apply even more forcibly most of the remarks already made regarding the Greeks. It has been ascertained that the Maltese settlers in foreign countries are more numerous than those resident in their two small native islands, and of these a considerable proportion belongs to Egypt. At home, under the discipline of British institutions, they form a pattern little nation of their own, but in Egypt, where they are freed from the restraint of these influences, they are very apt to degenerate and to swell unduly the ranks of the criminal class. Many of the Maltese, however, are enterprising tradesmen and industrious artisans, such as shoemakers and joiners. To the Austrian (7704) and German (1847) community belong a number of merchants of the best class, many physicians and teachers, inn-keepers, musicians, and lastly humble handicraftsmen. — In 1907 there were 521 Americans in Egypt.

With regard to the capability of Europeans of becoming acclimatized in Egypt there are a number of widely divergent opinions. Much, of course, must depend on the nature of the climate of their own respective countries. It has been asserted that European families settled in Egypt die out in the second or third generation.

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c. The Nile.

By Captain H. G. Lyons.

From the sources of the *Nyavarongo*, a tributary of the *Kagera River*, to the sea the Kagera-Nile is the second longest continuous waterway in the world (4037 M.), being surpassed only by the Mississippi-Missouri, which is probably about 100 M. longer. From the Ripon Falls at *Lake Victoria* to the sea the distance is 3473 M., so that the Nile proper is the longest single river in the world, the Yang-tse-kiang probably coming next.

Rising to the N.E. of Lake Tanganyika, the waters of the Nyavarongo-Kagera flow into the great Victoria Lake, on the N. shore of which, at the Ripon Falls, begins the true Nile. After a course of 242 M. this enters the *Albert Lake*. From this point, under the name of the *Baḥr el-Gebel*, it traverses a rocky channel as far as Gondokoro, and it then flows for 470 M. through the swamps which fill the valley and provide the reeds and grasses of the 'sudd', or mass of vegetation which from time to time blocks the channel (p. 435). In latitude 9° 30′ N. the main stream receives two tributaries, the *Baḥr el-Ghazâl* and the *Baḥr ez-Zarâfeh*, and a little farther on it is joined by the important *Sobat River*, to which the annual flood of the White Nile is due. From this point to Khartûm the *Baḥr el-Abyaḍ* or 'White Nile', as it is here called, flows through a shallow valley of considerable width, until it is joined by the *Baḥr el-Azraḳ*, *i. e.* the 'blue', 'dark', or 'turbid' Nile, so called in contradistinction to the White Nile, the 'clear' water of which has been filtered in its passage through the marshes of the Baḥr el-Gebel or has deposited its silt in the upper reaches of the Sobat. Between Khartûm and the Mediterranean, a distance of 1900 M., the Nile receives no further addition to its supply except from the river *Atbara*, while it is being continually diminished by evaporation, by percolation into the sandstone of the desert through which it flows, and by the irrigation of its flood-plains in Egypt. — Between Wâdi Ḥalfa and Assuân the average breadth of the Nile is about 550 yds., to the N. of Assuân it varies from 550 to 980 yds.

As practically no rain falls within its limits, Egypt would cease to exist as a fertile country and would become a desert valley, similar to those of the Sahara, were it not for its constant supply of

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feet per second, holds back the waters of the White Nile above the junction of the two streams, so that in August and September the waters of the Baḥr el-Gebel and the Sobat are penned up in the White Nile valley and contribute only a very small share to the inundation of the Nile proper. The rains of Abyssinia may therefore be regarded as practically regulating the height of the inundation of the Nile, and it is their variations which occasion the fluctuation from year to year. The region of the equatorial lakes has no effect whatever on the flood.

The Nile begins to rise at Khartûm about the middle of May, and at Assuân by the beginning of June, reaching its maximum height at both places about the end of the first week in September. The mean difference between the highest and lowest stages of the river is 21 ft. at Khartûm, 20 ft. at Wâdi Ḥalfa, 23 ft. at Assuân, 22 ft. at Assiût, 22 ft. at Minyeh, and 16 ft. at Cairo. After the flood has reached its maximum height the Blue Nile falls rapidly, but the water of the White Nile, which is now liberated, prevents too rapid a fall of the river below Khartûm. By January the Blue Nile supply has diminished to a small amount, while that of the White Nile is several times as great, and this state of affairs continues until June, when the Blue Nile again rises. Thus, for these five months the mainstay of the Nile supply is the constant quantity furnished by the White Nile, amounting to some 14,000 cubic ft. per second, supplemented by a quantity from the Sobat River and the Blue Nile, which varies from year to year according to the amount of the summer and autumn rains of Abyssinia in the preceding year.

From time immemorial the Nile flooded its valley annually Crops were sown on the mud flats left by the water as it subsided and, at a very early period, a system of irrigation was developed by which the flood-water, with its load of rich earth, was led by canals into basins enclosed by earthen banks, where it deposited its sediment and whence it was allowed to escape when the river had fallen sufficiently. The crops which grew luxuriantly on the soil thus annually enriched were harvested in April and May, after which time land in the neighbourhood of the river or where there were

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all seasons, thus allowing a series of crops to be raised throughout the year. Mohammed Ali deepened canals and began in 1835 the construction of the Delta Barrage (comp. p. 122), which was not completed, however, until 1890. It renders it possible to raise the upstream water-level so that the water can at all times flow into the three main delta-canals, the Rayâḥ et-Taufîḳî, the Rayâḥ el-Menûfîyeh, and the Rayâḥ el-Beḥeîreh. In 1902 were completed the Assuân Dam (p. 371) and the Assiûṭ Barrage (p. 232). The first of these works (recently heightened) allows a reserve-supply of water to be kept to increase the insufficient supply of the river in May, June, and July, while the second enables the water-level of the river at Assiûṭ to be raised until it flows down the great Ibrâhîmîyeh Canal which supplies the provinces of Assiût, Minyeh, Benisueif, Gîzeh, and (through the Baḥr Yûsuf) the Faiyûm. Finally the barrage at Esneh (p. 342), completed in 1909, provides for the irrigation of the province of Ḳeneh. One effect of the modifications thus introduced is to diminish to some extent the importance of the high floods, but to enhance enormously the value of a favourable low-stage supply, since in April, May, June, and July, when the supply of water is lowest, a very large proportion of the country from Assiûṭ to the sea is bearing crops, principally cotton, the most valuable crop of the year. Another effect of increased perennial irrigation is that the volume of water brought down by bountiful inundations is greater than is now required. Of late years very large sums have been expended in providing an efficient system of drainage to prevent low-lying lands from becoming water-logged and the Rosetta branch is now being remodelled to increase its capacity as a flood-escape.

The breadth of the Nile valley is nowhere great, and only a portion of it is occupied by the cultivated alluvial plain, the rest consisting of desert-sands at too high a level to be reached by the inundation. In Nubia the cultivable land is restricted to isolated patches, while the valley is rarely as much as 2-3 M. wide; in Egypt it is wider, varying from 15 M. at Benisueif to 5 M. at Edfu, of which 13 M. and 4 M. respectively are cultivated.

The alluvial deposit which is annually brought down by the Nile in flood has accumulated in the course of centuries to an average

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slowly rising by deposit at an average rate of about 4 inches per century for at least 5000 years and for a long period before this at some undeterminable rate. One consequence of this is that temples, which were built on the banks of the river, well above the annual inundation, are now below it, and foundations which were originally dry are now below the infiltration-level and in consequence have deteriorated.

This remarkable river has exercised a unique influence on the history of civilization. The necessity of controlling its course and utilizing its water taught the ancient Egyptians the art of river engineering and the kindred science of land-surveying, while in the starry heavens they beheld the eternal calendar which regulated the approach and the departure of the inundation, so that the river may perhaps have given the first impulse to the study of astronomy. As the annual overflow of the water obliterated all landmarks, it was necessary annually to measure the land anew, and to keep a register of the area belonging to each proprietor; and above all it became an important duty of the rulers of the people to impress them with a strong sense of the sacredness of property. Similar causes produced a like result in Babylonia. Every succeeding year, however, there arose new disputes, and these showed the necessity of establishing settled laws and enforcing judicial decisions. The Nile thus led to the foundation of social, legal, and political order.

Subsequently, when the engineers and architects, in the service of the state or in the cause of religion, erected those colossal structures with which we are about to become acquainted, it was the Nile which materially facilitated the transport of their materials, and enabled the builders of the pyramids and the other ancient Egyptians to employ the granite of Assuân for the structures of Memphis, and even for those of Tanis, near the coast of the Mediterranean. As the river, moreover, not only afforded a convenient route for the transport of these building-materials, but also an admirable commercial highway, we find that the Egyptians had acquired considerable skill at a very early period in constructing vessels with oars, masts, sails, and even cabins and other appliances.

From the earliest historical period down to the present time the course of the Nile, from the cataracts down to its bifurcation to the N. of Cairo, has undergone very little change. This, however,

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d. Geology of Egypt.

1. The Nile Valley and the Isthmus of Suez. The building stone generally used at *Alexandria* is obtained from the quarries of Meks (p. 26) and on the coast to the E. of Alexandria. This is a calcareous light-coloured stone of the quaternary period, formed of fragments of shells and foraminifera, intermixed with oölitic granules and grains of quartz sand, or even with fine gravel. This rock forms low hills to the W. of Alexandria and the coast-strip from Alexandria to Abuḳîr. In many places it is covered by sand-dunes and other recent formations.

The cultivated plains of the *Delta* and the *Nile Valley* consist of recent alluvial deposits, ranging from fine sand to the finest silt, laid down by the water of the annual inundation. Under these lie coarser yellowish sands and gravels of pleistocene age, which here and there reach the surface in the Delta as islands of sandy waste among the rich cultivation of the surrounding country. These are related to the later sand and gravel deposits on the neighbouring deserts, and to the traces of marine cliffs and beaches of the same period which may be seen on both sides of the valley at Cairo and at other places. At Abu Za'bal (p. 120), to the N.E. of Nawa, occurs a low hill of basalt which supplies excellent road-metal for Cairo and Alexandria.

The N. portion of the *Isthmus of Suez* consists of the recent marine deposits of the Mediterranean, while in the central portion, near the low hill of El-Gisr and round Lake Timsâḥ, are deposits of the Nile mud with fresh-water shells. To the S. of the Bitter Lakes are found marine quaternary deposits of the Red Sea.

Reefs of fossil coral of quaternary age occur over a large part of the coasts of the Gulf of Suez, and the highest of these are now 1000 ft. above the present sea-level, while five or six others occur at lower levels. The land here, or at least the coast line, must therefore have risen considerably in comparatively recent times, and the salines which are now forming appear to show that the movement has not yet ceased. The shores and islands of the Red Sea are today fringed with coral reefs which are most dangerous to shipping.

Sands and loams occur to the S. of the pyramids of Gîzeh, and at numerous places on the E. side of the Nile valley between Cairo and Feshn, belonging, as is shown by the numerous fossils which they contain, to the pliocene age. The small valley immediately to the S. of the pyramids of Zâwiyet el-'Aryân has been cut out in these beds, and a rich collection of pliocene fossils may be made here. These deposits are intimately connected with the formation of the present valley in pliocene times, when it was at first a fiord into which the waters of the Mediterranean flowed at least as far as Ḳeneh and perhaps even as far as Esneh. In the time of the older miocene sea the Nile valley did not exist, but instead a large river flowed from a S.W. direction towards the region that is now Lower Egypt.

The fluvio-marine deposits of Moghara (to the W. of the Wâdi Naṭrûn) and the silicified wood of the same district also belong to these miocene times, as do also the marine limestones of the plateau of Cyrenaica, to the N. of the Sîweh Oasis and on the E. edge of the Arabian Desert (at the foot of Gebel Geneifeh and Gebel 'Atâḳa), and on the shore of the Gulf of Suez near Gebel Zeit.

The 'Petrified Forest' near Cairo consists of scattered fragments of the silicified stems of trees; and these, together with the red sandstone of Gebel el-Aḥmar and conical hills of the same material in the N. parts of the Arabian and Libyan deserts, are connected with the siliceous thermal springs which bubbled forth amid the network of lagoons which existed in these parts in oligocene times. To the N.W. of the Birket Ḳarûn, in the Faiyûm, these fossil trees are even more numerous, while in the sands of oligocene age innumerable bones of former terrestrial and marine mammals and reptiles have been found, which were carried down by the river and buried in its estuarine deposits. A fine collection of these fossil animals may be seen in the Geological Museum at Cairo.

The cliffs of the Nile valley above Cairo consist of middle and lower eocene limestone, containing numerous nummulites (p. 116) and other fossils. The strata are gently inclined to the N.N.W., so that the strata increase in age as we go towards the S.

To the S. of Edfu begins the upper cretaceous formation, here represented by the sandstone which at Gebel Silsileh forms steep walls of rock and confines the river in a narrow channel. This 'Nubian Sandstone' covers an area of many thousand square miles, extending from the oases to the Sûdân. At certain points, such as Assuân, Kalâbsheh, Wâdi Ḥalfa, and the third and fourth cataracts, ridges of crystalline rocks (granite, gneiss, diorite, etc.) rise through it, and form black or reddish hills in sharp contrast to the low tabular masses of the sandstone.

2. In the Arabian or Eastern Desert (pp. 362, 372 et seq.) a line of hills, some peaks of which are 7000 ft. in height, runs parallel to the Red Sea and at short distance from it. This is wholly formed of crystalline rocks (granite, gneiss, diorite, hornblende-schist, mica-

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3. The Western or Libyan Desert (pp. 378 et seq.) is totally different. The level limestone plateau, about 1000 ft. above the sea, extends to the W., its S. escarpment overlooking the lower plain of the Nubian sandstone to the S. In deep bays in this escarpment lie the oases of *Khârgeh*, *Dâkhleh*, and *Farâfra*, while that of *Baḥríyeh* is situated in a depression surrounded by the higher plateau. The plateau is waterless and practically devoid of vegetation, while isolated knolls show how rapidly the erosion of the desert-surface by wind is proceeding. In certain parts lines of sand-dunes 100-200 ft. high stretch across the desert plateau in a N.N.W. and S.S.E. direction, sometimes for several hundred miles with hardly a break. They are most developed to the W. of the oasis of Dâkhleh. The floor of the oases of Khârgeh and Dâkhleh consists mostly of dark-coloured sands and clays of the upper cretaceous formation. Some beds contain alum and others are phosphatic. Springs well up at many points from a depth of about 400 ft. and furnish an abundant water-supply to the cultivated lands (comp. p. lxxii). Some of these rise through natural fissures and others through holes bored for the purpose.

To the S. of the oases lies the lower plain of the Nubian sandstone. This plain contains no hills of any importance, but presents a low rolling surface covered with blackened flint pebbles and concretions of iron and manganese oxide, while the silicified trunks of fossil trees are frequently met with. Yellow drift-sand is seen everywhere, but it is only occasionally that it forms dunes of any size.

The oasis of Farâfra lies farther to the W., and to the N. and W. of it extends the plateau of eocene limestone as far as the oasis of *Siwah*. The strata here are mostly of miocene age, and they contain numerous fossils, a fact recorded by Herodotus and Eratosthenes.

e. Agriculture and Vegetation.

1. Capabilities of the Soil. The land is extremely fertile, but it is not so incapable of exhaustion as it is sometimes represented to be. Many of the crops, as elsewhere, must occasionally be followed by a fallow period; others thrive only when a certain rotation is observed (such as wheat, followed by clover and beans); and some fields require to be artificially manured. Occasionally two crops are yielded by the same field in the same season (wheat and saffron, wheat and clover, etc.). The great extension within the last thirty or forty years of the cultivation of the sugar-cane, which requires a great deal of moisture, and of the cotton-plant, which requires much less, has necessitated considerable modifications in the modes of irrigation and cultivation hitherto in use. As both of these crops are of a very exhausting character, the land must either be more frequently left fallow or must be artificially manured. The industry and powers of endurance of the Egyptian peasantry are thus

most severely tried, although the homogeneous soil of the valley of the Nile requires less careful tilling and ploughing than ours. As the dung of the domestic animals is used as fuel throughout Egypt, where wood is very scarce, while that of the numerous pigeons (comp. p. 235) is mainly used for horticultural purposes, resource must be had to other manures. One of these is afforded by the ruins of ancient towns, which were once built of unbaked clay, but now consist of mounds of earth, recognizable only as masses of ruins by the fragments of pottery they contain. Out of these mounds, which conceal the rubbish of thousands of years, is dug a kind of earth, known as *Sabakh*, sometimes containing as much as 12 per cent of nitrate of soda, potash, and chloride of soda. The valuable nitrates, however, usually form a very small proportion. So largely have these ancient sites been worked of late years, since intensive cultivation began, that they will be exhausted at no very distant date. So long as the inundation deposited a thick deposit of fresh mud on the basin-lands every year, and a single crop was raised off the greater part of the area, the land could go on producing crops indefinitely, but now that most of the land is irrigated throughout the year a very small amount of the mud is deposited, while two or more crops are raised annually. To meet this, manuring in a much more systematic manner than hitherto has now become necessary, but as yet few cultivators have fully realized this.

2. IRRIGATION. As a consequence of the works described on p. lxvi, the whole of Egypt from Asiût to the Mediterranean, with the exception of a strip of land along the edge of the Western Desert and the right bank of the Nile above Cairo, has had its old system of flood-irrigation, *i. e.* a single watering by the annual inundation, replaced by a perennial supply furnished by innumerable canals and watercourses. In the inundation season (p. lxiv) the sluice-gates of the dams are open and the red-brown flood rushes through them towards the plains of Egypt. When the irrigation-basins are filled up to a sufficient level, the water is left in them for about 40 days, to deposit its suspended mud and to soak the ground thoroughly. The perennially irrigated lands of the provinces of Middle Egypt

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supply falls below the requirements of the country, and, besides drawing upon the supply of the reservoir, it then often becomes necessary to restrict land-owners on different parts of a canal to drawing water from it in rotation. Periods of watering alternate with periods when the water is employed elsewhere. The intervals become longer as the river falls, and the supply steadily diminishes until the flood rises about the beginning of August.

Above Assiût flood irrigation still continues. About Aug. 20th the river has risen high enough to flow into the supply canals and basins; in these, when full, the water stands for 40 days. At the end of this period the clear water is allowed to flow back into the river, or, in the case of years when the flood is exceptionally low, into other basins at a lower level. On the mud thus left the seed is sown and a crop is grown without further watering. In years of insufficient flood the higher portions of the land are not watered; these lands are termed 'sharâḳi' and pay no tax when unwatered.

The irrigation is effected by means of: (1) The '*Sâḳiyeh*', or large wheels (rarely exceeding 30 ft. in diameter), turned by cattle or buffaloes, and sometimes by camels, and fitted with scoops or buckets *(kâdûs)* of wood or clay, resembling a dredging-machine. (2) The '*Shâdûf*', an apparatus resembling an ordinary 'well-sweep' (with bucket and counter-weight), set in motion by one person only, and drawing the water in buckets resembling baskets in appearance; as a substitute for the sâḳiyeh several shâdûfs are sometimes arranged one above the other. (3) When it is possible to store the water in reservoirs above the level of the land to be watered, it is allowed to overflow the fields whenever required. This is the only method available in the oases, where fortunately the springs rise with such force as to admit of their being easily dammed up at a sufficiently high level. (4) Pumps driven by steam are used also, particularly when a large supply of water is required, as in the case of the sugar-plantations on the banks *(gefs)* of the Nile in the N. part of Upper Egypt, where they are seen in great numbers. (5) The '*Tâbût*', a peculiar, very light, and easily moved wooden wheel, which raises the water by means of numerous compartments in the hollow felloes, is used mainly in the Lower Delta in places where the level of the water in the canals remains nearly the same. — Archimedean screws also are found in the Delta, and in the Faiyûm there are undershot water-wheels. Occasionally irrigation is effected by means of a basket *(naṭṭâl)* slung on a rope between two labourers. In order to distribute the water equally over flat fields, these are sometimes divided into a number of small squares by means of embankments of earth, a few inches in height, which, owing to the great plasticity of the Nile mud, are easily opened or closed so as to regulate the height of the water within them. The efforts of government as mentioned on p. lxvi are directed towards the emancipation of agriculture from dependence upon the inundation.

3. AGRICULTURAL SEASONS. In the time of the Pharaohs the Egyptian agricultural year, which originally began on July 19th, was divided into three equal parts, each consisting of four months of 30 days: the period of the inundation, winter, and summer. At the present day there are, strictly speaking, but two seasons: the hot season lasting from May to September and a cooler one from November to March, while October and April are intermediate months; but the effect which the annual Nile flood has upon the agriculture of the country rather than upon the climate has caused the period from July to October to be considered as a third season.

(a) The *Winter Cultivation*, or '*Esh-Shitwi*', lasts on the flooded lands of Upper Egypt from November till April; on perennially irrigated land the winter-sowing takes place from October onwards, while the grain-harvest is reaped in April in Middle Egypt and in May in the Delta. In this season the principal crops are wheat, barley, beans, and barsîm (clover).

(b) The *Summer Crops (Es-Seifi)* may be considered as growing from May to August in the basin-lands and to October wherever there is perennial irrigation. The principal crops are rice, which is sown in May and harvested in October, and cotton, sown in March and picked in September and October. Most of the latter is grown from seed, but a limited amount is grown from two-year-old plants which have been cut back. On basin-lands of Upper Egypt where sufficient water from wells is available a crop of durra (millet) is grown and harvested before the flood-water arrives.

(c) The *Autumn Season* ('*En-Nil*', or flood) is the shortest, lasting barely seventy days. On the rich land of the Delta maize is grown. A large crop of durra is raised on the perennially irrigated lands of Upper Egypt, and a considerable amount also grown on those which are not reached by the inundation. This crop is cut about November.

The AGRICULTURAL IMPLEMENTS of the Egyptians are exceedingly primitive and defective. The chief of these is the plough *(mihrât)*, the form of which is precisely the same as it was 5000 years ago; and the traveller will recognize it on many of the monuments and in the system of hieroglyphics. It consists of a pole about 6 ft. long, drawn by an ox, buffalo, or other draught-animal, attached to it by means of a yoke, while to the other end is fastened a piece of wood bent inwards at an acute angle and shod with a three-pronged piece of iron *(lisân)*. Connected with the pole is the handle which is held by the fellah. These rude and light ploughs penetrate but slightly into the ground. The harrow is replaced in Egypt by a roller provided with iron spikes (*kumfud*, literally 'hedgehog'). The only tool used by the natives on their fields, or in making embankments of earth, is a kind of hoe or shovel *(migrafeh, fâs, tortyeh)*. The process of reaping consists in cutting the grain with a sickle *(mingal)*, or simply uprooting it by hand. The *nôrag*, or 'threshing-sledge', consists of a kind of sledge resting on a roller provided with sharp semicircular pieces of iron, and drawn by oxen or buffaloes. This primitive machine, being driven over the wheat, peas, or lentils to be threshed, crushes the stalks and ears and sets free the grain or seeds.

4. Farm Produce of Egypt. The following is an enumeration of all the most important industrial crops cultivated in Egypt. On hearing the names of those with which he is unacquainted, the traveller may identify them with the aid of the Arabic names given below. The various products are enumerated in the order of their importance.

a. Cereals. 1. Wheat *(ḳamḥ)*. 2. Maize *(dura shâmi, i.e.* Syrian; called in Syria *dura* only). 3. Barley *(shʿîr)*. 4. Rice *(ruzz)*, cultivated only in the lower part of the Delta of Alexandria and Raḥmâniyeh, as far as Manṣûra, Zaḳâzîḳ, Ṣâlihîyeh, and the Wâdi Ṭumîlât, and also in the Faiyûm and in the oases of the Libyan desert. 5. Sorghum vulgare *(dura beledi, i.e.* durra of the country; simply called *dura* in the Sûdân; Ital. *sorgho*, Engl. *Kaffir-corn*, and the Tyrolese *sirch*). 6. Pennisetum typhoideum *(dukhn)*.

b. Leguminous Plants. 1. Broad beans *(fûl)*. 2. Lentils *(ʿads)*. 3. Chick-peas *(hummus)*. 4. Lupins *(tirmis)*. 5. Peas *(bisilla)*. 6. Vigna Sinensis *(lûbiya)*. 7. Dolichos Lablab *(lablab)*, which is very frequently seen festooning walls and hedges, but is grown also in fields *(lûbiya afin)*.

c. Green Crops. 1. White Egyptian clover *(barsîm)*. 2. Fœnum Græcum *(ḥelbeh)*, frequently ground into flour and used in making bread; also generally eaten raw by the natives in spring; not to be confounded with clover. 3. Medicago sativa, or lucerne *(barsîm ḥegâzi)*. 4. Lathyrus sativus, or flat pea *(gilbân)*. 5. Sorghum halepense *(gerau)*.

d. Stimulants. Poppies, for the manufacture of opium *(afiûn)*. — The growth and importation of Indian hemp *(ḥashish;* see p. xxvi) and the cultivation of tobacco *(dukhkhân)* are forbidden, the latter measure being in the interest of the customs-revenues.

e. Textile Materials. 1. Cotton *(ḳuṭn)*, introduced from India in 1821, but extensively cultivated since 1863 only. 2. Flax *(kittân)*. 3. Hibiscus cannabinus *(tîl)*. 4. Sisal hemp, or Agave rigida.

f. Dyes. 1. Indigo argentea, a peculiar kind *(nîleh)*. 2. Lawsonia inermis *(ḥenna)*, used for dyeing the nails, the palms of the hands, and the soles of the feet yellowish red (a very ancient custom); properly a tree, but, like the tea-plant, cultivated in fields in the form of a dwarfed bush. 3. Saffron *(ḳarṭam* or *ʿosfur)*. 4. Reseda Luteola *(bîlya)*, used as a yellow dye.

g. Oil Plants. 1. Castor-oil plant *(kharwaʿ)*. 2. Sesame *(simsim)*. 3. Rape *(selgam)*. 4. Mustard *(khardal*, or *kabar)*. 5. Arachides, or earth-nuts *(fûl sennâri*, or simply *fûl)*. 6. Saffron (as an oil-yielding plant). 7. Poppy (as an oil-plant).

h. Spices. 1. Capsicum annuum, the Italian peperone *(filfil aḥmar)*. 2. Capsicum frutescens, or Cayenne pepper *(shaṭṭa)*. 3. Aniseed *(yanṣûn)*. 4. Coriander *(kusbareh)*. 5. Cummin *(kammûn)*. 6. Nigella *(kammûn aswad)*. 7. Dill *(shabat)*. 8. Mustard. 9. Fennel *(shamar)*.

i. The Sugar Cane *(ḳaṣab)* is largely cultivated in the N. part of Upper Egypt (comp. p. lxxii). An inferior variety, which is eaten raw, introduced from India in the time of the caliphs, is cultivated in every part of the country.

k. Vegetables. 1. Bamyas, or Hibiscus esculentus *(bâmiya)*. 2. Onions *(baṣal)*, one of the chief exports of Egypt. 3. Pumpkins *(ḳarʿa)*. 4. Cucumbers *(khiyâr)*. 5. Egyptian cucumbers (frequently trumpet-shaped and ribbed; different varieties called *ʿabdelâwi*, *ʿaggûr*, etc.). 6. Melons *(ḳâwûn;* musk-melons, *shammâm)*. 7. Water-melons *(baṭṭîkh)*. 8. Aubergines *(bâdingân)*. 9. Tomatoes *(ṭamâṭim)*. 10. Corchorus olitorius *(melûkhiyeh)*. 11. Colocasia *(ḳulḳâs)*. 12. Garlic *(tôm)*. 13. Mallows *(khubbeizeh)*. 14. Cabbage *(koroumb)*. 15. Celery *(karafs)*. 16. Radishes, a peculiar kind, with fleshy leaves, which form a favourite article of food *(fîgl)*. 17. Lettuces *(khass)*. 18. Sorrel *(ḥommeiḍ)*. 19. Spinach *(isbânikh)*. 20. Parsley *(baḳdânis)*. 21. Purslane *(rîgleh)*. 22. Turnips *(lift)*. 23. Carrots *(gezer*, a peculiar kind, with red juice). 24. Beetroot *(bangar)*. 25. Cress (Eruca sativa; *gargîr*). A variety of other vegetables are cultivated in small quantities in gardens, exclusively for the use of European residents.

5. Trees and Plantations. The extensive planting of trees since the middle of the 19th cent. has introduced a new feature into the Egyptian landscape. In ancient times most of the timber required for ship-building and other purposes seems to have been imported from abroad. Mohammed Ali, a great patron of horticulture, at one time offered prizes for the planting of trees, but his efforts were unattended with success, as the climatic and other difficulties attending the task were then but imperfectly understood in Egypt. Ibrâhîm followed the example of his predecessor, but 'Abbâs I. and Sa'îd were sworn enemies to trees of every kind, and they were content that their palaces should be exposed to the full glare of the sun. A new epoch, however, began when the Khedive Ismâ'îl summoned to Egypt M. Barillet (1869), superintendent of the gardens of Paris, one of the most skilful landscape-gardeners of the day. The finest of the shade-trees, both on account of its umbrageousness and the excellence of its wood, and one which thrives admirably, is the *lebbakh* (Albizzia Lebbek), which has long been erroneously called by travellers the acacia of the Nile (the latter being properly the *sunt* tree). Within forty years the lebbakh attains a height of 80 ft. and a great thickness, while the branches project to a long distance over the roads, covering them with a dense leafy canopy within a remarkably short time. Among the most important of the other kinds of trees thus planted are the magnificent 'Flamboyer des Indes' (Poinciana pulcherrima), the rapidly-growing Jacaranda, Casuarina, and Eucalyptus, tropical fig-trees, and several rare varieties of palms.

The commonest Trees of an Earlier Period which the traveller will encounter in every town in Egypt are the following: — The Acacia Nilotica *(ṣunṭ)*, the thorn-tree of antiquity, the pods *(ḳarad)* of which, resembling the beads of a rosary, yield an excellent material for tanning purposes. Next to the palm, this is the tree most frequently seen by the wayside and in the villages. Then, the Acacia Farnesiana *(fuṭneh)*, with blossoms of delicious perfume; the sycamore *(gemmeiz)*, anciently considered sacred; the zizyphus,

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inches, and are called *ibrîmi*, or *sukkôti*, as they come from N. Nubia. The most delicately flavoured are the dark-brown dates from Alexandria, known as *amhât*, which are eaten fresh. The value of the dates exported annually amounts to about one million francs only, as they realize too high a price in the country itself to remunerate the exporter. — The dûm-palm *(Hyphaena Thebaica)* occurs principally in Upper Egypt and Nubia. It may be seen on the Nile above Baliana (comp. p. 244). It is a broad-leafed palm of medium height, and its timber and bast are of considerable value. Various objects are made out of the hard kernel of the fruit, whilethe soft and fibrous rind is edible and has a sweetish taste, not unlike that of gingerbread. — The mango-tree (Mangifera Indica) has recently been introduced into the Delta for the sake of its fruit.

The vine thrives admirably in Egypt, and grapes *('inab)* abound from July to September. Wine was extensively made from them in ancient times, and this might still easily be done, were it not that Egypt is already amply supplied with cheap and excellent wines from every part of the Mediterranean. The vine blossoms in March and April, like the palm, and the grapes ripen in June and July. Oranges *(burtuḳân)* are abundant and cheap (the harvest beginning in September), and so also are mandarins *('Yûsuf Effendî)* and small lemons *(lamûn;* the small and juicy fruit of the Citrus limonium); citrons and cedros are of less frequent occurrence. Among other fruit-trees we may mention also the pomegranate *(rummân)*, which yields a handsome return. The common European fruits likewise abound, but their flavour is generally very inferior. Figs *(tîn)* are very common in summer, but caprification is not practised in Egypt.

The principal Decorative Plants are roses *(ward;* of which the Rosa Damascena moschata and Rosa sempervirens are specially cultivated for the manufacture of attar of roses), oleanders of astonishing height, carnations, and geraniums, all of which have been grown in Egypt from a very early period. A bushy tree, which in its half-leafless condition attracts the attention of every traveller on landing at Alexandria in winter, is the Poinsettia (Euphorbia pulcherrima). The insignificant blossom is surrounded by leaves of the most brilliant red, presenting a very picturesque and striking appearance. Natural forests, or even solitary wild trees, are never met with in the valley of the Nile or in the valleys of the northern deserts.

f. Climate of Egypt.

By Captain H. G. Lyons.

The blue cloudless sky, the powerful sunlight, and the dry warm air are among the first facts that strike the traveller on his arrival in Egypt; and his surprise increases when he observes that

the conditions remain uniform day after day, and are, in short, so generally the rule that 'the weather' ceases to be a topic of conversation. If from the top of the hills or cliffs bordering the Nile valley to the S. of Cairo he looks out on the boundless deserts on either side, the visitor will realize at once that Egypt is practically a part of the Sahara, a verdant strip of fertile soil, 8–12 M. wide, dependent for its existence upon the Nile; and that the refreshing purity of the atmosphere is essentially due to the proximity of the desert.

Strictly speaking there are but two seasons (comp. p. lxxiii). During the summer-months (May-Sept.) there prevails throughout the whole of Egypt dry and hot weather, tempered by steady northerly winds, but in the other half of the year, and especially in December, January, and February, the storms of the Mediterranean exercise so much effect on the Delta that comparatively cold weather, with cloudy days, is sometimes experienced as far as Cairo and even up to Benisueif. The temperature is sometimes high even in winter, but the dryness of the air prevents it from being trying, while as soon as the sun gets low the temperature falls so rapidly as to necessitate precautions against a chill.

The mean maximum and minimum temperatures at some of the more important points are given in the following table:

	January		April		July		October	
	Max. °F.	Min. °F.	Max. °F.	Min. °F.	Max. °F.	Min. °F.	Max. °F.	Min. °F.
Alexandria	64.4	50.5	74.5	58.4	86.7	72.8	81.9	68.5
Cairo (ʿAbbâsîyeh)	64.7	44.2	82.9	55	96.8	71.4	85.6	62.8
Assiûṭ	69.6	39.6	90.8	56.5	99.7	71.9	87.9	63.3
Assuân	74.3	48.4	96.6	64.6	107.2	77.5	99.5	69.2
Wâdi Ḥalfa	74.5	46.4	95.9	62.9	105.2	73.9	97.5	68.5

In spite of the essential dryness of the climate, the rapid fall of temperature at night causes morning-fog to be common in the Nile Valley in winter. It is, however, rapidly dissipated when the sun rises, and the rapid drying of the air as the day advances is shown in the following table.

Percentage of Relative Humidity.

	January	February	March	April	May
Alexandria	64	67	65	67	68
Cairo (ʿAbbâsîyeh)	71	67	61	53	49
Assiûṭ	69	63	55	43	37
Assuân	52	45	40	34	36
Wâdi Ḥalfa	47	37	31	25	21

Rain is rare in Upper Egypt, a slight shower in winter being the most that is usually recorded. Heavier rain-bursts take place

not infrequently in the desert, and on rare occasions extend to the Nile Valley.

At Cairo rain usually falls on 4-6 days in the year, the average amount being about one inch. In some years, however, as much as two inches are recorded, while in others hardly any rain falls.

At Alexandria and on the coast the regular winter-rains of the Mediterrean occur, and the average annual rainfall is 8-10 inches, most of which falls in November-February.

From Assiût southwards the prevalent winds blow from the N. throughout the year, being slightly to the E. of N. in the spring-months and more to the W. in the late summer. In winter and spring dry S. winds occur occasionally. In the N. portion of the country the winds are more variable, for although N. winds prevail, S. and S.W. winds may continue for several days in the winter and are a great hindrance to the sailing craft on the Nile at this season. These S. winds are due to the Mediterranean winter-storms, which sweep by from W. to E., and if they follow a track between Crete and Egypt produce S. winds blowing from the Egyptian deserts towards the storm-centre. The winds blowing from the open desert are cold and by their dryness seem to be even colder than they really are, so that visitors to Cairo in the winter-months may experience the sensation of a somewhat greater degree of cold than would be expected from the temperatures quoted above.

The spring-storms of the Mediterranean are also primarily the cause of the *Khamâsîn* or hot S. wind which occasionally blows for two or three days at a time in March, April, and May. This wind blows from the heated deserts and often attains considerable strength, carrying with it sand and dust until a thick yellow fog may prevail, sufficiently dense to hide the sun. The shade temperature under these conditions frequently exceeds 100° Fahr.

On the desert-plateau the range of temperature is at all times of the year considerably greater than in the valley, while the dryness is much greater. In the valley the temperature varies comparatively little and sinks to freezing point only for very brief periods. On the desert-plateau, however, the thermometer often stands at the freezing point and may even fall several degrees below it.

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III. El-Islâm.

By Professor C. H. Becker.

The term *Islâm* is used to connote the peculiar civilization of the Nearer East, which owes its characteristic features to the spread of the Arabs and to the religion of Mohammed. However strange and novel it may appear to us at first sight, it is nevertheless based upon the same general principles as the civilization of mediæval Europe, from which it differs mainly in being represented by other peoples and other races, to whom the brilliant intellectual development of Europe has been denied.

The rise of El-Islâm has become historically intelligible only within recent years. Formerly it was tacitly assumed on all hands that the Arabs had imposed upon the East not only a new language, but also a new, specifically Arab, civilization. This view agreed with Christian conceptions, which recognized in Islâm only a new religion and founded its opposition to Arab dominion on religious and ecclesiastical motives only. In Christian eyes Mohammed was identified with Antichrist; he instigated his barbarian hordes to hurl themselves upon the Christian countries of the East in order to convert them to Islâm by the sword; the course of development since antiquity was abruptly broken off; and the Islamic Arab civilization superseded its early-Christian predecessor. When, with such preconceptions as these, the Arabian historical sources were consulted, they seemed at first to yield confirmation. The Arab tradition was as ecclesiastically coloured as the European; there, too, the starting-point was Mohammed and the Arab migrations; Mohammed and the early Caliphs were supposed to have reorganized everything and to have created, in all essentials, the new Islamic civilization. As a matter of fact, the erroneousness of all these current conceptions cannot be too emphatically insisted on.

In the first place it must be clearly understood that the triumphant campaigns of the Mohammedans were nothing else than an *Arab Migration*, the latest and, for us, the most obvious of the great Semitic migrations, absolutely analogous with the great migrations of the Germanic peoples in Europe. The main difference between the Arab and the Germanic migrations is this, *viz.* that the Arabs, owing to their religious organization, were directed by a central authority, so that the establishment of a homogeneous Islamic empire became a possibility. It was not religious zeal, it was not the fiery words of an inspired prophet that urged the Arabs on their warlike mission to the outer world; simple necessity, the long continued economic decline of Arabia, in a word sheer hunger, drove them into the rich lands of the settled countries. The movement had begun centuries before Mohammed. The tribes of Inner Arabia were already on the move, a peaceful immigration of Arabs into Mesopotamia and Syria had already begun, and the standing

hostility between Byzantium and Persia had many times led to incursions into the settled districts by the savage border-tribes of both empires. The tide had thus begun to flow long before Islâm gave the movement a unifying watch-word and an organization. Universal dominion for the Arabs was the watch-word; that was the interpretation put upon Islâm by the conquerors, in sharp contrast with the initial position of their prophet. They had no thought of converting the defeated nations by force; so long as tribute was paid and Arab supremacy recognized, every religious and civil right was confirmed to the conquered. At first conversion to Islâm was possible only by connecting the convert with the Arab tribal system as a client; then, as a Moslem, he became, in theory at least, a fully qualified burgess of the Islamic theocracy and no longer required to pay tribute. Thus the flood of converts to Islâm soon became larger than was altogether pleasing to the Arabs; but the impelling force was not terror of the sword but the great economic advantages that attended the transition of a mere subject into even the lowest rank among the rulers.

The key to a proper appreciation of Islamic civilization lies in a due understanding of the relations existing between the thin Arab upper layer and the huge underlying mass of their subjects. In the case of kindred peoples at least, it was easy for the Arabs to impose their language as the language of common intercourse; and for the reasons given above their religion also was bound to spread. But for the rest the Arabs, comparatively few in number and on a lower stage of culture, could hardly hope to stamp a new civilization upon the highly-developed inhabitants of the ancient empire. In each new-won province, therefore, they simply took over the arrangements for governing as they found them, and with them all the problems of economic and intellectual life. Even their religion, in order to be effective, was forced to come to an understanding with the existing ecclesiastical conceptions of expiring antiquity. The religion of Islâm, born of the religious spirit of W. Asia, did not of its own strength impose upon a population of a widely different nature that religious temper which is to this day characteristic of the Islamic world, permeating state and society, family and individual. On the contrary; it was by the people of the conquered lands that Islâm itself was converted to that view of existence, as we now see it, which infuses religion into everything; for these new converts, in contrast with the religiously-indifferent Arabs, could neither do anything nor leave anything undone without bringing it into direct relation with God and the future life. We must therefore think of the early Islamic civilization, not as something quite new, introduced from elsewhere by the Arabs, but as the self-assertion of the remarkable mixed civilization of the Near East which had developed in the course of the first six Christian centuries. In other words, Islâm is the heir of the late-

Hellenistic Christian civilization, which we must regard as the hybrid product of Greek and Asiatic feelings and philosophy.

When that point is established Islamic civilization falls into its natural position in the general scheme of the historical development of the world. From the days of Alexander the Great down to the Roman imperial epoch the East had been forced to bow to European ideas and to submit to European domination. But just as in the days of the early emperors the Hellenic spirit was suffocated in the embrace of the Orient and the classical world hungrily assimilated the cults and religions of the East; so an ethnical renaissance of the East began in the second century and the Semitic element steadily asserted itself beneath the Hellenistic surface. With the spread of the Arabs the Orient once more achieved an independence in the political sphere, corresponding to that which had slowly been growing in the intellectual sphere. The first result of the political union of the whole of the Near East was that the Greek intellectual impulses there, cut off from their original sources of inspiration and operating only through Semites, were submerged by orientalism. On the other hand the seeds of Asiatic civilization found fresh nourishment in the new whole formed by the permanent political connection between the Near East and Western Asia; and the Asiatic reaction against the comprehensive expansion of the Greek spirit operated until far on in the Islamic period. Thus Islamic civilization finds its organic connection with and place in the general course of history. Further, we recognize another important bond of connection; for, if Islâm simply carried Christian civilization a step farther, we are no longer surprised by the profound inner relationship between the mental outlook of mediæval Christianity and that of Islâm; both systems are based upon the common foundation of the Greek-Oriental civilization of Christian antiquity. The Arabs on the one hand consistently stressed the oriental elements in this civilization; while on the other hand, on European soil, the Germanic spirit turned farther and farther away from these and elaborated from its inner consciousness the typical western forms of the middle ages.

From these fundamental principles it becomes clear why Arabia could not permanently remain the seat of the caliphate. Damascus superseded Medîna. It was only in the agitated period of the Arab empire, the period of expansion, that the artificial condition of the political supremacy of the *Arabs* over subjects superior to them in culture could be maintained. In the long run the economic and intellectual influence of the subjugated races was bound to tell and the deposition of the Arab ruling class was inevitable. The levelling influence of Islâm, as it was understood by the overwhelming majority of its converts, destroyed the economic basis of the Arab dominion and with it the prerogatives of the Arabs as such. The net results of the Arab period of Islamic civilization

were a simple continuance of previously existing elements of civilization, an advance to a kind of syncretism among the varied civilizations of the Near East, and the spread of the Arab tongue and the religion of Islâm.

By-and-by the people that was nationally the strongest and the most advanced in culture within the wide empire of the caliphs began to assert itself. That people was the *Persians*, whose civilization even in pre-Islamic days had permeated the Near East and was, indeed, the chief factor in orientalizing it. It is almost impossible to exaggerate the importance of the Persian element in Islamic civilization, which is so often erroneously spoken of as Arabian. If we are to connect that civilization with the name of any one people, it must be with the name of the Persians; for all the notable achievements of the period of the caliphs, the sumptuous buildings, the works of literature, even the higher developments of the religion of Islâm, are utterly un-Arabian and, so far as they are not inspired by Greek influences, are due to the Persian spirit. Only the domain of law, so intimately connected with the beginnings of a religion, betrays the stamp of the Prophet's native land. The decisive ascendancy of the Persians is apparent enough in the facts that the Arabic language never established itself on Persian soil and that under the Abbaside caliphs it was a matter of course that court and government, architecture and literature, should be modelled after ancient Persian patterns. Moreover, when the separate provinces developed into independent kingdoms, it was the Persian rulers alone that followed local traditions, while, *e.g.*, the Tulunide sultans of Egypt could only imitate the Persianized Baghdad and the residence of the caliphs at Samarra. Even the civilization of the Fatimite empire was thoroughly Persian.

The transference of the imperial residence from Damascus to Baghdad heralded a new era, and the Arabian military aristocracy was simultaneously changed into an absolute despotism on the ancient oriental pattern. This was the natural consequence of the deposition of the Arabs as a ruling caste (p. lxxxi). The Arab aristocracy of birth was superseded by a bureaucratic aristocracy of Persian officials, the free warriors sank into the condition of paid troops, and were finally replaced by an army of slaves.

With these slaves, who were a constantly growing factor in the

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its disintegration. Egypt, indeed, at first stood out against them, but even Egypt in the long run was unable to repel the tide of Seljuk influence; and Turkish civilization penetrated to the Nile under Saladin, who himself stood upon the ruins of the Seljuk power. The religious reaction was accompanied by a change in ecclesiastical architecture (p. clxxx), and the establishment of a feudal system (very different indeed from the European system) coincided with a total alteration of all titles of honour. The traditions of Saladin's epoch were carried on in all departments by the Mamelukes, whose influence is most conspicuous in Egypt; while the continuous reinforcements from Central Asia conduced at the same time to the growing accentuation of the Asiatic elements. The Mongol invasion, which finally overthrew the Seljuk civilization in Asia, came to a halt before the gates of Egypt. Egypt's brilliant period ended only when she lost her political independence and became subject to a foreign people from Central Asia, *viz.* the Osman Turks (1517).

A glance over the historical development thus briefly sketched shows at once why the Islamic civilization cannot properly be named after any particular nation; from the very first it was a hybrid civilization resting upon the international basis of religion. Yet amid all the mingling of the various constituent elements, amid all the confused shiftings of peoples, one unifying principle is clear: *viz.* the steady growth of *Asiatic Ideas.* Ante-dating Islâm, the process had begun in a reaction against Greek intellectual supremacy and Roman political dominion; European fetters were burst asunder and shaken off; and in the course of subsequent development both the Near East and Egypt passed under the direct influence of Asiatic conceptions, first in the intellectual and finally also in the political sphere. But that accomplished, the vital ethnic force and the intellectual energy of Asia were exhausted. This is the true reason of the striking decline of Islâm under Osman rule. Its civilization has culminated; strength fails it for a renaissance. At the present day, just as in the Hellenistic period, the European spirit and European domination are pressing forward in the East. This western movement in the historical process will certainly be followed by an eastern reaction. In any case only the form and not the essence will be common to the East and West in the intellectual sphere so long as racial differences exist among nations.

Doctrines of El-Islâm †. El-Islâm counts to-day about 260 million confessors, mostly in Asia and Africa, but to be found in all the other continents also, including Australia. It is rapidly extending, especially in Africa. Almost the entire population of Egypt (about 91 3/4 per cent) is Mohammedan.

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† Partly from the former article by the late Prof. A. Socin.

Mohammed, the founder of the religion, son of *'Abdallâh*, was born at Mecca about 570 A.D. and at the age of forty announced himself as a prophet. As he found no acceptance in his native Mecca, he emigrated in 622 to Medîna. This was the famous *Hegîra* or *Hijra* (quite erroneously translated 'flight'), the date of which, on the introduction of the Mohammedan calendar, was fixed as 16th July, 622. At Medîna he met with more success, and from the position of a kind of magistrate he rose to be the head of a new state. After years of fighting he captured Mecca in 630, but two years later he died at Medîna in the prime of life. Mohammed never represented himself as anything beyond a mortal man, but in legend, which in the East has the authority of history, he is invested with the halo of the miraculous. God, it is said, created the Light of the Prophet even before the creation of the divine throne; and this Light wandered through all the generations of men until it manifested itself at the centre of the world in the best of created beings, a noble scion of the noblest family of Mecca. Angels, opening the breast of the boy, expunged the last drop of sin from his heart. A little later the Archangel Gabriel brought him the Revelations, the Korans, which were then formed into a book. Mohammed wrought many miracles and even raised the dead to life, as in the case of his parents, who turned their brief resurrection to account by embracing Islâm. Among his most celebrated feats was the splitting of the moon and his nocturnal journey *(mi'râg)* on a miraculous steed from Jerusalem to heaven, where he treated with the Deity as to the number of prayers to be offered by the faithful.

The starting-point of Mohammed's teaching was the conception of the Last Judgment. Borrowing the conviction of a future life and of future rewards and punishments from the Jews and Christians, who were found all over Arabia, Mohammed exhorted his careless fellow-countrymen, who lived merely from day to day, to adopt a more serious conception of life. Paradise and hell were drawn by him in striking colours. The idea of the Judgment involves the idea of a just and single deity; from the beginning, therefore, Mohammed had to preach the strictest monotheism in opposition to the fetishism of the Arabs. This he named *Islâm*, *i.e.* resignation to the will of God. He believed at first that Christianity and Judaism were identical, and he desired to bring the same glad gospel to the Arabs. When he learned the real historical relation of these faiths, he postulated an ascending series of revelations, culminating in Islâm. At Medîna he at first endeavoured to accommodate himself to the doctrines of the Jewish community there, but soon finding this impossible he shook himself free of both Christian and Jewish fetters, although he still adhered to Abraham (Ibrâhîm), who was venerated by Jews and Christians alike and was, moreover, according to the Bible the ancestor, through Ishmael, of the Arabs. The ancient temple of stone at Mecca, the Kaaba (*Ka'ba*, *i.e.* cube), became to him an analogue of

the temple of Jerusalem. The entire native creed of the Meccans was re-interpreted on an Abrahamistic basis, so that its incorporation with Islâm was rendered possible. On the other hand the reception of Islâm by the Meccans was equally facilitated. In addition to this assertion of religious independence the Hegira had another consequence of great moment for the future of Islâm: the position of the Prophet as also the head of a state entailed a mingling of political and religious life. And as a matter of fact the present markedly political character of Islâm is a result of this short-lived theocracy. Mohammed further had definite conceptions of a revealed religion, for which he deemed necessary a sacred book, a prophet, and a fixed ritual with recitations and liturgies. But at the date of his death neither Islamic law nor dogma, not even the number of daily prayers, was fixed and determined. The comprehensive system now known as the religion of Islâm gradually grew up in the course of time.

The foundation is the *Koran* (p. lxxxix), the very word of God, which was collected and published as early as 650 A.D. This contains few rescripts or laws. Next to it as a rule of conduct ranks the *Sunna*, the practice of the Prophet and his earliest associates. To follow this example in all its details became, doubtless under the influence of the Jewish spirit, the aim of every believer. The Sunna was glossed by the sayings of the Prophet and by reports as to his practice and as to the things that he suffered to happen without comment. These formed the traditions or *Ḥadîths*. Originally the Ḥadîths were substantially genuine, but in the course of the general effort to live as the Prophet did they finally became the literary vehicles of religious controversy. To sift them and to harmonize their contradictory sayings has given rise to a science of itself. In this process the consensus or agreement of the learned *(Igmâ')* was the deciding authority, which thus became authoritative over the Sunna, and indeed over the Koran itself, for only the Igmâ' was able rightly to interpret the Koran. The early scholars of Islâm too received the Igmâ' as the most important principle of development next to the Sunna and the Koran.

Founded on the Koran, the Sunna, and the Igmâ', **Mohammedan Law** has been developed into a canonical system, embracing every department of life, in the manner of the Jewish and Christian systems.

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the ancient tradition. Afterwards a compromise was attained by the admission of analogous decisions *(Ḳiyâs)*, as a legal-theological principle (*Esh-Shâfi'i*, d. 820). A considerable number of schools of jurisprudence *(madhhab*, pl. *madhâhib)* arose, named after their founders; but of these only four finally survived: the *Mâlikites*, *Ḥanefites*, *Shâfi'ites*, and *Ḥanbalites* (pronounced Ḥambalites). In Egypt the Shâfi'ites and Mâlikites are most influential to-day; in Turkey, the Ḥanefites; in West Africa, the Mâlikites. The Ḥanbalites, restricted to Arabia, are of inferior importance. Every believer must belong to one or other of these rites or schools (which are not sects). They mutually recognize each other as orthodox and differ only in their distribution of actions among the five recognized classes of 'commanded', 'recommended', 'indifferent', 'blameworthy', and 'forbidden'. The science of law is known as *Fiḳh* (recognition). It forms practically the entire sphere of Islamic mental activity. Its results, varying slightly according to the rites and adapting themselves to the interpretation of each, constitute the *Sherî'a*, or *Shar'*, the holy law. It contains the collection of those precepts from the Koran and the Sunna that have been approved by the Igmâ' and are therefore authoritative. Certain later text-books also have attained a certain canonical authority. The theologian who is officially entrusted with the exposition of the law is called *Muftî*, his decision *Fetwâ*. The chief muftî bears the title *Sheikh u'l-Islâm*. These experts are necessary, for only the learned can grasp the entire complicated system. These learned men *('Ulamâ*, sing. *'Âlim)* and jurists *(Fuḳahâ*, sing. *Faḳîh)* resemble Jewish scribes rather than Christian priests. A sinner may reckon upon divine pardon even if he transgress the precepts of the Sherî'a daily or hourly, but if he doubt their theoretical authority he is an infidel. This is why Mohammedans are always ready to fly to arms when the Sherî'a is threatened. In practice they trouble themselves little about its precepts.

The five pillars (*i.e.* chief duties) of Islâm are the profession of the true faith (p. lxxxviii), the repetition of the daily prayers, the payment of the charitable tax, the fast during Ramadan, and the pilgrimage to Mecca. Other matters dealt with by the Sherî'a are the laws relating to family duties, inheritance, and marriage; the management of religious endowments *(Waḳf*, pl. *Auḳâf)*, which occupies a ministerial department in Egypt; and the regulation of ceremonies and custom. The precepts of the law as regards these, being regarded as religious in the narrower sense, are carried out in practice as far as possible. In other matters, regarded as more theoretical (such as constitutional law, criminal law, the law of real property, and the law of obligations), local customary law *('Ada)* has from the very first outweighed the Sherî'a. The distinction between the 'Âda, the commands of custom, and the Sherî'a, the commands of religion, is recognized in every sphere of Islamic life. The extent to which the Sherî'a prevails in any country is a measure of the real strength of

Islâm in that country. At times of fanatical excitement its prescriptions are fulfilled with unusual zeal. Among uneducated people the 'Âda and the Sherî'a are naturally often identified.

The hours of PRAYER *(salât)* are proclaimed five times a day by the muezzins *(mu'eddîn)* from the minarets of the mosques: (1) *Maghrib*, a little after sunset; (2) *'Isheh*, nightfall, about 1½ hour after sunset; (3) *Subh*, daybreak; (4) *Duhr*, midday; (5) *'Asr*, afternoon, about 3 hours after midday. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual and is followed by a sermon. Friday, however, is not regarded as a day of rest in the Christian sense. The sonorous call of the muezzin is as follows: *Allâhu akbar* (three times); *ashhadu anna lâ ilâha illa'llâh; ashhadu anna Muhammedan rasûlu'llâh* (twice); *heiya 'ala'ssalâh* (twice); *heiya 'ala'lfalâh* (twice); *Allâhu akbar* (twice); *lâ ilâha illa'llâh; i.e.* 'Allah is greatest; I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah; come to prayer; come to worship; Allah is greatest; there is no God but Allah'. — The duty of

washing before prayer is enforced by the ritual. In the desert the faithful are permitted to use sand for this religious ablution. The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews used to turn towards Jerusalem. He begins his orisons by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Koran with certain prostrations in a given order. The most usual prayer is the first Sûreh of the Koran, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiha* ('the commencing') and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of the worlds, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'. After praying the Moslem looks over his right, then over his left shoulder, in greeting to the two recording angels who write down his good and evil actions.

The CHARITABLE TAX *(zakât)* is a high religious tax upon property, graduated according to the kind of property, and earmarked for certain

purposes, chiefly charity and the 'holy war'. Now, however, it is paid only by the very pious. But in religious risings the zakât is an inexhaustible source of supply. A special kind of charitable tax, called the *zakât el-fiṭr*, or tax for breaking the fast, is almost universal.

For the FAST (*ṣôm*) of the month *Ramadan*, the third of the chief duties of Islâm, comp. p. xovi.

For the PILGRIMAGE TO MECCA (*ḥagg*) the pilgrims assemble at particular points. Those from Egypt usually proceed by sea to Jidda on the Red Sea (p. 424). On approaching Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Kaaba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Muna, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Bairam (*El-'Îd el-Kebîr*) is observed throughout all the Mohammedan countries. The conduct of the caravan, with the gifts presented to the town of Mecca, the escort, and other items, costs the Egyptian government more than 50,000*l.* annually.

Other RELIGIOUS PRECEPTS forbid the use of intoxicating liquors or of the flesh of swine and the eating of the flesh of any animal not slaughtered in the prescribed fashion or of blood. The position of women is clearly defined. Every Moslem is permitted to have four wives at a time, though monogamy is the rule, owing to economic conditions. A woman has full rights under the law of property, but under the law of succession and as a witness she is regarded as equivalent only to half a man. The practice of veiling women, usual in the higher circles, is a matter coming under the 'âda not the sheri'a (p. lxxxvi); except in the towns women are usually seen unveiled. The ease with which Islâm permits divorce is a grave moral danger; in Mecca, for example, prostitution exists under the form of marriage. Further details as to Islamic law may be found in the 'Handbuch des islamischen Gesetzes', by Th. W. Juynboll of Leyden (Leipzig, 1908-10; 9 marks), a work adapted for the layman as well as for the legal expert.

Dogma by no means plays such an important part in Islâm as in Christianity; for the simple Moslem creed is embodied in the words: 'There is no God but God (Allah) and Mohammed is the prophet of God'. But all the same lively controversies over dogma have not been absent in the development of Islâm, mainly owing to the influence of Græco-Christian modes of thought. Just as in the sphere of law, we find here a literal and a speculative interpretation; and in the sphere of dogma also orthodoxy triumphed by adopting the speculative method in a modified form. The process of amalgamation is generally associated with the name of *El-Ash'arî* (d. 935). The questions most eagerly canvassed were those relating to the freedom of the will, the attributes of God, and the nature of the Koran (*i.e.* whether it is 'eternal' or 'created'). The orthodox solutions of these problems are roughly as follows. There is but one God, in whom certain universal attributes inhere (knowledge, seeing, hearing, etc.), but who must not be conceived of under a human form. He is all-mighty and has therefore created also evil, which serves his purposes of salvation in a manner inconceivable by our limited human intelligence. Above all, God is the Creator, who at every moment re-creates all things. Causality is merely the creative operation of the divine will. In this connection man is not free, for everything is immutably foreordained by God's will. God operates every-

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thing in man, but man is nevertheless responsible, according as he assents to or dissents from the operations of God. The Koran, like the Logos of the Christians, is conceived of as uncreated and co-existent with God from all eternity; but on the other hand the Koran committed to the Prophet by the angel Gabriel is created. The cardinal points which every Moslem is bound to hold are the beliefs in God and the angels, in written revelation and the prophets, and in the last judgment and predestination.

God and the Angels. Ninety-nine of the different attributes of God were afterwards gathered from the Koran, each of which is represented by a bead of the Moslem rosary. Great importance is attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.) The story of the creation in the Koran is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world.

In connection with the creation of the firmament was that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. When the jinn became arrogant an angel was ordered to banish them, and he accordingly drove them to the mountains of Kâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created, on the evening of the sixth day, and the Moslems on that account observe Friday as their Sabbath. As the angel who conquered the jinn refused to bow down before Adam, he was exiled and thenceforward called *Iblîs*, or the devil. After this Adam himself fell and became a solitary wanderer, but was afterwards re-united to Eve at Mecca, where the sacred stone in the Kaaba derives its black colour from Adam's tears. Adam is regarded as the first orthodox Moslem.

The *Angels* are the bearers of God's throne and execute his commands. They act also as mediators between God and men. While there are legions of good angels, there are also innumerable satellites of Satan, who seduce men to error.

Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary. The prophets are very numerous, amounting in all, it is said, to 124,000; but they differ very much in rank. They are free from all gross sins and are endowed by God with power to work miracles, which power forms their credentials; nevertheless they are generally derided and disbelieved. The greater prophets are *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus*, and *Mohammed*, Jesus being the next greatest after Mohammed. Moses and Christ prophesied the advent of Mohammed, who is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets. He confirms previous revelations but his appearance has superseded them.

The Koran (*Kordn*), the name of which signifies 'rehearsal', or 'reading', is divided into 114 chapters or parts called *Sûrehs*. The first revelation vouchsafed to the Prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Koran extended over twenty-three years, until the whole book was in the prophet's possession. The earlier or Meccan sûrehs, placed at the end of the book on account of their brevity, are characterized by great freshness and vigour of style. In the longer sûrehs of a later period the style is more studied and the narrative often tedious. The Koran is nevertheless regarded as the masterpiece of Arabic literature.

The best English translations of the Koran are those of *E. Sale* (1734; obtainable in a cheap form or with a preliminary discourse and copious notes, edit. by Rev. E. M. Wherry, 1882-86, 4 vols.); *Rodwell* (London,

1861; 2nd edit., 1878); and *Palmer* (London, 1880). See also *Sir William Muir*, 'The Côran, its Composition and Teaching' (1878); *T. W. Arnold*, 'The Preaching of Islam' (2nd edit.; London, 1913; 12*s.* 6*d.*).

LAST JUDGMENT. The doctrine of the resurrection has been highly elaborated in the Koran and subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist, and the part to be played by Christ at the Last Day. On that day Christ will establish Islâm as the religion of the world. Before him will re-appear the *Mahdi*, the 'well-directed one', the twelfth Imâm (p. xcii), who will establish the Islamic ideal empire and will render Islamic law supreme. The Last Judgment will begin on the appearance of Christ. The first trumpet-blast of the angel *Asrâfîl* will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell. At the Judgment every man is judged according to the books of the recording angels (p. lxxxvii). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, and the doctrine of the efficacy of works is carried so far that it is believed works of supererogation may be placed to the credit of other believers. Hell, as well as heaven, has different grades; and Islâm assumes the existence also of a purgatory, from which release is possible. Paradise is depicted by Mohammed as a place of entirely material delights.

Mysticism, the third great branch of religious thought under Islâm, aims at an immediate union with the divine on the basis of emotion, in contradistinction to the hair-splitting of the dogmatists and to the doctrine of the efficacy of works taught by the moralists. The mystics seek their end in two ways. On the one hand they bridge over the vast gulf between God and humanity by the conception of mediators with God, viz. *Saints*, who with reference to an expression in the Koran are known as 'those who stand near God' *(Auliyâ*, sing. *Walî)*; and on the other hand, by emotional exercises in company, they aim at producing an ecstatic exaltation of mind, *i.e.* the immediate blending of their own individuality with that of the Deity. The latter is the explanation of the practices of the orders of dervishes (p. xci). In the worship of saints, which centres principally at tombs and ancient holy sites, we trace the same popular polytheistic tendencies as appear in Christianity, connected with the primitive traditions of the heroic age. A not

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which are considered sacred, having been placed there by devout persons or by those who have made vows. About the end of the 18th century a reaction against the abuses of Islâm sprang up in Central Arabia. The *Wahabis*, named after their founder *'Abd el-Wahhâb*, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Mohammed and Ḥosein, as objects of superstitious reverence, and sought to restore the primitive simplicity of the prophet's code of morals. As a political power, however, they were suppressed by Mohammed Ali (p. cxxi).

Another development quite foreign to the original spirit of Islâm is that of the Religious Orders *(Turuḳ*, sing. *Ṭarîḳa)*, or Orders of Dervishes. Starting with the Christian doctrine of asceticism (hence *Darwîsh*, *Faḳîr*, poor man, *Ṣûfî*, man in a woollen shirt), the mystics early borrowed Neo-Platonic (Dionysos Areopagita) and subsequently also Buddhist ideas. Even the Buddhist nirvana was adopted under the form of *fanâ*, the destruction of individuality. As a natural consequence pantheistic and other heresies found their way into Islâm. The orthodox party long opposed the recognition of the mystics, and mysticism did not effect its footing until the time of the celebrated philosopher *Ghazzâli*. To-day all those orders that accept the formulæ of the faith and the received doctrine of religious duties are recognized as orthodox. Each order has its own fixed system, with an ascending series of degrees. A man may reach the lower degrees in several different orders, the higher degrees in one only. A member enters an order with a view to obtain a share in the blessings of certain forms, which have been consecrated by the founder of the order and are maintained in its traditions. The *zikrs*, or religious exercises, are directed towards producing a state of mental excitement by means of pious invocations or dancing (hence howling dervishes, dancing dervishes; comp. p. 71); the souls of those who reach a condition of ecstasy are considered to be absorbed in the Deity. These orders represent in the East the religious and other associations of Europe; and this fact is the key to their significance. They are more im-

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the *Ûlâd 'Iwân*, or *'Iwâniyeh Dervishes*, and the *Sa'diyeh Dervishes*. The former are noted for their extraordinary performances at festivals, such as thrusting iron nails into their eyes and arms, breaking large stones against their chests, as they lie on their backs on the ground, and swallowing burning charcoal and fragments of glass. The Sa'diyeh, who usually carry green flags, are snake-charmers (p. xxvii). — Belonging to this group but actually independent and peculiar to Egypt, are —

(2) The *Ahmediyeh* (sing. *ahmedi*), the order of the Egyptian national saint Seiyid Ahmed el-Bedawi, who is buried at Ṭanṭa (p. 33). They are recognized by their red banners and red turbans. This order is divided into many branches, but of these the two most important only need be mentioned. One of these is the much respected *Baiyûmiyeh* or *Shinnâwiyeh*, who play an important part in the ceremonies at Ṭanṭa (p. 33). The other branch is that of the *Ûlâd Nâh*, who are generally young men, wearing high pointed caps and carrying wooden swords and a kind of whip. — Connected with this group by a mystic genealogy are —

(3) The *Mirghaniyeh* or *Khatmiyeh*, an order conspicuous for the energy of its zikrs on dervish festivals (*e.g.* the Mûlid of the Prophet). The Nubians have joined this order in large numbers, and it is wide-spread also in the Sûdân. — To the same group belong —

(4) The *Burhâmiyeh*, the order of Ibrâhîm ed-Desûḳi (p. 32), an exceedingly popular saint in Egypt. Their colour is green.

(5) The *Kâdiriyeh* (sing. *kâdiri*), one of the most widely distributed orders, founded by the celebrated Seiyid 'Abd el-Kâdir el-Gîlâni, are quite independent. Their banners and turbans are white.

In addition to these there are 30-40 less important orders and sects. The Turkish order of the *Mevlevis* (comp. p. 71) discharge the religious functions connected with the Khedive's court.

A few words may be added on the **Sects**, though sectarianism is much less important in Islâm than in other religions. Mohammedan sects separate on a point of constitutional law, the question being which of the early caliphs were the legitimate successors of Mohammed. The *Orthodox Party*, which alone prevails in Egypt, recognizes all the 'rightly directed' caliphs — Abu Bekr, Omar, 'Othmân, and 'Ali. The *Shiites* (from *Shî'a*, party, *i.e.* the party of 'Ali) regard 'Ali and his sons Ḥasan and Ḥosein as the only legitimate caliphs and imâms (*i.e.* leaders in prayer), the twelfth (or seventh) of whom is believed to be awaiting in concealment the day of restoration. The *Khâregites* recognize only Abu Bekr and Omar. All the sects have their traditions, and when the Shiites are said to reject the Sunna, the remark applies only to the orthodox Sunna. Their Sunna has developed in the same manner as that of the Orthodox, but along different lines. The same is true of all the Moslem sects. Egypt has been under a Shiite régime only in the time of the Fatimites, who recognized the seventh Imâm. This dynasty called themselves after Fâṭima, daughter of the Prophet and wife of 'Ali, from whom they claimed descent. They professed a secret doctrine which resulted in scepticism.

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Remarks on Mohammedan Customs.

The rite of circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is previously conducted through the streets in holiday attire; in order to diminish the expense of the proceedings, the procession is frequently united with some bridal party, or two or more boys are driven together in a carriage. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention and thus avert the evil eye from his person. He half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. The first personage in the procession is usually the barber's boy, carrying the '*ḥeml*', or barber's sign, a kind of cupboard made of wood, in the form of a half-cylinder, with four short legs.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. A man in search of a bride employs the services of a relative or of a professional female matchmaker, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay a bridal-portion *(mahr)* amounting to about 25 *l.*, less being paid when the bride is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband or on his divorcing her against her will. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*Zeffet el-Ḥammâm*'. It is headed by several musicians with hautbois and drums; these are followed by several married female friends and relatives of the bride in pairs, and after these come a number of young girls. The bride follows, under a silken canopy open in front. In Cairo, however, this canopy is now generally replaced by a carriage of some kind. The shrieks of joy which women of the lower classes utter on such occasions are called *zaghârîṭ* (sing. *zaghrûṭa*). The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those that attend weddings. If the death occurs in the morning, the funeral takes place the same day; but if in the evening, it is postponed till next day. The body is washed and mourned over by the family and the professional mourning women *(neddâbeh)*; the *fiḳîs*, or schoolmasters, read several sûrehs of the Koran by its side; after this, it is wrapped in its white or green winding sheet, placed on the bier, and then carried forth in solemn pro-

cession. The foremost persons in the cortège are usually six or more poor, and generally blind, men, who walk in twos or threes at a slow pace, chanting the creed — 'There is no God but God; Mohammed is the ambassador of God; God be gracious to him and preserve him!' These are followed by several male relatives of the deceased, and sometimes by a number of dervishes with the flags of their order, and then by a few boys, one of whom carries a copy of the Koran. The boys usually chant in a loud and shrill voice several passages from the '*Hashrîyeh*', a poem describing the last judgment. The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning women, whose business it is to extol the merits of the deceased. If the deceased was the husband or father of the family one of the cries is: 'O thou camel of my house', the camel being the emblem of the bread-winner of the household. The body is first carried into that mosque for whose patron saints the relatives entertain the greatest veneration, and prayers are there offered on its behalf. The body is then borne to the cemetery, where it is laid in the tomb in such a position that the face is turned towards Mecca.

Among the women are the relatives and friends of the deceased, distinguished by a strip (usually blue) of linen, cotton, or muslin bound round the head, with the end hanging down behind. Men wear no mourning clothes. The women, especially in the country, frequently put dust on their brows and breasts, a practice which is a survival from antiquity, as may be seen on comparing the representations of ancient funerals at Thebes and elsewhere. Rich men or pious sheikhs and 'ulamâs are buried with greater pomp, to which religious fraternities and dervishes with their flags contribute; water is distributed; and the riding-horse and a buffalo are led in the procession. The buffalo is slaughtered at the tomb and its flesh distributed among the poor.

Another custom peculiar to the Moslems is the separation of the sexes even after death. In family-vaults one side is set apart for the men, the other for the women (comp. p. clxxxiii). Between those vaults is the entrance to the tomb, usually covered with a

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Mohammedan Calendar. Festivals.

The Mohammedan era begins with July 16th of the year 622 A.D., being the day of Mohammed's so-called flight (Hegîra) from Mecca to Medîna (p. lxxxiv). The Mohammedan year is purely lunar and has no reference or relation to the sun; it contains 354 days, or 355 in leap-years, eleven of which occur in each cycle of 30 years. There are 12 months, the first, third, etc., of which have 29 days each, the second, fourth, etc., 30 days. Their names are given at p. xxxix.

In order approximately to convert a year of our era into one of the Moslem era, subtract 622, divide the remainder by 33, and add the quotient to the dividend; or, subtract 622, multiply the result by 1.0307 and add 0.46. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. Or, multiply the Mohammedan year by 2.977, divide the result by 100, subtract the quotient from the Mohammedan year, and add 621.569. On Nov. 29th, 1913, began the Moslem year 1332.

The Gregorian calendar was introduced into Egypt in 1875, but is observed by government in the finance department only. For all other purposes the Mohammedan calendar is used, and the dates even of fixed festivals cannot easily be stated according to the European computation of time. Calendars reducing the Mohammedan and Coptic reckoning of time to the European system may, however, be obtained at any bookseller's. The Almanac issued yearly by the Government Publications Office in Cairo may be recommended (price 5 pias.); it contains a number of other useful details.

Religious Festivals. The first month of the Arabian year is the MOHARREM, the first ten days of which (*'ashar*), and particularly the 10th (*yôm 'ashâra*), are considered holy. On these days alms are distributed and amulets purchased. Mothers, even of the upper classes, carry their children on their shoulders, or cause them to be carried, through the streets, and sew into the children's caps the copper coins presented to them by passers-by. On the 10th Moharrem, the highly revered *'Ashâra* day, on which Adam and Eve are said first to have met after their expulsion from Paradise, on which Noah is said to have left the ark, and on which Hosein, the grandson of the Prophet, fell as a martyr to his religion at the battle of Kerbelâ, the Gâmi' Seiyidna'l-Ḥosein (p. 54) is visited about 8 p.m. by a vast concourse of noisy religious devotees. Troops of Persians in long white robes parade the streets, cutting themselves with swords in the forehead until the blood streams down and stains their snowy garments. Two boys, representing Ḥasan and Hosein, are led through the streets on horseback, with blood-stained clothes.

At the end of SAFAR, the second month, or at the beginning of *Rabî' el-Awwil*, the third, the *Mecca Caravan* (p. lxxxviii) returns home. Its approach is heralded by outriders and some enthusiasts advance three days to meet it. Detached groups of pilgrims occasionally return before the rest of the cavalcade, and their arrival is always signalized by the blowing of trumpets and beating of drums. A pyramidal wooden erection, called the *Maḥmal*, hung with beautifully embroidered stuffs, and carried by a camel, accompanies the procession as a symbol of royalty. The interior of the Maḥmal is empty, and to the outside of it are attached two copies of the Koran. The procession usually enters the city by the Bâb en-Naṣr (p. 77). In 1½-2 hrs. it reaches the Place Saladin (p. 68), the large open space in front of the citadel, from which last twelve cannon-shots are fired as a salute. The cortège finally enters the citadel through the Bâb el-Wezîr. The departure of the pilgrims is attended with similar ceremonies (comp. p. xcvi).

The great festival of the *Mûlid en-Nebi*, the birthday of the prophet, is celebrated at the beginning of RABÎ' EL-AUWIL, the third month. The preparations for it begin on the second day of the month, and the most important ceremonies take place on the evening of the eleventh. The

city, particularly the scene of the festival, at 'Abbâsîyeh (p. 78), is then illuminated by means of lamps hung on wooden stands *(kâ'im)* made for the purpose. Processions of dervishes (p. xci) parade the streets with flags by day and with lamps by night. The *Dôseh*, or ceremony of riding over the dervishes, which also took place on the twelfth of this month, was suppressed by the Khedive Taufîk, and the ceremonies are now confined to the sheikh's walking over some dervishes, his procession, and the reading of the Koran in the Khedive's tent. At night a great zikr (p. xci) is performed by the dervishes. On this festival, as on all the other 'mûlids', the jugglers, buffoons, shadow-players, and other ministers of amusement (comp. pp. xxvi, xxvii), ply their calling with great success.

In the fourth month, that of RABÎ' EL-ÂKHIR *(Rabî' et-Tânî)*, occurs the peculiarly solemn festival of the birthday or *Mûlid of Hosein*, the prophet's grandson, the principal scene of which is the mosque of Hosein (p. 54). This festival lasts fifteen days and fourteen nights, the most important day being always a Tuesday *(yôm et-taldt)*. On the chief days, and on their eves, the Koran is read aloud to the people, the streets adjoining the mosque are illuminated, the shops are kept open, and story-tellers, jugglers, and others of the same class attract numerous patrons.

In the middle of REGEB, the seventh month, is the *Mûlid of Seiyideh Zeinab* ('Our Lady Zeinab'), the granddaughter of the prophet. The festival, which lasts fourteen days, the most important being a Tuesday, is celebrated at the mosque of the Seiyideh Zeinab (p. 74). — On the 27th of this month is the *Leilet el-Mi'râg*, or night of the ascension of the prophet (p. lxxxiv), the celebration of which takes place outside the Bâb el-'Âdawi in the N. suburb of Cairo.

On the first, or sometimes on the second, Wednesday of SHA'BÂN, the eighth month, the *Mûlid of Imâm esh-Shâfi'i* is commemorated, the centre of attraction being the mosque mentioned at p. 115. This festival is numerously attended, as most of the Cairenes belong to the school of Imâm Shâfi'i (p. lxxxvi).

The month of RAMADÂN, the ninth, is the month of fasting, which begins as soon as a Moslem declares that he has seen the new moon. The fast is strictly observed during the day, but the faithful indemnify themselves by eating, drinking, and smoking throughout the greater part of the night. At dusk the streets begin to be thronged, the story-tellers in the cafés attract numbers of visitors, and many devotees assemble at the mosques. The eve of the 27th of the month is considered peculiarly holy. It is called the *Leilet el-Kadr*, or 'night of honour', owing to the tradition that the Koran was sent down to Mohammed on this night. During this sacred night the angels descend to mortals with blessings, and the portals of heaven stand open, affording certain admission to the prayers of the devout.

The month Ramadan is succeeded by that of SHAUWÂL, on the first three days of which is celebrated the first and minor festival of rejoicing, called by the Arabs *El-'Îd es-Soghaiyar* (the lesser feast), but better known by its Turkish name of *Beiram (Bairam)*. The object of the festival is to give expression to the general rejoicing at the termination of the fast; and as at our Christmas, parents give presents to their children, and masters to their servants at this festive season. Friends embrace each other on meeting, and visits of ceremony are exchanged. During this festival the Khedive receives his principal officials, ambassadors, etc.

At this season the traveller may also pay a visit to the cemetery by the Bâb en-Nasr, or to one of the others, where numerous Cairenes assemble.

A few days after the Bairam, the pieces of the *Kiseh*, or covering manufactured at Constantinople, at the cost of the Sultan, for the Kaaba (p. lxxxiv), whither it is annually carried by the pilgrims, are conveyed in procession to the citadel, where they are sewn together and lined. The ceremonies which take place on this occasion are repeated on a grander scale towards the end of the month of *Shawwâl* (generally the 23rd), when there is a gay procession of the escort which accompanies the pilgrimage caravan to Mecca and also takes charge of the Mahmal (p. xcv).

On this occasion every true believer in the prophet, if he possibly can, spends the whole day in the streets. The women don their smartest attire. Many of the harem windows are opened and the veiled inmates gaze into the streets. The chief scene of the ceremonies is the Place Saladin (p. 68), where a sumptuous tent of red velvet and gold is pitched for the reception of the dignitaries. The procession is headed by soldiers, who are followed by camels adorned with gaily coloured trappings and bearing on their humps bunches of palm-branches with oranges attached. Each section of the cavalcade is preceded by a band of Arab musicians, the largest section being that which accompanies the *Takhtarawân*, or litter of the Emir el-Hagg, and the next in order that of the *Delîl el-Hagg*, or leader of the pilgrims, with his attendants. Next follow various detachments of pilgrims and dervishes with banners, and lastly the Mahmal.

On the 10th of DHUL-HIGGEH, the twelfth month, begins the great festival of *El-ʿÎd el-Kebîr (Kurbân Beiram)*, which resembles the lesser feast (el-ʿîd es-ṣughaiyar) already mentioned. On this day, if on no other throughout the year, every faithful Moslem eats a piece of meat in memory of the sacrifice of Abraham, and the poor are presented with meat by the rich.

With the **Rising of the Nile** also there are connected several interesting festivals, closely resembling those of the ancient period of the Pharaohs, which even the Christian epoch was unable entirely to obliterate. As, however, they take place in summer, few travellers will have an opportunity of witnessing them. As these festivals have reference to a regularly recurring phenomenon of nature, their dates are necessarily fixed in accordance with the Coptic solar reckoning of time, instead of the variable Arabian lunar year. — The night of the 11th of the Coptic month Baûna (June 17th) is called *Leîlet en-Nuḳṭa*, *i.e.* the 'night of the drop', as it is believed that a drop from heaven (or a tear of Isis, according to the ancient Egyptian myth) falls into the Nile on this night and causes its rise. The astrologers profess to calculate precisely the hour o the fall of the sacred drop. The Cairenes spend this night on the banjks of the Nile, either in the open air or in the houses of friends near the river, and practise all kinds of superstitious customs. One of these consists in the placing of a piece of dough by each member of a family on the roof of the house; if the dough rises, happiness is in store for the person who placed it there, while its failure to rise is regarded as a bad omen. On the 21st of June the river begins slowly to rise. On the 27th of the Coptic month Baûna (July 3rd) the *Munâdi en-Nîl*, or Nile-criers are frequently heard in the morning, announcing to the citizens the number of inches that the river has risen. Each munâdi is accompanied by a boy, with whom he enters on a long religious dialogue by way of preface to his statements, which, however, are generally inaccurate. The next important day is the Day of the *Cutting of the Dam (yôm gebr el-baḥr*, or *yôm weſa el-baḥr)*, about the middle of the Coptic month of Misra (*i.e.* the middle of August), when the principal ceremonies are performed to the N. of the former Fumm el-Khalîg (p. 104). The Nile-crier, attended by boys carrying flags, announces the *Weſa en-Nîl* (*i.e.* superfluity of the Nile), or period when the water has reached its normal height of about sixteen ells (p. 105). The actual cutting through of the dam can no longer take place, but the festivities go on as before.

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IV. Outline of the History of Egypt.

I. Ancient History.

By Professor G. Steindorff.

a. From the Earliest Times to the Macedonian Conquest in 332 B.C.

Exact systems of chronology were as little known to the ancient Egyptians as to the other peoples of antiquity. The events they desired to record were dated according to the years of the king reigning at the time. To determine at what period a particular king had reigned, the priests drew up long lists of monarchs, fragments of which have survived to the present day (comp. pp. 87, 241, 275). The chronological epitomes, moreover, which are all that has been transmitted to us of the 'Egyptian History' written in Greek by the priest Manetho†, were founded on these native registers. Manetho arranged all the rulers of Egypt, from Menes, the first king, to Alexander the Great, in 31 Dynasties, which correspond, generally speaking, to the various royal houses that held sway in Egypt successively or (at certain periods) contemporaneously. This arrangement has been generally adopted by writers on the subject; but at the same time, for the sake of convenience, several dynasties are frequently grouped together under the name of a 'period', 'empire', or 'kingdom'. It is impossible to assign anything like exact dates for the kings before Psammetichos I. The dates, therefore, in the following outline are given as approximate merely, and in the earliest period may sometimes be even a century or more out.

1. Prehistoric Period (before 3400 B.C.).

The dark prehistoric period, which later traditions fill up with dynasties of gods and demigods, is illumined by a few scattered rays of light only. It may be taken as certain that the country did not originally form one single kingdom, but was divided into two states — the 'Northern', corresponding to the Delta, and the 'Southern', stretching from the neighbourhood of Memphis (Cairo) to the Gebel Silsileh, and afterwards to the First Cataract. Each of

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plants of Upper and Lower Egypt; the king styled himself 'King of Upper and Lower Egypt' or 'Lord of both Lands', and wore the double tiara ( ) consisting of the white crown ( ) of the S. and the red crown ( ) of the N.; and at the base of the temple-walls were represented on one side the provinces of the S., and on the other the provinces of the N. Even in matters of administration respect was paid to this distinction, which was further emphasized by the physical differences of the two regions. The introduction of the Egyptian calendar also belongs to the primæval period and begins with July 19th, 4241.

2. Earliest Period of the Kings (ca. 3400-2980 B.C.).

I. and II. DYNASTIES†,
probably originating at This (p. 221) in Upper Egypt.

Menes *(Meny)* united Egypt about 3400 B.C. and founded the so-called 'White Walls', a fortified city on the site afterwards occupied by Memphis (p. 143). His tomb is believed to be at Naḳâdeh (p. 224). — The tombs of his successors have been discovered at Abydos (p. 243).

3. The Ancient Empire (ca. 2980-2475 B.C.).

III. DYNASTY (2980-2900 B.C.).

This dynasty originated at Memphis, where their tombs also are situated. The most ancient maṣṭabas date from this period.

Zoser, builder of the Step Pyramid at Saḳḳâra (p. 146).

IV. DYNASTY (ca. 2900-2750 B.C.).

An epoch of powerful monarchs, who built the great pyramids.

Snofru, builder of the Pyramid of Meidûm (p. 205) and of the great pyramid at Dahshûr (p. 166).

Kheops or **Cheops** *(Khufu)*, builder of the Great Pyramid of Gîzeh (p. 127).

Tetf-rē, builder of the Pyramid of Abu Roâsh (p. 139).

Khephren *(Khefrē)*, builder of the Second Pyramid of Gîzeh (p. 131).

Mencheres or **Mykerinos** *(Menkewrē)*, builder of the Third Pyramid of Gîzeh (p. 133).

† Only the most important kings of each dynasty are mentioned. Dynasties given in full are prefixed by an asterisk. — The names of the kings are here usually given in the Greek form, with the Egyptian form in brackets.

V. DYNASTY (2750-2625 B.C.).

Egypt now reached the zenith of her civilization; art, in particular, attained a perfection never again reached. The pyramids of the kings are mostly near Abuṣîr (p. 141), where special sanctuaries were built also for the sun-god Rē.

Nuserrē built the sanctuary of Abu Gurâb (p. 140) and the pyramid and mortuary temple at Abuṣîr (p. 141).

Sehurē, whose pyramid and mortuary temple are at Abuṣîr (p. 141), carried on wars against the Libyans and Asiatics.

Onnos *(Unis)*, the last king of the 5th Dyn., built his pyramid near Saḳḳâra (p. 165). After his death internal dissensions seem to have broken out, resulting in the accession of a new dynasty.

VI. DYNASTY (ca. 2625-2475 B.C.).

Under this dynasty the power of the kings was more limited, and the small principalities recovered some of their independence. Far-reaching commercial relations were entered into with the Upper Nile, Punt (the S. coast of the Red Sea), Syria, etc.

Othoes *(Teti)*
Phiops I. *(Meri-rē Pepi I.)*
Merenrē Ment-em-saf *(Methusuphis)*
Phiops II. *(Nefer-ke-rē Pepi II.)*

} Builders of pyramids at Saḳḳâra (pp. 163, 166).

Towards the end of the 6th Dyn. the monarchy fell and civil strife broke out.. While the successors of the 6th Dyn. *(VIII. Dynasty)* may have maintained themselves at Memphis, a new race of independent kings established themselves at Heracleopolis *(IX. & X. Dynasties)* and for a time ruled the whole of Egypt. On the other hand the chief power in the S. was seized by Theban princes *(XI. Dynasty)*, most of whom were named **Mentuhotep**. The mortuary temple of two of these has been found at Deir el-Baḥri (p. 304). Dependent on these sovereigns were the Theban sub-kings named *Entef* (Enyotef), whose small tombs lay near Drah Abu'l Negga (p. 299). The Mentuhoteps finally overthrew the kings of Heracleo-

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Amenemhēt II.; his tomb is at **Dahshûr** (p. 167).
Sesostris II., builder of the pyramid of Illahûn (p. 196).
Sesostris III. (the famous *Sesostris* of the Greeks) consolidates the sovereignty over Nubia. Pyramid at Dahshûr (p. 166).
Amenemhēt III., builder of the pyramid and great temple (so-called Labyrinth) at Ḥawâra (p. 194).
Amenemhēt IV.
Sebek-nofru, a queen.

XIII.-XVI. DYNASTIES (1788-1580 B.C.).

The monarchs of the *13th Dynasty*, mostly named **Sebek-hotep**, maintained the power of Egypt for some time, but a period of decline afterwards set in. There is no period of Egyptian history at which kings were more numerous, most of them reigning but a short time. The South was probably ruled by the descendants of the ancient Theban kings, while in the town of Xoïs, in the W. Delta, another family raised themselves to power *(14th Dynasty)*.

About this time (ca. 1680 B.C.) Egypt was conquered by a Semitic people, known as *Hyksos*, *i.e.* 'Shepherd Kings' *(15th & 16th Dynasties)*, who were doubtless Syrian Beduins. Few of their monuments have been preserved; but it is evident that they conformed to the ancient culture of Egypt. While the Hyksos were established in the N. part of the land, the S. was ruled by Theban princes, who were at first vassals of the foreign intruders. The tombs of these princes, among whom were Sekenyenrē III. and Kemose, lay near Drah Abu'l Negga (p. 283).

Sekenyenrē III., whose mummy was found at Deir el-Baḥri (p. 97).
Kemose. His queen was perhaps *Ahhotep*, whose jewels are now in the Cairo Museum (p. 98).

5. The New Empire (1580-1090 B.C.).

Egypt became a great power during this period. At first the culture of the New Empire differed little from that of the Middle Empire, but under Thutmosis III. political and social life as well as the art of Egypt underwent a radical change, owing to the new relations with W. Asia. The tribute paid by foreign states caused an enormous flood of wealth to pour into Egypt, and especially into Thebes, the capital. The earlier buildings, that had fallen into disrepair, were now replaced by imposing monuments, such as the temples at Karnak, Luxor, etc.

XVII. DYNASTY (ca. 1580-1540 B.C.).

Amosis (*Ahmose*, 1580-1557 B.C.), perhaps the son of Kemose, conquered Auaris, the chief fortress of the Hyksos, and expelled the intruders from Egypt, which was reunited under one sceptre. The Biblical story of the Exodus may possibly relate to the expulsion of the Hyksos.
Amenophis I. (*Amenhotep*, 1557-ca. 1540 B.C.). This king and his mother *Nefret-ere* were afterwards regarded as the patron-gods of the Necropolis of Thebes.

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*XVIII. DYNASTY (1540-1315 B.C.).

Thutmosis I. (*Thutmose*, 1540-1501 B.C.). His tomb at Bîbân el-Mulûk (p. 297) was the first royal rock-tomb of the Pharaohs. During his lifetime his children fought for the succession.

Kemarē-Hatshepsut, queen and builder of the temple of Deir el-Baḥri (p. 299). Her tomb is at Bîbân el-Mulûk (p. 296).
Thutmosis II.
Thutmosis III. (1501-1447 B.C.).
} reigned alternately.

After the death of his sister and brother —

Thutmosis III. reigned alone. He was one of the most notable Egyptian kings, conquered Syria, and established the influence of Egypt in W. Asia. His rock-tomb is at Bîbân el-Mulûk (p. 296).

Amenophis II. (*Amenhotep;* 1447-1420 B.C.); rock-tomb at Bîbân el-Mulûk (p. 297).

Thutmosis IV. (1420-1411 B.C.) excavated the Sphinx at Gizeh (comp. p. 135). Tomb at Bîbân el-Mulûk (p. 298).

Amenophis III. (1411-1375 B.C.; called *Memnon* by the Greeks), whose wife was named *Teye*, maintained intercourse with the kings of Babylon, Assyria, Mitâni (on the upper Euphrates), etc. (see cuneiform tablets from Tell el-'Amarna, p. 212), and built temples in Nubia, Luxor, Medînet Habu (Colossi of Memnon, p. 330), and elsewhere. His tomb and that of his wife are both at Bîbân el-Mulûk (p. 298).

Amenophis IV. (1375-1358 B.C.) endeavoured to replace the old religion by the worship of a single deity, *viz.* the sun, an attempt perhaps to provide a god that should be worshipped in common by all the peoples of the extensive empire (p. cxlvi). The movement was probably instigated by the priests of Heliopolis and was directed at first only against the gods of Thebes, who, during the New Empire, had thrown all others into the shade. Many of the ancient deities, especially those of Thebes, were fanatically 'persecuted', their images and names being removed from all monuments. For his own original name, in which the name of Amon occurs, the king substituted that of *Ekh-en-Aton*, 'the disk of the sun rejoices'. Tell el-'Amarna (p. 211) was made the capital instead of Thebes. Amenophis IV. was buried at Bîbân el-Mulûk (p. 298). After his death internal commotions broke out and the new religion was abolished.

Among his successors (1358-1350 B.C.) were **Eye** (tombs at Tell el-'Amarna, p. 216, and at Bîbân el-Mulûk, p. 298) and **Tut-enkh-Amun,** who transferred the royal residence back to Thebes.

Haremheb (*Harmaïs;* 1350-1315 B.C.) restored peace and founded the 19th Dynasty. Tomb at Bîbân el-Mulûk (p. 298).

*XIX. DYNASTY (1315-1200 B.C.).

Ramses I. *(Ramesse)* had a short reign. His tomb is at Bîbân el-Mulûk (p. 291).

Sethos I. *(Sethy I.)* fought against the Libyans, the Syrians, and the Hittites (Kheta), a powerful people that under the 18th Dyn. had penetrated from Asia Minor into N. Syria and threatened the Egyptian possessions in Syria and Palestine. Sethos built large temples at Karnak, Kurna, and Abydos. His tomb is at Bîbân el-Mulûk (p. 292), his mummy at Cairo (p. 96).

Ramses II. (*Ramesse*, ca. 1292-1225 B.C.), the most celebrated of all Egyptian kings. He waged tedious wars against the Hittites (battle of Kadesh, p. 307), finally making a peace with them in the 21st year of his reign (p. 272), which left Palestine proper in the possession of the Egyptians, while N. Syria was acknowledged to be tributary to the Hittites. Ramses developed an extraordinary building activity in the course of his reign of 67 years. Perhaps one-half of all the extant temples date from this reign; and the name of Ramses is found in nearly every group of ruins in Egypt. His largest temples were those of Abu Simbel (p. 404), Karnak (p. 265), Luxor (p. 257), the Rameseum (p. 306), Abydos (p. 243), Memphis (p. 144), and Bubastis (p. 171). His tomb is at Bîbân el-Mulûk (p. 287), his mummy at Cairo (p. 96). Ramses II. is frequently identified, but probably erroneously, with the 'Pharaoh of the Oppression' (Exod. i. 11). Of his numerous sons only one survived him, *viz.* —

Amenephthes *(Merenptah)*, who carried on campaigns against the Libyans and their allies (comp. p. 86), the peoples of the Mediterranean. His mortuary temple is at Thebes (p. 309), his grave at Bîbân el-Mulûk (p. 287), and his mummy at Cairo (p. 96).

Amen-meses, **Siptah**, **Sethos II.** are all buried at Bîbân el-Mulûk (pp. 289, 298, 291). Their short reigns were followed by a period of anarchy. Decline of the kingdom.

*XX. DYNASTY (1200-1090 B.C.).

Seth-nakht succeeded in restoring peace.

Ramses III. (*Ramesse*, 1200-1179 B.C.) conquered the Libyans and in two great battles repelled an invasion of barbarians who approached from Asia Minor by land and by water, threatening Egypt. His reign of 21 years was thereafter an epoch of peace and quiet, in which several large buildings (*e.g.* the temple at Medînet Habu, p. 323) were erected. The king presented great gifts to the gods, especially to the Theban Amon, who had been richly endowed by former kings also. The high-priest of Amon gradually became the greatest power in the state. The king's tomb is at Bîbân el-Mulûk (p. 289), his mummy at Cairo (p. 96). His successors —

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Ramses IV.-Ramses XII. gradually fell more and more under the control of the priests of Amon. Their tombs are at Bîbân el-Mulûk (pp. 285 et seq.).

6. Period of Foreign Domination (1090-663 B.C.).

XXI. DYNASTY (TANITES; 1090-945 B.C.).

Herihor, high-priest of Amon, occupied the throne for a short time after the death of Ramses XII.

The empire now fell to pieces. At Tanis a new dynasty arose (*Psusennes, Amenemopet*), which contested the rule of the high-priests at Thebes. *Pinotem I.*, a Theban priest-king, became king of all Egypt through marriage alliances with the Tanite dynasty, while his sons obtained the influential and lucrative dignity of high-priests of Thebes. Nubia recovered its independence; and the Egyptian dominion in Palestine terminated.

XXII. DYNASTY (945-745 B.C.).

The kings of this dynasty were of Libyan origin. Their ancestors, like the Mamelukes of later days, had come to Egypt as the leaders of mercenary troops. Settling in the E. Delta, they grew in power as that of the monarchy declined. The royal residence under this dynasty was Bubastis (p. 171); Thebes steadily declined in importance. Royal princes assumed the office of high-priests of Amon.

Shoshenk I. (*Sesonchis;* the *Shishak* of the Bible) overthrew the Tanites. In the 5th year of Rehoboam of Judah he captured Jerusalem and plundered the Temple of Solomon (ca. 930 B.C.). For his monument of victory, see p. 272.

Under his successors (*Osorkon, Takelothis, Shoshenk*, etc.) the throne once more lost power, and the country was subdivided into small independent principalities. Among these are reckoned the members of the —

XXIII. DYNASTY (745-718 B.C.),

who reigned in Tanis, but of whom we know little. The kings of Ethiopia, whose capital was Napata (p. 419), made themselves masters of Upper Egypt.

B.C. 730. **Tefnakhte,** Prince of Saïs and Memphis, attempted to seize

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*XXV. DYNASTY (ETHIOPIANS; 712-663 B.C.).

712-700. **Shabako** *(Sabakon)* assisted the smaller Syrian states (Hezekiah of Judah) against the Assyrians.

700-688. **Sebichos** *(Shabataka)*.

688-663. **Taharka** (the *Tirhakah* of the Bible) also assisted the princes of Syria and Palestine against the Assyrians, but was defeated in 670 by Esarhaddon, King of Assyria, and after the capture of Memphis compelled to take refuge in Ethiopia. Both Upper and Lower Egypt became subject to the Assyrians, the various local princes (such as Necho of Saïs, etc.) becoming vassals of the invaders. Various attempts to expel the latter failed.

663. **Tanutamun,** son of *Shabako*, succeeded in recovering Egypt for a brief period, but was finally defeated by the Assyrians and driven back into Upper Egypt.

The Assyrian rule in Egypt was, however, approaching its end. The absence of the main Assyrian forces, which were engaged in distant wars in Babylon and Elam, afforded an opportunity of shaking off the yoke, which was seized by *Psammetichos* of Saïs, son of Necho (see above), with the help of Gyges, King of Lydia. The foreign garrisons were expelled; the authority of the small native princes was gradually curbed; and Egypt was again united. Since then Ethiopia has been separate from Egypt.

7. Late-Egyptian Period (663-332 B.C.).

*XXVI. DYNASTY (663-525 B.C.).

Egypt now enjoyed another period of prosperity. Trade began to flourish owing to the new relations with Greece. Art also received a fresh impetus; even before the Ethiopian kings artists had begun to imitate the models of the classic period of Egyptian art under the Ancient Empire. This reversion to an earlier era appeared also in other departments, such as literature, the spelling of inscriptions, and even the titles of officials, so that the period of the 26th Dyn. may be styled the Egyptian Renaissance.

663-609. **Psammetichos I.** *(Psametik)*, see above.

609-593. **Necho** *(Nekaw)*. While the Assyrians were engrossed in a deadly contest with the Babylonians and Medes Necho invaded Syria, defeating and slaying Josiah, King of Judah, at the battle of Megiddo. The Egyptians were, however, defeated at Carchemish by Nebuchadnezzar, King of Babylon, and thus lost their possessions in Syria and Palestine. — Necho began to construct a canal from the Nile to the Red Sea, but was stopped by an oracle (p. 182).

593-588. **Psammetichos II.** warred against Ethiopia.

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Apries or **Uaphris** (*Weh-eb-rē*; the *Hophrah* of the Bible) made another attempt to recover Syria, but was unable to prevent the capture of Jerusalem by Nebuchadnezzar in 586. A military rebellion in Libya dethroned Apries, and his general Amasis was proclaimed king.

Amasis *(Ahmose)* secured his supremacy by marriage with a daughter of Psammetichos II. A campaign undertaken by Nebuchadnezzar against Egypt led to the final abandonment of the Egyptian claims upon Syria. Amasis assigned the city of Naucratis (p. 32) to Greek colonists, who speedily made it the most important commercial town in the empire. A friendly alliance was made with Polycrates, tyrant of Samos.

Psammetichos III. was defeated at Pelusium by the Persian king Cambyses, and Egypt became a Persian province.

*XXVII. DYNASTY. PERSIAN DOMINATION.

The Persian monarchs appeared as successors to the native rulers and by their moderation found favour with the greater part of the population. The old religion was unmolested.

Cambyses led an unsuccessful expedition, viâ Khârgeh, against the oases of the Libyan Desert and a campaign against Ethiopia.

Darius I. endeavoured to promote the prosperity of Egypt in every possible way. The canal from the Nile to the Red Sea was completed (p. 182). A strong garrison was sent to the oasis of Khârgeh and a temple was built there to Amon (p. 381). After the battle of Marathon the Egyptians, headed by *Khabbash*, revolted and expelled the Persians. The insurrection, however, was quelled by —

Xerxes I., who appointed his brother Achæmenes satrap.

Artaxerxes I. During his reign the Egyptians again revolted. *Inaros (Ert-Har-erow)*, prince of Marea, aided by the Athenians, defeated Achæmenes, the Persian satrap, but the allied Egyptians and Greeks were in turn defeated by the Persian general Megabyzos near Prosopitis, an island in the Nile, and Inaros was crucified.

Herodotus visited Egypt.

Darius II. The Persian power gradually declined. Under

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*XXIX. DYNASTY (398-379 B.C.).

This dynasty came from Mendes and relied for support chiefly upon Greek mercenaries.

Nepherites *(Nefarĕt)*.
Achoris *(Hakor)*.
Psamuthis *(Pshe-Mut)*.

*XXX. DYNASTY (378-341 B.C.).

378-361. **Nektanebōs** *(Nekht-Har-ebbĕt)*, of Sebennytos, built a temple of Isis at Beḥbît el-Ḥagar (p. 174), a gate at Karnak (p. 277), and a colonnade in the oasis of Khârgeh (p. 381).

360-359. **Tachos** *(Tehor)* was dethroned, and died at the Persian court.

358-341. **Nektanebōs** *(Nekhte-nebof)* was a powerful monarch, in whose reign large temples (*e.g.* at Philæ, p. 364) were once more built. Egypt, however, was reconquered by the

341. Persians; the king fled to Ethiopia and the temples were plundered.

332. *Alexander the Great* took possession of Egypt.

b. Graeco-Roman Period (332 B.C.-640 A.D.).

332-330. **1. Alexander the Great and the Ptolemaic Period.**

'Under the Ptolemies the lower valley of the Nile became once more for three centuries the seat of a brilliant kingdom, at first under gifted rulers of the most prosperous, richest, and most powerful state in the world, but afterwards condemned to shameful impotence under their vicious and degenerate posterity, torn by fratricidal wars, and existing only by the favour of Rome, until it was involved in the domestic struggles of Rome and finally perished.' The customs and religious views of the Egyptians were respected by the Ptolemies, who represented themselves to the native population as the descendants of the ancient Pharaohs. Large temples were built during this period.

332-323. **Alexander the Great** tolerated the native religion and visited the oasis of Jupiter Ammon (Sîweh Oasis, p. 378) in 331, where he was hailed by the priests as a son of Ammon. He founded *Alexandria* (p. 12), which soon became the centre of Greek culture and of the commerce of the whole world. After his death in 323 the Macedonian empire fell to pieces. Egypt became the satrapy of —

323-285. **Ptolemy I. Soter I.**, son of Lagus, who carried on the government at first for Philippus Arrhidæus and Alexander II., son of Alexander the Great, and then for the latter alone. Alexander II. died in 311 and Ptolemy assumed the title of king in 305. The *Museum at Alexandria* (p. 13) and *Ptolemaïs Hermiou* (p. 221), in Upper Egypt, were founded in this reign.

285-247. **Ptolemy II. Philadelphus** married first *Arsinoë I.*, daughter of Lysimachus, then his sister *Arsinoë II.* Arsinoë II. was named patron-goddess of the Faiyûm, which was entitled

the 'Arsinoite nome' in her honour. Under Philadelphus and his successors great elephant-hunts took place on the Somali coast. The elephants were brought to Egypt and trained for military purposes.

Ptolemy III. Euergetes I. married *Berenice* of Cyrene. He temporarily conquered the empire of the Seleucides in Asia Minor. An unsuccessful attempt was made by the Egyptian priests to reform the calendar by intercalating a day in every fourth year. The power of Egypt abroad was now at its zenith.

Ptolemy IV. Philopator. Under the misgovernment of this king and his successors the empire of the Ptolemies began to totter. Ptolemy IV. defeated Antiochus the Great of Syria, who had threatened the Egyptian frontier, at the battle of Raphia, but concluded a dishonourable peace with him. The king married his sister *Arsinoë III.* For nineteen years a series of native Pharaohs ruled at Thebes.

Ptolemy V. Epiphanes (comp. p. cxxvi) ascended the throne, when five years of age, under the guardianship of Agathocles and Œnanthe, the mother of the latter. In consequence of a revolt at Alexandria his guardians were obliged to resign their office. Advantage of these dissensions was taken by Antiochus the Great of Syria and Philip V. of Macedonia to invade the foreign possessions of Egypt. Egypt offered the guardianship of Ptolemy V. to the *Roman Senate*, which ceded Cœlesyria and Palestine to Antiochus, while Egypt continued to be independent. Ptolemy married *Cleopatra I.*, daughter of Antiochus. The internal affairs of the country fell into deplorable confusion; rebellion succeeded rebellion, and anarchy prevailed everywhere.

Ptolemy V. was poisoned.

Ptolemy VI. Philometor, his son, ascended the throne under the guardianship of his mother Cleopatra. Onias was permitted by the king to build a Jewish temple at Leontonpolis (p. 171).

Battle of Pelusium. Philometor was taken prisoner, and Memphis captured, by Antiochus IV. of Syria. The king's younger brother

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146. After the death of Philometor he was succeeded by his son, **Ptolemy VII. Eupator**, who, after a very short reign, gave place to —

Ptolemy IX., who now assumed the title of **Euergetes** (II.). He married his brother's widow and afterwards also his niece Cleopatra.

130. Expelled by a revolution, Ptolemy IX. sought refuge in Cyprus, while Cleopatra reigned in Egypt as Philometor Soteira. Memphites, a son of Euergetes, became, under the name **Ptolemy VIII. Neos Philopator**, a rival to his father, who succeeded in murdering him.

127. Euergetes II. regained possession of the throne. After his
117. death the government was shared by his widow — *Cleopatra Coece* and her son **Ptolemy X. Soter II.** *(Lathyrus).*

106. Soter II. was banished, and his brother **Ptolemy XI. Alexander I.** became co-regent in his stead.

88. Alexander, expelled by a rebellion, perished in a naval battle. Soter II. was recalled.

Thebes rebelled and was destroyed.

81. After the death of Soter II. **Ptolemy XII. Alexander II.** married *Cleopatra Berenice*, with whom he reigned jointly.

80. He assassinated his wife and was himself slain.

80-52. **Ptolemy XIII. Neos Dionysos** (popularly called *Auletes*, *i.e.* 'the flute-player') next ascended the throne and was formally recognized by Rome. He was banished by his daughter
59. *Berenice*, who married *Archelaus*, an alleged son of Mi-
55. thridates VI., King of Pontus, but he was restored by the Romans after six months. The temple at Edfu (p. 344) was completed and that at Dendera was begun (p. 245). — Ptolemy XIII. was succeeded by his children —

51-47. **Cleopatra** and **Ptolemy XIV.**, under the guardianship of the Roman Senate. *Pompey* was appointed guardian.

48. Ptolemy XIV. banished his sister Cleopatra. Pompey, having been defeated at the battle of Pharsalia, sought refuge
47. in Egypt, but on landing was slain at the instigation of Ptolemy, his ward.

Cæsar landed at Alexandria (p. 12), took the part of the banished Cleopatra, and defeated the rebellious Ptolemy, who was drowned in the Nile. — Cæsar, having meanwhile become dictator of Rome, appointed —

47. **Ptolemy XV.**, the brother of Cleopatra, a boy of eleven, co-regent.

45. Ptolemy XV. was assassinated at the instigation of Cleopatra, and —

Ptolemy XVI. Cæsar (also called **Cæsarion**), her son by Cæsar, was appointed co-regent.

44. Cæsar was murdered.

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41. **Antony**, having summoned Cleopatra to Tarsus to answer for the conduct of her general Allienus, who contrary to her wishes had aided the army of Brutus and Cassius at **Philippi**, was captivated by her beauty and talent. After having spent years of debauchery with the Egyptian queen, he
31. was at length declared by the Roman Senate to be an enemy of his country. *Octavianus* marched against him, defeated him at Actium, and captured Alexandria. Antony
30. committed suicide, and Cleopatra also is said to have caused her own death by the bite of an asp.

Egypt now became a Roman province subject only to the emperor and was governed by viceroys or prefects nominated by the emperor.

B.C. 30-A.D. 395.

2. Roman Period.

The Roman emperors followed the example of the Ptolemies in representing themselves to the Egyptian people as successors of the old Pharaohs and in maintaining the appearance of a national Egyptian state. — Christianity was early introduced into Egypt, where it spread rapidly.

B.C. 30-29. *C. Cornelius Gallus* (B.C. 69-26), whom Ovid ranked first among Roman elegiac poets, was appointed first prefect. He repressed an insurrection in Upper Egypt (p. 256) and fought against the Ethiopians. Having afterwards fallen into disgrace with the emperor, he committed suicide. — The reformed calendar was finally introduced by Augustus.

27. *Caesar Octavianus*, under the title of **Augustus**, became sole ruler of the vast Roman empire (p. 13).

24. The Ethiopians, under their queen *Candace*, invaded Egypt. *Strabo* travelled in Egypt.

A.D. 14-37. **Tiberius** erected the Sebasteum at Alexandria.

19. *Germanicus* visited Egypt.

37-41. **Caligula.** In Alexandria civic disturbances took place between the Hellenes and the Jews.

41-54. **Claudius.** The building of the pronaos of the temple at *Esneh* (p. 342) was begun.

54-68. **Nero.** Egypt acquired a new source of wealth as a commercial station between India and Rome.

68-69. *Galba. Otho. Vitellius.*

69-79. **Vespasian** (p. 14) was first proclaimed emperor at Alexandria. From this city his son **Titus** (79-81) started on his expedition against Palestine, which terminated with the destruction of Jerusalem in the year 70. The temple of Onias (p. cviii) was closed.

81-96. **Domitian** favoured the worship of Isis and Serapis at Rome.

96-98. **Nerva.**

98-117. **Trajan** (pp. 13, 182). The canal connecting the Nile with the Red Sea was re-opened (Amnis Trajanus).

117-138. **Hadrian** (p. 14) visited Egypt in 130. His favourite Antinous was drowned in the Nile, and was commemorated by the founding of the town of *Antinoupolis* (p. 209).

138-161. **Antoninus Pius.**

161-180. **Marcus Aurelius** (p. 14).

172. Rebellion of the *Bucolians*, or cow-herds, who had long been settled among the marshes to the E. of Alexandria, quelled by *Avidius Cassius*.

175. Avidius Cassius was proclaimed emperor by the Egyptian legions, but was assassinated in Syria.

176. Marcus Aurelius visited Alexandria (p. 14).

180-192. **Commodus.**

ca. 190 et seq. School of the Cathechists flourished at Alexandria under *Pantaenus* (the first head on record), *Clement*, and *Origen*.

193-211. **Septimius Severus** (p. 14).

204. Edict prohibiting Roman subjects from embracing Christianity. The Delta at this period was thickly studded with Christian communities.

211-217. **Caracalla** (p. 14) visited Egypt. Massacre at Alexandria.

212. The *Constitutio Antonina* admitted provincials to the Roman citizenship.

Caracalla was assassinated by the prefect of his guards —

217-218. **Macrinus**, who was recognized as emperor by the Egyptians. After his death a series of contests for the possession of the throne took place at Alexandria.

249-251. **Decius** (p. 14). Persecution of the Christians in 250 A.D. under Bishop Dionysius of Alexandria.

253-260. **Valerian.** Persecution of the Christians (p. 14).

260-268. **Gallienus** accorded a certain measure of religious toleration to the Christians. Plague in Egypt.

260. Rebellion of *Macrianus*, who was recognized as emperor by the Egyptians. He marched into Illyria against Domitian, the general of Gallienus.

265. *Æmilianus (Alexander)* was proclaimed emperor by the army at Alexandria and recognized by the people, but was defeated and put to death by the Roman legions.

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295. Diocletian took Alexandria.
303. Persecution of the Christians.
305-313. **Maximinus.** Beginning of the Arian controversies.
ca. 320. *Pachomius* founded the first convent in Tabennēsē (p. 222).
324-337. **Constantine the Great,** the first emperor who was really a friend of the Christians. The government of Egypt was reorganized; the country was made into a diocese and subdivided into six provinces, *viz.* Egypt, Augustamnica, Heptanomis (afterwards called Arcadia), Thebaïs, Upper Egypt, and Lower Egypt.
325. *Council of Nice.* The doctrine of the presbyter *Arius* of Alexandria that Christ was begotten by God before all time, for the purpose of creating the world, and was godlike, but not very God, was condemned; while the doctrine that Father and Son are *homousioi*, or of the same nature, was sanctioned.
326. *Athanasius*, Archbishop of Alexandria.
328. Constantine founded *Constantinople* as a new metropolis of Greek art and science.
ca. 330. Beginning of the communities of anchorites in the Sketian and Nitrian deserts (Macarius, Amûn).
337-361. **Constantius.** He favoured Arianism. Athanasius was banished from Alexandria more than once.
ca. 350. The earliest Coptic translations of the Bible date from about this period.
361-363. **Julian,** surnamed the *Apostate* from his renunciation of Christianity (p. 14).
373. Athanasius died, after witnessing the success of his cause in the last years of his life.
379-395. **Theodosius I. the Great.** He formally declared Christianity to be the religion of the empire. Persecution of the Arians and heathens (p. 14). Destruction of the Serapeum (p. 14).
395. Partition of the Roman empire, *Arcadius* being emperor of the East, and *Honorius* of the West.

395-638. **3. Byzantine Period.**

395-408. **Arcadius.** *Theophilus*, the bigoted Patriarch of Alexandria (p. 15), carried fire and sword against the opponents of anthropomorphism, the doctrine that God must be considered to have a human form.
408-450. **Theodosius II.**
413. Theophilus died and was succeeded by *Cyril* (p. 15).
415. Hypatia, the female pagan philosopher (p. 15), died a martyr's death at Alexandria.
431. The Patriarch Cyril defended his view, that the Virgin was ἡ Θεοτόκος, against Nestorius, Patriarch of Constantinople, at the Third Œcumenical Council, held at Epesus.
444. Death of Cyril.
449. In the so-called 'Robber Council' at Ephesus the Patriarch Dioscurus of Alexandria obtained a victory as representative of the monophysite view (see p. cxiii).

450-457. **Marcian.**

451. At the Fourth Œcumenical Council, that of Chalcedon, the monophysite doctrine, to the effect that Christ possessed a double nature before his incarnation, but that his human nature was afterwards absorbed by his divine, was condemned, chiefly through the influence of Pope Leo the Great. At this council the doctrine that Christ possesses two natures, ἀσυγχύτως and ἀτρέπτως, but at the same time ἀδιαιρέτως and ἀχωρίστως, *i.e.* unmixed and unchangeable, but also indistinguishable and inseparable, was formally adopted by the Church. The Egyptian Christians, to this day, adhere to the monophysite doctrine. Establishment of the national Egyptian or Coptic Church.

474-491. **Zeno.**

491-518. **Anastasius.**

502. Famine in Egypt.

527-565. **Justinian** (p. 15). New administrative measures.

610-641. **Heraclius** (p. 15).

619. The **Persians** under **Chosroes II.** invaded Egypt (p. 15). Alexandria was taken. Chosroes ruled with moderation.

622. The **Hegira**, the beginning of the Mohammedan calendar (p. lxxxiv).

626. The Persians expelled by Heraclius.

632. Death of Mohammed. **Abu Bekr**, his successor, becomes the first caliph.

634. Beginning of the conquest of Syria by the Arabs. Death of Abu Bekr. **Omar** becomes the second caliph.

636. Decisive victory of the Arabs over the Byzantines on the Yarmûḳ. Fall of Damascus.

637. Victory of the Arabs over the Persians at Kadesia; fall of Ktesiphon. End of the Sassanide empire.

638. Fall of Jerusalem. Omar in Syria.

II. The Middle Ages†.

Egypt as a Province of the Empire of the Caliphs.

640. *'Amr ibn el-'Aṣ* (pp. 15, 44, 109), general of Caliph Omar, conquered Pelusium (p. 186) and defeated the Byzantines at Heliopolis (p. 120).

641. The fortified city of Babylon was handed over (p. 44) through the intervention of the Patriarch Cyrus (Muḳauḳis). Alexandria taken (p. 15).

642. *Fusṭâṭ* was founded as military headquarters and seat of the government (p. 44).

644-656. **'Othmân.** He was overthrown in a revolt which had its origin in Egypt.

645. Alexandria was relieved by the Byzantine fleet.

646. 'Amr recaptured Alexandria. Egypt now became an undis-

† With additions by Prof. C. H. Becker and Dr. C. Prüfer.

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puted possession of the Arabs and the base for their naval campaigns against Byzantium and for their conquest of N. Africa.

656-661. Civil war between **Caliph 'Ali**, the son-in-law of Mohammed, and **Mu'âwia**, the founder of the dynasty of the Omaiyades. Egypt belonged at first to 'Ali, but after 658 to the Omaiyades.

Omaiyades. 658-750.

This illustrious Arabian dynasty had its residence in Damascus. Arabian tribes were settled in the Nile valley and the system of government was based on Arabian models. Many Copts embraced Islâm. Egypt was ruled by governors, who were often princes of the house of the caliphs. **Merwân II.**, the last of this dynasty, fled to Egypt, and was put to death there. His tomb is at Abuṣîr el-Meleḳ (p. 206).

756. The Omaiyades were then exterminated, with the exception of 'Abd er-Raḥmân, who fled to Spain, and founded an independent caliphate at Cordova.

Abbasides. 750-868.

The new dynasty, which had risen to power on Iranian soil and with Persian assistance, transferred the royal residence and seat of government from Syria to the 'Irâḳ. Baghdad was founded and the caliphate reached its zenith. Egypt was ruled by frequently changing governors. The Copts were oppressed and frequent revolts occurred.

813-833. **Ma'mûn**, the son of Hârûn er-Rashîd, visited Egypt and quelled the resistance of the Copts and the Beduin tribes that had settled in Egypt. The fusion between the Arabs and the Copts began and Arabic became the language of the fellahin.

Under Ma'mûn's successors the power of the caliphs began to decline; the government became dependent upon Turkish Mamelukes, and the provinces regained their independence.

Tulunides. 868-905.

Egypt became again for a short time independent.

868-883. **Aḥmed ibn Ṭulûn**, governor of Egypt, declared himself an independent sultan, and extended the boundaries of Egypt beyond Syria and as far as Mesopotamia. Numerous buildings were erected during his reign (pp. 44, 71, et seq.)

883-895. and that of his son — **Khumâraweih** (p. 44). The latter and his successors were unable to preserve their independence.

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Abbasides. 905-935.

Egypt again came under the dominion of the Abbaside sultans at Baghdad.

925. The Shiite *Fatimites* of Ḳairawân (Kairwan) attacked Egypt, but were defeated.

Ikhshidides. 935-969.

935. **Moḥammed el-Ikhshid**, a Turk and governor of Egypt, took possession of the throne and founded a short-lived dynasty. His successors ruled under the direction of —

965-968. **Kâfûr**, an Abyssinian eunuch, who afterwards usurped the throne and recognized the suzerainty of the Abbasides. Syria and the sacred towns were subordinate to Egypt, and the court at Old Cairo was very brilliant. On his death Kâfûr was succeeded by his grandson, who was not yet of age, and the Fatimites took advantage of this moment of weakness to conquer Egypt.

Egypt under Independent Rulers.

Fatimites. 969-1171.

The Fatimites, the rulers of a kingdom which had arisen in the W. part of N. Africa in 909, as the result of a religious Shiite movement, attributed their origin to Fâṭima, the daughter of Mohammed.

969. *Gôhar* conquered Egypt for his master, the Fatimite **Mu'izz**, and founded the new capital Cairo (p. 44).

973. Mu'izz came himself to Cairo and resided there until his death (975). He conquered Syria also.

975-996. **El-'Aziz**, son of Mu'izz, distinguished himself by his tolerance and his love of science (p. 55) and Egypt prospered under his rule.

996-1021. **El-Ḥâkim** (p. 77), his son by a Christian mother, was a fanatic, capable of extraordinary cruelty. Subsequently, at the instigation of Ed-Darazi, a Persian sectary, he declared himself to be an incarnation of 'Ali (p. cxiv), and exacted the veneration due to a god. Ed-Darazi became the founder of the sect of the Druses (see *Baedeker's Palestine and Syria*). Ḥâkim disappeared on one of his nightly rides on the Moḳaṭṭam hills, where he was probably assassinated at the instigation of his sister. The Druses believe that he voluntarily withdrew from the world in consequence of its sinfulness and that he will one day re-appear as a divine prophet.

1021-1036. **Ez-Ẓâhir**, Ḥâkim's effeminate and cruel son, succeeded at the age of sixteen.

1036-1094. **El-Mustanṣir**, a weak and incapable prince.

1047-1077. Under *Christodulos*, the Coptic Patriarch, the seat of the Patriarch was removed from Alexandria to Cairo.

The country was ravaged for seven years by pestilence and famine, owing to the failure of the Nile inundation. Palestine and Syria were overrun by the Seljuks, who attacked them from the E. There were revolts among the Turkish and Berber mercenaries. The palace and the library were plundered.

Badr el-Gamâli, Mustanṣir's Armenian vizier, restored order in the capital, and governed with almost unlimited power, to the great advantage of Egypt. His son —

El-Afḍal became vizier to the young caliph, —

El-Musta'li, son of Mustanṣir, who conquered —

Jerusalem and the towns on the Syrian coast, but was deprived of his conquests by the army of the First Crusade.

King Baldwin of Jerusalem attacked Egypt unsuccessfully.

Owing to a succession of incapable caliphs the Empire of the Fatimites gradually fell to pieces. The viziers, *El-Afḍal* (assassinated in 1121) and his successors, were the actual rulers of the country.

El-'Âḍid, the last Fatimite caliph.

Contests for the office of vizier took place during this reign between *Shâwer* and *Ḍirghâm*. The former, being exiled, obtained an asylum with *Nûr ed-Dîn*, the ruler of Aleppo, who assisted him to regain his office with Kurd mercenary troops, under the brave generals *Shîrkûh* and *Saladin*. Shâwer, quarrelling with the Kurds, invoked the aid of *Amalarich I.*, King of Jerusalem, who came to Egypt and expelled the Kurds. A second army of Kurds, which was about to invade Egypt, was driven back in the same way, whereupon Amalarich himself endeavoured to obtain possession of Egypt. Shâwer next invoked the aid of his enemy Nûr ed-Dîn, whose Kurdish troops expelled Amalarich. Egypt thus fell into the hands of the Kurds Shîrkûh and Saladin. Shâwer was executed. Shîrkûh became chief vizier. and on his death —

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dominions intact; on Saladin's death they had been temporarily divided, and the empire was again dismembered at his brother's death, Egypt falling to the share of the latter's son —

1218-1238. **Malik el-Kâmil** (pp. 173, 176), a prudent and vigorous ruler.

1218. Damietta (Dumyâṭ) was captured by the army of the Fifth Crusade, but was surrendered again in 1221 (p. 176).

1229. Kâmil concluded a treaty with the Emperor Frederick II., who led an army into Palestine. By this compact Jerusalem and the coast-towns were surrendered to the emperor for ten years. — El-Kâmil was succeeded by his sons —

1238-1240. **El-ʿÂdil II.** and —

1240-1250. **Eṣ-Ṣâliḥ Aiyûb.** The latter built the castle on the island of Rôḍa in the Nile.

1249. *Louis IX., the Saint*, of France undertook the Sixth Crusade, marched against Egypt, and took Damietta, but was captured along with his army at Manṣûra (p. 173) by

1250. **Tûrânshâh,** who had succeeded his father Eṣ-Ṣâliḥ. During the negotiations for the release of Louis Tûrânshâh was murdered by his body-guards, the Mamelukes. One of the Mameluke leaders, named *Aibek*, was raised to the throne, after the short interregnum under a woman, and founded the —

Dynasty of the Baḥrite Mamelukes †. 1250-1382.

In the space of 132 years there were twenty-five sultans, some of whom reigned several times.

1260-1277. **Beybars I.** *(Baibars)*, one of the ablest of this dynasty, annihilated the last remnants of the kingdom of Jerusalem in the course of four campaigns. He brought to Cairo the last representative of the Abbaside caliphs, who had been overthrown by the Mongols and expelled from Baghdad, and permitted him and his successors nominally to occupy the throne.

1279-1290. **Ḳalâûn,** *el-Manṣûr Ḳalâûn* (p. 75), succeeded, to the exclusion of a youthful son of Beybars (1277-1279), successfully opposed the Mongols, and entered into treaties with the Emperor Rudolph and other princes.

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the aid of the Syrian emîrs, however, he regained his throne in 1298. Once more expelled in the same year, he regained his throne in 1309 and retained possession of it till his death in 1340. Distrust, vindictiveness, and cupidity soon showed themselves to be prominent characteristics of En-Nâṣir, who treated his emîrs with the utmost capriciousness, loading them with rich gifts or ordering them to execution as the humour seized him. The emîr *Ismâ'îl Abûlfidâ*, known also as a historian, succeeded, however, in retaining his master's favour until his death (1331). Towards the mass of the population En-Nâṣir was liberal and condescending, and towards the clergy indulgent. In order to provide the enormous sums required for the expenses of his court and his love of building he appointed Christian officials in the custom-house and finance departments, as they were considered especially clever and cunning.

1347-1361. **Ḥasan en-Nâṣir** (p. 66), the sixth son of En-Nâṣir, was still a minor when he ascended the throne. The lawless independence of the Mamelukes and emîrs was aggravated by a plague in 1348-49 which exterminated whole families, whose property was immediately seized by the government. After having been dethroned in 1351 by *Ṣâliḥ* (p. 45) Ḥasan regained his sceptre three years later, but in 1361 he was assassinated. — The following sultans became more and more dependent on the emîrs.

Dynasty of the Circassian Mamelukes. 1382-1517.

1382-1399. **Barḳûḳ** (pp. 45, 76, 112), a Circassian slave, succeeded in usurping the throne by treacherously setting aside *Haggi*, a boy of six years and great-grandson of En-Nâṣir. The exasperated emîrs dethroned him in 1389; but he triumphantly re-entered Cairo in 1390. He fought successfully against the Mongols under Timur and the Osmans under Bayazid.

1399-1412. **Farag** (pp. 45, 112), his son, had scarcely ascended the throne, as a boy of thirteen years of age, before the Osmans, and a little later the Mongols, again began to threaten the Egyptian dominions. Farag proceeded victoriously as far as Damascus; but owing to dissensions among his emîrs he was obliged to return to Cairo. After the defeat of the Turks by the Mongols under Timur at the battle of Angora, Farag had to enter into negotiations with Timur. The latter years of Farag's reign were constantly disturbed by the rebellions of his emîrs, particularly *Sheikh el-Maḥmûdi*, who afterwards became *Sultan El-Muaiyad*. Farag was at length compelled by the insurgents to capitulate at Damascus, and his execution was followed by the accession of —

1412-1421. **Sheikh el-Maḥmûdi Muaiyad** (p. 59). His reign was chiefly

occupied with victorious campaigns against his unruly Syrian vassals, in which he was greatly aided by the military talents of his son *Ibrâhîm*.

He exacted heavy contributions from Christians and Jews, and he re-enacted and rigorously enforced the sumptuary laws of Omar, Mutawakkil, Hâkim, and En-Nâṣir. Not only were the colours to be worn by the Christians and Jews prescribed (the costume of the former being dark-blue, with black turbans, and a wooden cross weighing 5lbs. hung round their necks; that of the latter, yellow, with black turbans, and a black ball hung from their necks); but the fashion of their dress and length of their turbans, and even the costume of their women, were so regulated as entirely to distinguish them from the followers of the prophet.

1422-1438. **El-Ashraf Bars Bey** (*Barsbey;* pp. 53, 113), who had for a time been the vicegerent of an infant sultan, ascended the throne on April 1st, 1422. He waged successful campaigns against Cyprus and the Mongols.

1468-1496. **Ḳâït Bey** (pp. 73, 113) was one of the last independent Mameluke sultans of Egypt. Both as a general and a diplomatist he successfully maintained his position against the Turks (Sultans Mohammed and Bayazid), and even inflicted serious losses on them; but the refractory Mamelukes obstructed his undertakings and in 1496 compelled him to abdicate in favour of his son Mohammed, a boy of fourteen.

1501-1516. **El-Ghûri**, *Ḳânṣûh el-Ghûri* (p. 59), once a slave of Ḳâït Bey, was upwards of sixty years of age when he ascended the throne, but he still possessed sufficient vigour to keep the unruly emîrs in check. Already seriously injured by the discovery of the Cape route to India by the Portuguese, the trade of Egypt was terribly depressed by high taxes and by the accompanying debasement of the coinage. At the instigation of the Venetians, El-Ghûri equipped a fleet against the Portuguese in India, and in 1508 he gained a naval victory over Lorenzo, son of the viceroy Francisco d'Almeida, at Chaul, near Bombay; but in 1509 his fleet was compelled to retreat to Arabia. El-Ghûri fell, while fighting against the army of the Osman sultan Selîm I. on the plain of Merj Dâbiḳ (N. of Aleppo).

1517. *Tûmân Bey* (p. 61) was dethroned by the **Osman Sultan Selim I.** of Constantinople (pp. 45, 120). Cairo was taken by storm. Egypt thenceforth became a *Turkish Pashalic.* Selîm compelled Mutawakkil, the last scion of the family of the Abbaside caliphs, to convey to him his nominal supremacy, and thus became *Khalif (Caliph),* the spiritual and temporal sovereign of all the professors of El-Islâm. †

† The Osman sultans' claim to the caliphate is based upon this act. The caliph is not in any sense the 'pope' of the Mohammedans, as he claims no spiritual power. He is the temporal head of the true believers and their champion in the holy war. The caliphate of the Osmans is only

III. Modern History.

Turkish Domination after 1517.

The authority of the Osman sultans soon declined, and with it that of their governors. The Egyptian pashas were now obliged, before passing any new measure, to obtain the consent of the 24 Mameluke *Beys*, or princes, who governed the different provinces. These beys collected the taxes, commanded the militia, and merely paid tribute to the pasha.

1771. *'Ali Bey*, originally a slave, raised himself to the dignity of an independent sultan of Egypt. He conquered Syria, but died on the point of returning to Egypt, where his son-in-law *Moḥammed Bey Abu Dahab* (p. 58) had seized the throne. After Dahab's death the beys —

1773. *Mûrâd* and *Ibrâhîm* shared the supremacy, and rendered themselves almost independent of Turkey.

The French Occupation.

1798, July 1st. **Napoleon Bonaparte** (pp. 30, 46, 183) arrived at Alexandria, hoping to destroy the British trade in the Mediterranean, and, by occupying Egypt, to neutralize the power of England in India.

July 2nd. Storming of Alexandria.

July 13th. The Mameluke Bey Mûrâd defeated.

July 21st. Battle of the Pyramids (p. 79).

Aug. 1st. Destruction of the French fleet at Abuḳîr by the British fleet commanded by Nelson (p. 30).

Sept. 13-25th. Insurrection at Cairo quelled.

1799, Jan.-May. Central and Upper Egypt conquered.

July 25th. Defeat of the Turks at Abuḳîr (p. 30).

Aug. 24th. Napoleon returned from Alexandria to France, leaving General Kléber in Egypt.

1800, March 20th. Kléber defeated the Turks at Maṭârîyeh (p. 120).

June 14th. Kléber was assassinated at Cairo (p. 46).

1801, Sept. The French were compelled by a British army to capitulate in Cairo and Alexandria, and to evacuate Egypt.

Mohammed Ali and his Successors.

1803. The retirement of the French was contemporary with the rise

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at an early age and was brought up by the governor of his native town, whose daughter he married. He was sent to Egypt in 1800 as a captain in the contingent from Kavala and so distinguished himself in action against the French that *Kusruf Pasha*, the new governor, appointed him bimbashi (colonel) of a corps of Albanians in the contests between the Turks and the Mamelukes. In this position Mohammed adopted the policy of apparent impartiality, while he worked in secret for the destruction of both parties. When the Turkish governor was expelled Mohammed Ali
1805-1848. became pasha, with the approval of the Porte, and on Aug. 3rd, 1805, he took possession of the citadel of Cairo (p. 46). The British meanwhile had occupied Alexandria and Damietta, but Mohammed, allying himself with the Mamelukes, inflicted two defeats upon them, in consequence
1807. of which the British fleet withdrew in autumn, 1807. The pasha next disembarrassed himself of his now inconvenient allies by inviting the Mameluke beys to Cairo, where they, with their followers (480 in all), were treacherously massacred in the citadel by Mohammed's Albanians, on March 1st, 1811 (p. 68).

1811. A campaign, begun in 1811 by Mohammed on behalf of the Porte against the Wahabis (p. xci), who had taken possession of Arabia, was brought to a successful close in 1816 by Mohammed's son *Ṭusûn*. A fresh insurrection of the Wahabis was suppressed in 1819 by Mohammed's adoptive son *Ibrâhîm Pasha*, a military genius of the first order. Mohammed now turned his attention to military reforms. He employed his lawless Albanians in Nubia and the Sûdân (where his son Ismâ'îl perished, p. 422) and created a home army of fellahin, which showed its prowess in 1824-27, under Ibrâhîm, in helping the sultan in the Greek war of independence, until the Turkish-Egyptian fleet was anni-
1827. hilated at the battle of Navarino (1827).

To increase the strength and resources of Egypt Mohammed energetically encouraged agricultural improvements and introduced various manufacturing industries (comp. p. lxv). After the Russian victories over Turkey in 1828-29 he decided that the moment had come to free himself from the suzerainty of the Porte. At the beginning of 1832 Ibrâhîm invaded Syria and within a year he was master of Asia Minor, but the intervention of the European powers compelled Mo-
1833. hammed to conclude the peace of Kutâhia or Konia in 1833, which was favourable to the Porte. Sultan Maḥmûd II.
1839. renewed hostilites in 1839 against Mohammed Ali, who had extended his power over S.W. Arabia, but the Turkish army was decisively defeated on June 24th by Ibrâhîm at

Nisîb, near Bîrejik, to the W. of the Euphrates, and on the death of the sultan (1st July, 1839) Aḥmed Pasha, the Turkish high admiral, and the entire Turkish fleet declared for Mohammed. The armed intervention of England and Austria, however, obliged Mohammed to yield to the Porte a second time. By the so-called firman of investiture of
1841. 1841 the sultan assured the hereditary sovereignty of Egypt to the family of Mohammed Ali, according to the Turkish law of succession (seniorate), and granted to the pasha the right of concluding non-political treaties and of appointing all Egyptian officials and officers up to the rank of colonel. In return the pasha was required to pay to the Porte an annual tribute of 80,000 purses (318,930*l.*). During the last years of his life Mohammed fell into a state of imbecility. He died on Aug. 2nd, 1849, in his palace at Shubra.

1848. **Ibrâhîm** had already taken the reins of government, in consequence of Mohammed's incapacity, in Jan., 1848, but he died in November of the same year, before his adoptive father.

1849-1854. **'Abbâs I.**, a son of Tusûn (p. cxxi), had all the dislike of a true son of the desert for European innovations. He, however, maintained the strictest discipline among his officials.

1854-1863. **Sa'îd**, his successor, was Mohammed Ali's fourth son. He equalized the incidence of taxation, abolished monopolies, completed the railways from Cairo to Alexandria and to Suez, and, above all, zealously supported the scheme for the Suez Canal. During the Crimean war he was obliged to send an auxiliary army and considerable sums of money to the aid of the Porte. He died in 1863 and was succeeded by —

1863-1879. **Ismâ'îl**, the second son of Ibrâhîm Pasha (b. 1830). Ismâ'îl had received the greater part of his education in France and had there acquired the strong preference for European institutions which characterized him throughout his reign. Most of his innovations, however, such as the foundation of manufactories and the construction of canals, railways, bridges, and telegraphs, were planned mainly in his own interest, though of course the country shared in the advantage, while even in the establishment of schools, the reorganisation of the system of justice (p. xx), and the like, he acted rather with an eye to produce an impression in Europe than from real concern for the needs of his subjects. As time went on he succeeded in appropriating for his own
1866. use about one-fifth of the cultivable land of Egypt. In 1866, in consideration of a large sum of money, he obtained the sanction of the Porte to a new order of succession based

1867. on the law of primogeniture, and in 1867 he was raised to the rank of *Khedive*, or viceroy, having previously borne the title of *wâli*, or governor of a province only. In 1869
1869. the Suez Canal was opened (p. 184). In 1873 the Khedive obtained a new firman confirming and extending his privileges (independence of administration and judiciaries; right of concluding treaties with foreign countries; right of coining money; right of borrowing money; permission to increase his army to 30,000 men). The annual tribute payable to the Porte was fixed at 133,635 purses (about 700,000*l.*). The warlike successes of the Khedive resulted in the extension of his dominions to the borders of Abyssinia and, on the S., to the 2nd parallel of N. latitude. — The burden of the public debt had now increased to upwards of 100,000,000*l.*, one loan after another having been negotiated. The Powers brought such a pressure to bear on the Khedive that he was compelled to resign his private and family estates to the state and to accept a ministry under the presidency of Nûbar Pasha, with the portfolio of public works entrusted to M. Blignières and that of finance to Mr. Rivers Wilson. This coalition, how-
1879. ever, soon proved unworkable; and early in 1879 the whole cabinet was replaced by a native ministry under Sherîf Pasha. The patience of the Great Powers was now at an end; and on the initiative of Germany they demanded from the Porte the deposition of Ismâ'îl, which accordingly took place on June 26th. He died at Constantinople in 1895.

1879-1892. Ismâ'îl was succeeded by his son **Taufik** (or **Tewfik**, in the Turkish pronunciation), under whom the government was carried on in a more rational spirit. The debts were regulated, an international commission of liquidation was appointed, and an extensive scheme of reform was under-
1881. taken. In Sept., 1881, however, a military revolution broke out in Cairo, which had for its chief object the emancipation of Egypt from European influences. The Khedive was besieged in his palace and had to yield; he appointed Sherîf president of a new ministry and arranged for an election of Notables, or representatives. As the latter espoused the 'national' cause, Sherîf resigned in
1882. Feb., 1882, and Maḥmûd Pasha formed a new ministry, the soul of which was Arabi Bey, the energetic minister of war. This cabinet at once proceeded, without receiving the consent of the Khedive, to pass several measures intended to diminish the European influence in the political and financial administration of the country. At the end of May the British and French fleets made their ap-

pearance before Alexandria. In the middle of June serious disturbances broke out in that town, in the course of which many Europeans were killed, while the others found refuge on board the ships. On July 11th and 12th Alexandria was bombarded by the British fleet, and on Sept. 13th the fortified camp of Arabi at Tell el-Kebîr (p. 181) was stormed by a British force under Sir Garnet Wolseley. Arabi and his associates were captured and sent as exiles to Ceylon. Since then British influence has been paramount in Egypt. Arabi, who had been released and pensioned in 1901, died at Cairo in 1911.

1883. In 1883 Sir Evelyn Baring (afterwards *Lord Cromer*) became British diplomatic agent and consul-general in Egypt. In his hands lay the control of British policy in that country and he has won high distinction as one of the makers of modern Egypt. In the autumn of the same year a widespread rebellion broke out among the Nubian tribes of the Sûdân under the leadership of Moḥammed Aḥmed, the so-called 'Mahdi' (p. xci), which proved fatal to the Egyptian supremacy in the Sûdân. An Egyptian force of 10,000 men under an Englishman named Hicks Pasha was annihilated in Nov., 1883, by the Mahdi's forces (comp. p. 433), and a second expedition of 3500 regular troops of the Egyptian army, led by Baker Pasha,

1884 was likewise vanquished at Tokar in February, 1884. On the 18th of the same month General Gordon, who had been Governor General of the Sûdân in 1877-79, after a perilous ride across the desert, entered Khartûm, which he had undertaken to save from the Mahdi; while on Jan. 29th and March 13th the rebels under the Mahdi's lieutenant Osman Digna were defeated at *Et-Teb* and *Tamâï* by the British under Graham. The Mahdi himself, however, still maintained his position near Khartûm, and towards the close of the year a second British expedition (of 7000 men) was sent out under Wolseley to rescue Gordon.

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meh, on the evening of Jan. 19th, and on Jan. 24th a small body of men under Sir Chas. Wilson set out for Khartûm in two steamboats which Gordon had sent to meet them. Sir Charles reached Khartûm on the 28th, but found that it had already fallen on the 26th, apparently through treachery, and that Gordon had perished (comp. p. 427).

The project of reconquering the Egyptian Sûdân from the Mahdists was temporarily abandoned, and Wâdi Ḥalfa remained the S. limit of the Khedive's dominions (p. xlvi). In 1885 the Mahdi died and was succeeded by the *Khalîfa 'Abdallâh*. — Though Suâkin became the basis of more or less desultory operations against Osman Digna, the British devoted their chief attention to developing and improving the administration of Egypt proper. Negotiations on the part of the Porte, instigated by France and Russia, to bring the British occupation of Egypt to a close, proved fruitless. A loan of 9,000,000*l.* was raised by the British for the purpose of regulating the Egyptian finances. In
1887. 1887 a convention with France established the unconditional neutrality of the Suez Canal.

1892. The Khedive Taufîḳ died on January 7th, 1892, and was succeeded by his eldest son **'Abbâs II. Ḥilmi** (b. May 29th, 1874). His independence of action is controlled by the British diplomatic agent (see below).

1896. In the spring of 1896 a British-Egyptian military force under Sir Herbert Kitchener (now Viscount Kitchener of Khartûm) commenced operations against the Mahdists to the S.
1898. of Wâdi Ḥalfa. On Sept. 2nd, 1898, the army of the Khalîfa 'Abdallâh was defeated in a decisive engagement at Kererî (p. 431), and Omdurmân, the Mahdist capital, on the
1899. left bank of the Nile, opposite Khartûm, was taken. Since then the Egyptian Sûdân, reunited to Egypt, has been under a special Anglo-Egyptian administration (see p. 415), at the head of which is a British Governor-General, or Sirdâr.

In Egypt itself numerous reforms were accomplished by the British administration, and, in especial, much was done to further agriculture by the building of light railways and the extension of the irrigation system.

1902. The Great Nile Dam of Assuân was opened.

1904. Anglo-French understanding by which England promised not to alter the existing conditions in Egypt, while France gave up all claim to set any period for the evacuation of Egypt.

1907. Lord Cromer, the British diplomatic agent (1883-1907), resigned office and was replaced by *Sir Eldon Gorst*, who retired in 1911 and was succeeded by —

1911. *Viscount Kitchener* of Khartûm (see above).

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V. Hieroglyphics.

By Professor G. Steindorff.

Repeated attempts were made in the 17th and 18th centuries to decipher the peculiar picture-writing of the ancient Egyptians, the Jesuit father Athanasius Kircher (1601-80) being among the earliest to take up the subject. It was not, however, until the beginning of the 19th century that the key was found, though Sacy, a Frenchman, Åkerblad, a Swede, and Thomas Young, the English physicist (1773-1829), had previously attained a certain amount of success in their efforts. François Champollion, a Frenchman, succeeded in 1822 in discovering the long-sought alphabet from a careful comparison of royal cartouches, and so found the clue to the principles of the Egyptian style of writing. Champollion afterwards followed up his initial discovery with such success that he may fairly rank as the real interpreter of the Egyptian hieroglyphics.

The first clue was afforded by the famous 'Rosetta Stone' (now in the British Museum), discovered in 1799 in the Fort St. Julien at Rosetta (p. 31). This tablet of basalt bears three inscriptions: one in the ancient Egyptian language, written in hieroglyphics, one in the popular language of a later period, inscribed in demotic characters, and a third in Greek; but the two last are merely translations of the first. The subject of the triple inscription is a decree of the Egyptian priests issued in 196 B.C. in honour of Ptolemy V. Epiphanes. The first step towards deciphering the hieroglyphics was made when it was ascertained that the frequently occurring groups of signs each enclosed in an oval (so-called cartouche; comp. p. cxxx) were the names of kings and that the name of Ptolemy must be found among them.

Champollion and his successors established the phonetic signification of a large number of hieroglyphic characters, and it then became possible, from a knowledge of Coptic, the latest form of the ancient Egyptian language, not only to read but also to interpret the inscriptions. H. Brugsch, who led the way to the complete interpretation of demotic texts, was also the first to point out that in hieroglyphic writing, as in the Semitic systems of writing, only the consonants were inscribed, while the vowels were omitted as not essential.

The Egyptian hieroglyphics form a system of picture-writing.

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A great advance was made when words, for which there was no special sign, began to be expressed by the pictures of other and different objects, the phonetic significance of which, however, happened to be the same. Thus, e.g., *pr* 'to go out' was expressed by the picture of a house , because a 'house' also was called *pr*; *s* 'son' by a 'goose' ; *tpy* 'first' by the sign *tp* 'dagger'.

Many of these characters gradually came to be used for so many different words that their original word-signification was lost, and they thenceforth were used as of purely syllabic value. Thus, the sign *p*', originally 'to fly', was afterwards used for the syllable *p*' in any signification; *wr*, originally 'pigeon' and afterwards also *wr* 'great', was used for any syllable *wr*. In this way word-signs also came to be used as letters; *e.g.* *r* 'mouth' was used for *r*; *ś* 'lake' for *ś*; *ṯ-t* 'serpent' (*t* is the feminine termination) for *ṯ*; etc.

These syllabic and literal signs were probably used at first for grammatical purposes only (as suffixes), but afterwards, owing to frequent ambiguities in the significance of the verbal signs, they were used to indicate the pronunciation in each particular case and thus to render the reading easier. Thus to the sign *wr* 'great' a *r* was frequently added, written thus *wr*, in order to indicate the pronunciation; or '*nḫ* 'to live' was followed by the two explanatory consonants *n* and *ḫ*, thus '*nḫ*; or *nb* 'lord' was preceded by *n*, thus *nb*. Frequently all the consonants in a word were written instead of merely the verbal sign, thus *śḫt* 'field' instead of *śḫt*.

In addition to these there was another class of hieroglyphics, known as Determinatives, which were placed after the word in order to give some hint as to its meaning. Thus, e.g., *swr* 'to drink' is written , with the determinative (a man with his finger in his mouth) in order to indicate that the idea expressed by *swr* has something to do with the mouth. These determinatives, which greatly facilitate the reading of inscriptions, were freely used, especially in later hieroglyphic periods.

The hieroglyphic system, as we find it in the earlier Egyptian inscriptions, is already complete; its development, briefly sketched above, had already come to a close. The following different classes of hieroglyphic characters were used simultaneously.

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1. Phonetic Symbols.

a. *Alphabetic Signs* or *Letters*, of which there were 24 in the earliest Egyptian alphabet.

1. ' (corresponds to the Arabic *Elif*, p. xxix).
2. *y* (in many cases in later inscriptions this sound disappears and is replaced by a simple breathing like ').
3. ' (a peculiar guttural breathing, corresponding to the Arabic *'Ain*, p. xxix).
4. *w* (as in 'well'), *u*.
5. *b*.
6. *p*.
7. *f*.
8. *m*.
9. *n*.
10. *r*.
11. *h*.
12. *ḥ* (an emphasized h-sound, like the Arabic *Ḥá*, p. xxix).
13. *ḫ* (*kh*, as 'ch' in the Scottish 'loch').
14. *ḫ* (*kh*, resembling the preceding).
15. *s*.
16. *ś*.
17. *š* (*sh*).
18. *ḳ* (a sharp k-sound, pronounced at the back of the throat, corresponding to the Arabic *Ḳáf*).
19. *k*.
20. *g*.
21. *t*.
22. *th* and sometimes *ṯ* (in consequence of an ancient change of pronunciation).
23. *ḏ*, *ṯ* (a clear, sharp t-sound, like the Arabic *Ṭá*).
24. *ẓ* (an emphasized *s* or *ś*) and sometimes *ṯ* (in consequence of an ancient change in pronunciation).

Several other alphabetic signs were afterwards added; *e.g.* *y*, *y*, *w*, *m*, *n*, etc. For the vowels, comp. p. cxxvi.

b. *Syllabic Signs*, of which some of the most important should be noted.†

1. *mn*.
2. *ḥ'*.
3. *ḫ'*.
4. *nḫ*.
5. *mś*.
6. ' '.
7. *mr*.
8. *św*.
9. *mr*.
10. *ṯ'*.
11. *s'*.
12. *b'*.
13. *śn*.
14. *m'*.
15. *ḥm*.
16. *rw*.

† The selection of syllabic and verbal symbols here given has been made with a view to assist the traveller in deciphering the names of the kings in the list given on pp. cxxxiii et seq.

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2. Word Signs.

a. In their original signification.

1. ⊙ *rʿ*, Sun, the sun-god Rē.
2. *ḥʾ-t*, fore-part; front.
3. *yʿḥ*, moon.
4. *Mʿʿt*, the goddess Mʿʿt (*Maat*).
5. *Śtḫ*, the god Seth.
6. *Rʿ*, the sun-god Rē.
7. *Ymn (ʾmn)*, the god Amon.
8. *Ptḥ*, the god Ptah.
9. *Ḥrw*, the god Horus.
10. *Ḏḥwty*, the god Thout
11. *Śbk*, the god Sobek.
12. *ḫḳʾ*, to rule; prince.
13. *yb*, heart.
14. *kʾ*, bull.
15. *nḫt*, to be strong.
16. *ḫw*, to reign.
17. ✕ *śbʾ*, star.

b. In their derived signification.

1. *wśr* (originally 'sceptre'), strong.
2. *ṯṯ* (*ḏḏ*) (originally 'sacred pillar'), to remain.
3. *ḥm* (originally 'hammer'), majesty.
4. *pḥty* (originally 'chessman'), strength.
5. *ḥb* (originally 'basket'), festival.
6. *ṯśr*, splendid.
7. *sʾ* (orig. 'goose'), son.
8. *whm* (orig. 'leg of an animal'), to repeat.
9. *ḫtp* (orig. 'axe'), to choose.
10. *bʾ* (orig. 'ram'), soul.
11. *ḥtp* (orig. 'table of offerings'), to be content.
12. *mr* (orig. 'lake'), to love.
13. *ỉwn* (originally 'column'), On (Heliopolis).
14. *nṯr* (orig. 'textile fabric'), god.
15. *ʾśt* (orig. 'seat'), Isis.
16. *yʾḫ* (orig. 'bird'), spirit, to shine.
17. *Nrt*, the goddess Neith.
18. *wʿḥ*, to add to.
19. *ʿnḫ* (orig. 'sandal-strap'), to live.
20. *rwḏ* (orig. 'bow-string'), to grow.
21. *nb* (orig. 'chain'), gold.
22. *ḫpr* (orig. 'beetle'), to become, be, exist.

3. Determinatives.

E.g. man; woman; tree; house; town; abstract idea. To this class belong also the sign of the plural and the oval ring (the so-called 'cartouche') placed round the names of kings.

These various classes of signs, which were used in accordance with certain fixed rules of orthography, were employed in writing Egyptian words; *e.g.* *mn*, 'to remain' (syllabic sign *mn*, sound *n*, determinative for an abstract idea); *sp*, 'time' (*s*, *p*, word-sign *sp*). We cannot, of course, pronounce these words that are written without vowels; but in many instances, by the aid of Coptic (p. cxxxi) or of Cuneiform or Greek transliterations (especially in the case of proper names), we learn what was the pronunciation at later periods, and are thus able to supply vowels to the consonantal skeletons. We know, *e.g.*, that the Coptic for 'time' is *sop*, and we therefore read the above hieroglyphic as *sop*. When, however, no such guide is obtainable it is the custom of Egyptologists to render the words articulate by inserting an *e;* thus *k*', 'bull', is read *ke*'.

Hieroglyphics are usually written from right to left, sometimes in perpendicular rows, sometimes in horizontal rows; occasionally, but quite exceptionally and only for decorative purposes, they are written from left to right. For the sake of convenience modern reproductions of hieroglyphics are written or printed from left to right. It was almost a matter of course that both the shapes of the hieroglyphics and the orthography of the words should vary very greatly in the course of the thousands of years during which the system was used; and with a little trouble the traveller will soon learn to distinguish the simple and bold characters of the Early Empire from the ornate symbols of the 18th Dyn. (*e.g.* in the temple at Abydos) and from the small crowded hieroglyphics of the Ptolemaic period.

When the picture characters instead of being carved by the

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Cursive Style, which is usually termed *Hieratic Writing*. In this style the owl *m*, which in literary hieroglyphics (written from right to left) had the form , degenerates into , an outline scarcely recognizable as that of an owl. In hieratic writing we possess literary works of almost every kind except dramas. — Further abbreviations and amalgamations of letters developed another cursive style from the hieratic, *viz.* the *Enchorial* or *Demotic*, which was the ordinary character employed in the Græco-Roman period. The sign of the owl, for example, was curtailed to . This writing was chiefly used for contracts, accounts, letters, and similar documents, whence it was sometimes termed the *Epistolographic*, or 'epistolary character', by the Greeks.

During the second century after Christ Egyptian magical formulæ were frequently written in Greek characters; and after the introduction of Christianity it became the universal custom to write the Egyptian translations of the Scriptures in the simpler Greek letters instead of in the inconvenient hieroglyphics, which were at the same time more difficult to learn. But as the Greek alphabet was not adequate to represent all the Egyptian sounds (e.g. *sh*, *f*, *kh*, etc.) seven supplementary symbols† were borrowed from the demotic. Thus arose the *Coptic Writing* of the Egyptian Christians.

The use of hieroglyphics extended beyond the borders of Egypt, especially into Nubia, where they were employed in the temples built by the Pharaohs. And even after the Nubian-Ethiopian kingdom became independent of Egypt in the 8th cent. B.C., hieroglyphics still continued to be used there. At first, however, only inscriptions in the Egyptian language were thus written; some time elapsed before hieroglyphics were adapted to the native language, which was allied to the modern Nubian tongue. In the course of this adaptation various formal modifications took place, resulting in a *Meroïtic Hieroglyphic System*, which has not as yet been fully deciphered. In the post-Christian era a *Meroïtic Cursive Style* also, probably based on the demotic, was developed (comp. p. 386). This also has only partly been deciphered.

The following hints will be of service to those who may try to decipher any of the kings' names with the aid of the foregoing lists, consulting first the list of phonetic symbols, then that of the verbal signs. The Egyptian kings frequently had several names, the two most important of which, *viz.* the official name and the individual name, are enclosed within the cartouche. The official name is preceded by the title *n-śwt bity*, 'King of

† *sh*, *f*, *kh*, *h*, *g* (not identical with the Greek γ), *ǵ*, *ḏj*, and the syllabic *ti*.

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Upper and Lower Egypt', and frequently also by *neb tᵉwy*, 'lord of both lands' (p. xcix), or *neb ḥᵉᶜw*, 'lord of the diadems'. The title *s' Rᶜ (seʾ Rēʾ)*, 'son of the sun', is an addition to the individual or birth name. Thutmosis III., for example, a king of the 18th Dyn., was named —

The former is his official name, assumed at his accession to the throne, the latter his individual name. ⊙ is the original word-sign (No. 1) *rᶜ*, 'sun, sun-god Rē'; is the syllabic sign (No. 14) *mn*, here, however, standing for 'to remain'; is the transferred word-sign (No. 22) *ḫpr*, 'to become, to be'. The first name therefore is *Rᶜ-mn-ḫpr*, or, rather, as the words signifying god or king are written first out of reverence merely, *mn-ḫpr-Rᶜ*, 'remains the being of Rē' (vocalized *Men-ḫeper-Rēʾ*, or, according to the system described below, *Men-kheper-Rē*). In the second cartouche is the original word-sign (No. 10) *Ṯḥwty*, 'the ibis-god Thout'; and are the letters *t* and *y*, indicating the final syllable of *Ṯḥwty*; is the syllabic sign (No. 5) *mś*; and the letter *ś*, added to show the sound of *mś*. The whole is thus *Ṯḥwty-mś* (*i.e.* 'the god Thout has created'), corresponding to the Greek *Thutmosis*, and probably to be vocalized *Thut-mose*.

It may here be remarked that the Egyptian names occurring in the Handbook are usually written in the traditional Greek form and not in the native Egyptian; e.g. *Sethos* instead of *Sthy*, *Kheops (Cheops)* instead of *Ḫwfw (Khwfw* or *Khufu)*. For names, however, of which the Egyptian forms are more familiar, or of which there are no known Greek transliterations, the Egyptian forms have been retained, with vowels inserted on the principles explained above. In these cases, however, the diacritical signs are omitted, so that no difference is made between *t* and *ṯ*, *z* and *ẓ*, *k* and *ḳ*, *h* and *ḥ*; *w* is sometimes represented by *u*; *y* by *i*; *ḥ* and *ḫ* by *kh*; *ś* by *s*; and in certain cases *y* is altogether omitted. The apostrophes ' and ᶜ are uniformly omitted. In short, the general rules adopted by the Greeks for the transliteration of Egyptian words are followed.

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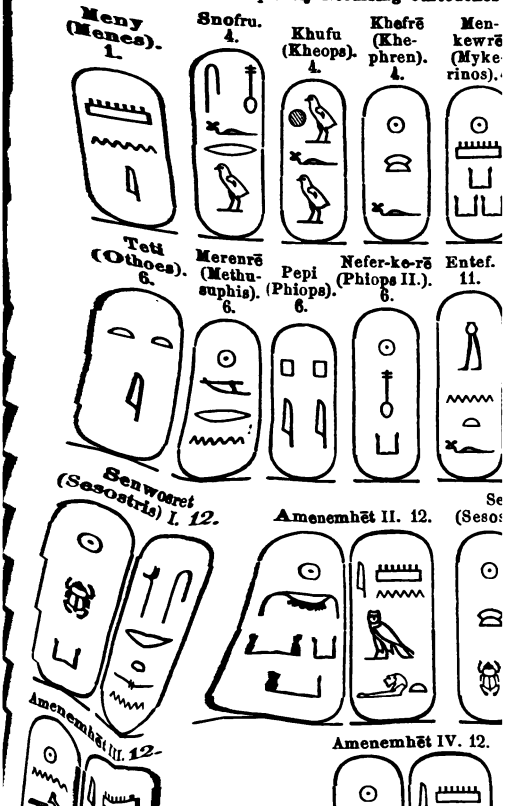
4. Frequently Recurring Cartouches



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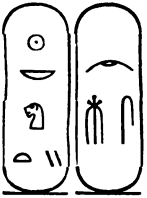
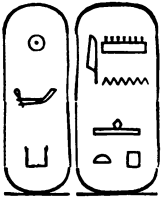
Sekenyenrē. 16.

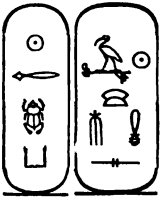
Ahmose (Amosis). 17.



Amenhotep (Amenophis) I. 17.

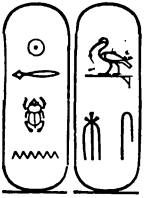


Thutmose (Thutmosis) I. 18.

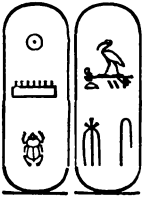


Kemarē Hatshepsut. 18.

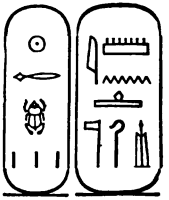
Thutmosis II. 18.



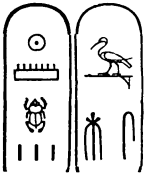
Thutmosis III. 18.



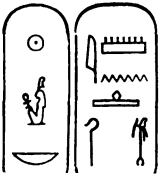
Amenophis II. 18.



Thutmosis IV. 18.



Amenophis III. 18.



Amenophis IV. (Ekh-en-Aton). 18.

Haremheb (Harmaïs). 18.

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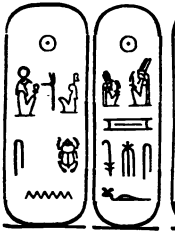
Merenptah (Amenephthes). 19.

Sethy (Sethos) II. 19.

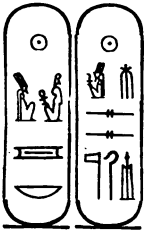
Ramses III. 20.

Ramses IV. 20.

Ramses V. 20.

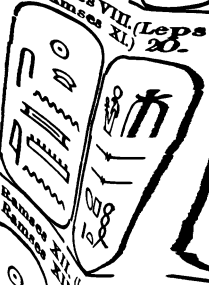


Ramses VI. 20.

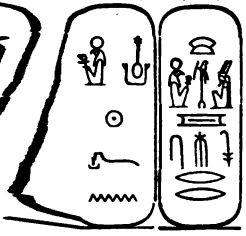


Ramses VII. (Lepsius, Ramses VIII.) 20.

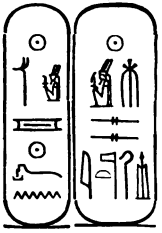
Ramses VIII. (Leps., Ramses XI.) 20.



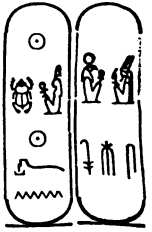
Ramses IX. 20.



Ramses X. (Leps., Ramses VII.) 20.



Ramses XI. (Leps., Ramses X.) 20.



Ramses XII. (Leps., Ramses XIII.) 20.

Shoshenk (Sesonchis) I. 22.

Bekenranf (Bocchoris). 24.

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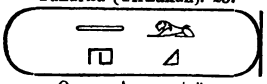
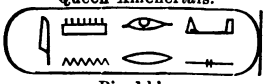
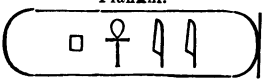
Taharka (Tirhakah). 25.



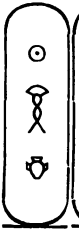
Queen Amenertaïs.



Piankhi.

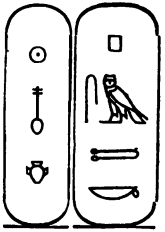


Psametik (Psammetichos) I. 26.

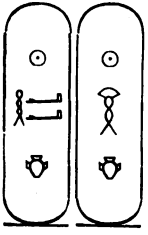


Nekaw (Necho). 26.

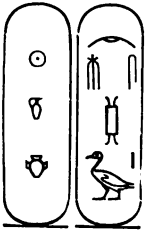
Psametik (Psammetichos) II. 26.



Weh-eb-rē (Apries. Uaphris. Hophrah). 26.



Ahmose II. (Amasis). 26.

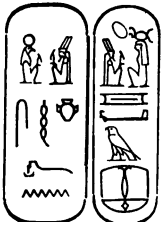


Kambizet (Cambyses). 27.

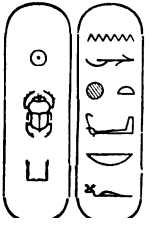
Entaryush (Darius). 27.

Kheshyeresh (Xerxes). 27.

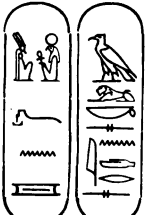
Nekht-Har-ehbēt (Nektanebēs). 30.



Nekhte-nebof (Nektanebōs). 30.



Alexander the Great.



Philippus Arrhidæus.

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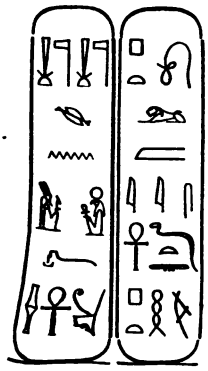
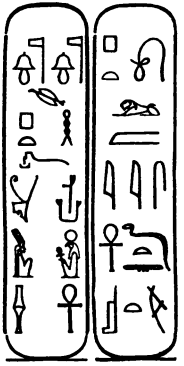
Queen Arsinoë.

Ptolemy III. Euergetes I.



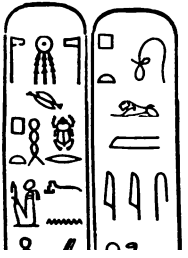
Queen Berenice.

Ptolemy IV. Philopator I.

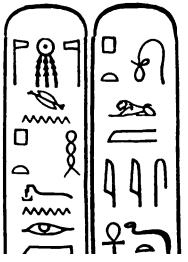


Ptolemy V. *Epiphanes.*

Ptolemy VI. Philometor.



Ptolemy IX. Euergetes II. (Physkon).



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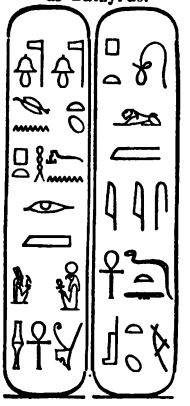
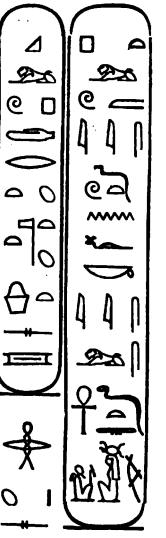
Six Ptolemaic princesses of the name of Cleopatra occur.

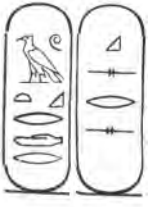
Ptolemy X. Soter II. or Philometor II., usually known as Lathyrus.



Cleopatra VI., with Cæsarion, her son by Cæsar and nominal co-regent.



Autokrator (absolute monarch) and Kaisaros (Cæsar). Epithets of all the emperors.



Cæsar Augustus.

Tiberius.

Caius Caligula.

Claudius (Tiberius).

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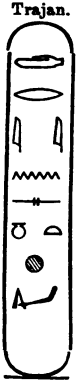
Nero.

Vespasian.

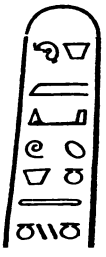
Domitian.

Trajan.



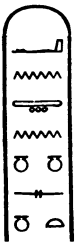
Marcus Aurelius.

Commodus.



Severus.

Antoninus (Caracalla).



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VI. Religion of the Ancient Egyptians.

By Professor G. Steindorff.

In spite of the numerous religious inscriptions and representations that have come down to us from Egyptian antiquity our knowledge of the Egyptian religion is still comparatively slight. We are indeed acquainted with the names and aspects of many deities, and we know in what temples they were worshipped, but of the true essence of these deities, of the particular significance attributed to them by priests and people, of the myths attached to the personality of each, we know very little. The Egyptians themselves never evolved a clear and complete religious system. Their faith accepted the most glaring incongruities; and no attempt was made to harmonize popular credulity with the esoteric wisdom of the priests, or to reconcile tradition with later accretions.

The complicated religion which the texts of later times make known to us did not exist in prehistoric days. Originally the country was divided into a number of town and village communes, each one of which had its own protecting deity or 'town god'. We know many of these local deities, without, however, being able to assert positively their original locality. Among them were *Horus*, who was worshipped in Buto, the ancient capital of Lower Egypt; *Thout*, the patron deity of Hermopolis; *Osiris*, originally worshipped at Busiris in the Delta; the gods *Ptah* of Memphis, *Herishef* of Heracleopolis, *Atum* of Heliopolis, *Sobek*, who was worshipped in the Faiyûm, etc. Frequently there are goddesses also who appear as protecting divinities of places: e.g. *Neith*, worshipped in Saïs, and *Hathor* of Dendera. These local deities have often lost their original names, and in many cases were known only by some attribute or some legendary name. Thus, *e.g.*, the lion-goddess who was worshipped in the vicinity of Memphis was known as *Sekhmet*, *i.e.* 'the mighty'; the god worshipped in Assiût in the form of a wolf was named *Wep-wawet*, the 'Path Opener', probably because his image, borne in the van of the troops, led the way into the enemy's country; the local deity of This was called *Enhuret* (Greek Onuris),

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the same way a sycamore tree was believed to be the abode of the goddess *Hathor*, who belonged to the district to the S. of Memphis, while the god *Nefertem* was worshipped in the form of a lotus flower, and the goddess *Neith*, of Saïs, as a bundle of arrows. But the belief that gods chose animals as their abode and revealed themselves in the form of animals was much more generally spread; cows, bulls, rams, goats, crocodiles, cats, lions, ichneumons, frogs, certain kinds of fishes, ibises, falcons, vultures were all believed to be thus chosen by one or other god. Thus the god *Khnum* was represented as a ram, *Horus* as a falcon, *Thout* as an ibis, *Sobek* as a crocodile, the goddess *Nekhbeyet* as a vulture, the goddess of Bubastis as a cat, *Hathor* of Dendera as a cow, the local goddess of Athribis as a serpent, and so on.

Besides the local deities who were worshipped in the form of animals there were special sacred animals, distinguished by certain markings, which were worshipped from a very early period. These were kept in the temple, and after their death they were interred with all honour, while their place in the temple was taken by another. The best known example of this worship is afforded by the *Apis*, the sacred bull, worshipped at Memphis. It was black with white spots; on the forehead it bore a white triangle and on the right flank a crescent. Similarly a light-coloured bull *(Mnevis)* was worshipped at Heliopolis, at Hermonthis the bull *Buchis* was sacred, as was the heron *Phoenix* at Heliopolis. These sacred animals were connected with the local deities; the Apis was thus considered to be the 'living replica of Ptah', the Phœnix the 'soul of the sun-god'. At a later period, the worship of sacred animals was carried further. Not only were these individual 'sacred' animals revered as holy, but also all the animals in which the local deities inhered. One or more of these animals was preserved in the temple, and all others of the same kind, none of which might be killed within the region sacred to them, were solemnly interred in special cemeteries when they died. The cat-cemeteries of Bubastis and Benihasan, the crocodile-graves of Ombos, the ibis-graves of Ashmunein, etc., date from this late epoch of exaggerated animal-worship. It was probably only this excessive expansion of animal-worship that struck the Greeks in Egypt as remarkable. For traces of a similar worship were common

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received human figures, with the heads of the animals in which they revealed themselves. Thus *Sobek* appears as a man with a crocodile's head, *Khnum* with a ram's head, *Thout* with an ibis's head, *Horus* with a falcon's head, etc. The various *Cow Goddesses* have a human head with cow's horns, while over the vulture goddess *Mut* (worshipped in Thebes) a vulture spreads its wings, and the head of *Neith* of Saïs was adorned with a bundle of arrows, which was the form in which she was worshipped. Though such a device cannot but appear strange to us as it did to the Greeks, it must be confessed that the Egyptian artists in their reliefs and statues of those animal-headed deities managed the transition from the animal's head to the human body with remarkable skill.

Besides the local deities, whose spheres of influence were limited to particular districts, there were even in the earliest times a certain number of universal deities, who were revered by the whole nation. Among these were the god *Keb* (the earth), the goddess *Nut* (the sky), the god *Show* (the air), the goddess *Tefnut* (the dew), the sun-god *Rē*, a masculine deity with the Egyptians as with the Greeks (Helios), *Hapi* (the Nile), and *Nun* (the ocean); among the stars *Orion* and *Sothis* (Sirius or the Dog Star, a female deity) played the leading rôles. These were all impersonal beings, who revealed themselves only in natural phenomena; they were therefore not confined to any particular place of worship, but were everywhere revered. Only at a later period, though still in prehistoric times, did these forces of nature, the great gods of heaven, receive human forms and special places of worship. Thus the sun-god *Rē* came to be specially worshipped at Heliopolis, and the divine couple *Show* and *Tefnut* as lion-headed deities at Leontonpolis (p. 171).

Already at an early period the religious conceptions regarding many of the gods were deepened or expanded, as certain characteristics became especially emphasized. Thus, *e.g.*, the falcon-headed *Mont*, the local god of Hermonthis, was a war-god; the god *Min* of Koptos, where the desert road across the mountains from the Red Sea joins the valley of the Nile, became the patron deity of travellers in the desert, then also a god of fertility, whence the Greeks identified him with Pan; *Ptah* of Memphis was the patron of artists, metal-workers, and smiths, and was thus the Egyptian Hephæstos; the powerful *Sekhmet* of Memphis became a terrible war-goddess, who annihilated the enemy, while on the other hand stress was laid on the more attractive attributes of *Hathor* of Dendera, who was worshipped as the goddess of love and joy (resembling Aphrodite). Many local deities were connected with the moon and the sun and other cosmic powers. Thus *Thout* of Hermopolis was regarded as a moon-god, who had created the times of day and the cosmic universe; he was the inventor of hieroglyphic writing and therefore the patron deity of scribes and scholars. Above all *Horus* was transformed into a god of the heavens in connection with the sun and received the

name of *Rē-Harakhte*, *i.e.* 'the sun, the Horus who is on the horizon'. The cow-goddess *Hathor* (whose name means 'House of Horus') became a goddess of the heavens. Many local deities came to be worshipped all over the country under these particular characteristics.

Finally there was also a considerable number of lesser deities, dæmons, and spirits, who exercised influence over human beings, helping or harming at particular junctures, and who therefore must be propitiated. Among these rank, for example, the different *Goddesses of Childbirth*, who assisted women and could either cut short or protract their pangs; the grotesque god *Bes*, the protector of the marriage chamber and of women in childbirth; various *Goddesses of the Harvest*, etc. At a later period unusually distinguished mortals, revered after death as saints, gradually came to be included among the gods, as, e.g., *Imhotep* of Memphis (p. cli), *Amenhotep*, the son of Hapu, etc.

Like human beings the god frequently had a wife and a son, and in that case this so-called *Triad* dwelt and was worshipped in one temple. Divine families of this kind are exemplified in *Ptah*, with his wife *Sekhmet* and his son *Nefertem*, and by *Osiris*, *Isis*, and *Horus*. The theologians of the holy city of On (Heliopolis) even created a ninefold group *(Ennead)* of gods, at the head of which stood *Atum*, the local deity of the city. Atum was attended by the four cosmogonic deities *Show*, his wife *Tefnut*, *Keb*, and *Nut* (p. cxlii). The number nine was made up by *Osiris*, his wife *Isis*, *Seth* (the ancient god of Upper Egypt and the legendary antagonist of Osiris; see below), and his wife *Nephthys*. The worship of the nine gods became so popular that it was adopted in many different localities, the place of Atum being taken by the chief local god in each.

Human passions and virtues were attributed to the gods; and numerous tales were told by the faithful of the divine exploits and adventures. Unfortunately most of these myths have perished; of the few that have come down to us the best known is the story of *Osiris*, which in antiquity also was one of the most widely spread. Osiris ruled as king over Egypt and the country enjoyed the blessings of prosperity. But Seth, his wicked brother, conspired against him, and at a banquet persuaded him to enter a cunningly wrought chest, which he and his seventy-two accomplices then closed and threw into the Nile. The river carried the chest down to the sea, and the waves at length washed it ashore near the Phœnician Byblos. Meanwhile Isis roamed in distress throughout the world, seeking her lost husband; and she at length succeeded in discovering his coffin, which she carried to Egypt and there mourned over her husband in solitude. She then buried the coffin before going to visit her son Horus, who was being brought up at Buto. During her absence Seth, while engaged in a boar-hunt, found the body of his brother, cut it into fourteen pieces, and scattered them in every direction. As soon as Isis learned what had happened she sought

for the fragments, and wherever one was found she buried it and erected a monument on the spot to its memory; and this accounts for the numerous tombs of Osiris mentioned as existing in Egypt and elsewhere. When Horus grew up he set out to avenge his father's murder, and after terrible contests was at last victorious. According to other accounts the combatants were separated by Thout. They then divided the country, the S. of Egypt falling to Horus and the N. to Seth. Osiris was afterwards magically restored to life by Horus and continued to rule the W. land as king of the dead.

Among the Egyptians as with other peoples the speculations about the origin of the world, the movements of the heavenly bodies, and the alternation of day and night were closely bound up with their religion. Their conception of the world reveals the limited geographical horizon of the ancient Egyptians. They regarded the earth as a huge oval plain, floating upon the ocean. From one end to the other it was traversed by a broad stream, the Nile, which flows out of the ocean on the S. or rises from two springs near the cataracts of Assuân. All around rose high mountains, and the sky was pictured as a flat slab resting upon four mountains, with the stars hanging from it like lamps. Another view was that the sky had the same form as the earth, and was traversed by a river and intersected by numerous canals; and under the earth there was believed to be an underworld, called *Twet*, which was exactly like the sky and the earth and was peopled by the dead. After the cow-goddess Hathor had become a goddess of the heavens (see p. cxliii) the sky was sometimes conceived of as a cow, with the sun seated between its horns illuminating the world. Another view was that the sun sailed in a boat by day on the cow, as on the ocean of the sky, while the stars were represented on the body of the cow; Show, the god of the air, stood below the cow of the heavens and supported it.

The sun and the moon, the principal heavenly bodies, were in particular the subject of many theories, probably representing the teachings of the different colleges of priests throughout the country. A very early idea represented the sun and moon as the eyes of the great god who created the world. At the same time this great god is

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custom adopted by the kings of Egypt of wearing the uræus serpent as a diadem or as an ornament in their crowns. — Another conception identified the sun with the sun-god Rē, who, in the guise of an Egyptian fisherman, sailed in a boat on the waters of the sky by day, and in the evening stepped into another boat and continued his voyage through the underworld. As the sun-god Rē-Harakhte was a falcon the sun was sometimes regarded as a brilliantly plumaged falcon soaring in the firmament; or like Horus the sun was a powerful young hero, waging a ceaseless combat with the hostile powers of darkness. It was conceived of also under the form of a *Scarabaeus* or beetle (p. clxvii); the sun-god was represented in the form of a scarabæus rolling the round disk of the sun in front of him, in the same way as a scarabæus rolls the small ball in which it has laid its egg.

The Egyptians of course did not believe that the world, the gods, and human beings had always existed, but that they were created. The most widespread belief was that *Keb*, the god of the earth, and *Nut*, the goddess of the sky, lay in close union in *Nun*, the primæval ocean, until *Show*, the god of the air, separated them by raising Nut aloft in his arms. The sun-god *Rē* also was supposed to have arisen from Nun; another view, however, made him the child of Keb and Nut, newborn every morning. These ideas of course conflict with the other conception that Rē himself created the world (see p. cxliv).

In the course of its history the religion of Egypt underwent many transformations. The dominant position in the Egyptian pantheon shifted from one god to another, either through theological speculation and the growth of legends, or through the coming into prominence of royal houses and cities that were devoted to the cult of particular gods. In the primitive period two independent kingdoms were formed in Upper and Lower Egypt, and *Seth*, of Ombos, and *Horus*, of Buto, the local deities of the two capitals, were recognized as guardians of the two states. After the first union of the two kingdoms had been operated from Lower Egypt, presumably with Heliopolis as the capital, Horus became recognized as the sole royal god, and henceforth remained the patron of the Pharaohs and god of the empire. In the latest period of the prehistoric epoch Egypt was again divided into two kingdoms, the capitals being El-Kâb (in Upper Egypt) and Buto; the patron deity of the former was the vulture-goddess *Nekhbeyet*, of the latter the serpent-goddess *Buto*. These thus became the royal goddesses of Upper and Lower Egypt. In the same way at the end of the Ancient Empire *Ptah*, the local deity of the capital Memphis, became the patron deity of the whole of Egypt. An important rôle in the religious history of Egypt has been played by the city of On-Heliopolis (p. 120), which was probably the religious centre of Lower Egypt in the earliest period, and in all likelihood was for a time the capital of the united kingdom of Egypt. The coronation ceremonies of the sovereign seem to have taken place in the temple of this city, and here, too, according to legend, the

goddess *Seshet* inscribed the years of the coming reign on the leaves of the sacred tree. At On stood also the obelisk-like stone column of *Benben*, the chosen seat of the sun-god. The local deity, strictly speaking, was, however, *Atum;* and the astute priests of On put this god on a par with the god of the sun and asserted that he was only another form, another name of Rē-Harakhte. This doctrine obtained a wide currency throughout the country and all the local gods were promptly identified with Rē and invested with the symbol of Rē, *viz.* the sun-disk with the poisonous royal serpent (uræus, p. clxxvii) coiled round it. Thus even the crocodile-god *Sobek* and *Amon* of Thebes became sun-gods. This amalgamation of local deities with Rē, which began under the Middle Empire and was carried to great lengths under the New Empire, was a fertile source of confusion in the Egyptian religion. Attempts indeed were made to draw a distinction among the various forms of Rē, Khepre for example being regarded as the morning-sun and Atum as the evening-sun, but nothing like a systematic scheme was ever achieved.

In the same way a number of female local deities, especially when they were of a similar character, were welded into one. Thus *Hathor*, the goddess of the sky, was identified with *Isis;* the cat-goddess *Bastet* with the lion-goddesses *Sekhmet* and *Pekhet*, while *Sekhmet* was identified also with the vulture-goddess *Mut*.

When the centre of the empire was carried farther to the S. under the Middle Empire and Thebes became the capital in place of Memphis, a new phase began in the development of the Egyptian religion. *Amon*, the Theban local god, who had been identified with the sun-god under the name of *Amon-Rē*, took precedence of all other gods, and at the beginning of the New Empire became the head of the Egyptian pantheon. The great campaigns against Nubia and Asia were waged in his name by the Theban kings, temples were erected to him in the conquered lands, and the lion's share of the spoil fell to his shrines in Egypt, especially to the temple at Thebes. Amon, in short, became the national god, the successful rival of his predecessor Horus (Rē-Harakhte). It was not to be expected that the priests of Heliopolis should tamely submit to this weakening of their influence. They therefore eagerly seized the first opportunity of overthrowing Amon and of restoring the sun-god to his former official dignity.

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of Amon speedily regained the upper hand; the new religion was abolished and the earlier creed restored. The Egyptian religion remained in its former confusion; the process of amalgamating different gods became more and more common; and religious belief gradually lost all living reality. Men clung anxiously to the ancient traditions, and the superstitious belief in amulets and magic as the only protection against harmful influences gained universal sway. But no fresh religious conceptions are to be found in the innumerable texts inscribed upon the temples, tombs, and sarcophagi of the later period. After the decline of Thebes Amon began to lose his prestige, and his place was taken by the deities of the Delta, such as *Osiris* and his group *(Isis, Harpocrates,* and *Anubis).* Under the Ptolemies *Osorapis* (Sarapis, Serapis), *i.e.* the deceased Apis-bull identified with Osiris (comp. p. 147), became the national deity of Greek Egypt, and the worship of this god (an infernal deity, like the Pluto of the Greeks) gradually spread beyond Egypt to the East and subsequently also to the Roman empire. The old religion of Egypt was gradually vanquished only by the power of Christianity.

The Future Life. A considerable diversity of doctrine as to the fate of man after death prevailed amongst the Egyptians, and the various views were never reduced to a single authoritative creed. The only point that was common to the whole people was the firm conviction that the life of man did not end at death, but that on the contrary men continued to live just as they had lived upon earth, provided that the necessaries of existence were assured to them. It thus seemed specially necessary that the body should be carefully interred and protected from decay. The next step was to build a house for the deceased, after the pattern of his earthly abode, in which he might dwell, and which, according to the popular belief, he could quit at pleasure during the day. Statues, erected in a special room for the purpose, represented the owner of the house, his family, and his domestics (p. clxviii). Sacrificial offerings provided the deceased with food, and pious endowments ensured him against hunger and thirst even in the distant future. Nor was this all; representations of food, utensils, etc., were painted or carved upon the walls of the tomb or the sides of the sarcophagus, and it was believed that through magic these representations could serve the deceased in place of the real things. Ornaments, clothing, etc., were likewise placed in the tomb or depicted on the walls for the same purpose. The occupations that engrossed the deceased while on earth, the pleasures that he delighted in, the dignities that he enjoyed, awaited him beyond the tomb, and these too were represented on the walls in order that he might really possess them. To this belief we owe those sepulchral paintings that give us so exact a picture of the life of the ancient Egyptians. In the earliest times the grandees alone were allowed to build themselves tombs, and that probably only by favour of the king. Those who were not attached to the court had

to content themselves with simpler tombs, in which the necessaries for the future life were buried with the bodies. But at a later period even the ordinary citizens built 'everlasting houses' for themselves, at least so far as they possessed the means to do so.

The dead were under the protection of the local deities, whose duty it was to superintend the funeral ceremonies and afford security in the tomb. There was also in many towns a special god of the dead, named *Khente-Amentiu*, 'the first of the inhabitants of the Western Kingdom' (*i.e.* of the dead), who was represented in the form of a dog. At a later date these local gods retired in favour of *Osiris*. He was gradually recognized as the ruler of the dead by all Egypt, and dominion over the departed was assigned to him almost exclusively. Abydos became the chief religious centre of his cult. The death which, according to the legend (p. cxliii), Osiris suffered was the common lot of mortals; but just as Osiris rose again, so a man also could begin a new life, provided that the same formulæ were pronounced for him by some faithful son; he went to Osiris, became united with the slain god, in fact was himself Osiris. Admission to the realm of Osiris depended upon the recitation of magical formulæ and incantations, a knowledge of which must be communicated to the deceased. A virtuous earthly life was required to assure the deceased eternal happiness, and he had therefore to undergo a trial before Osiris and to prove before 42 judges that he was free from mortal sin. Before this, and before his heart had been weighed by Thout in the scales of righteousness and found perfect, he might not enter the future land.

Opinions differed as to the abode of the blessed dead. Their dwelling was usually located in the West, among the mountains, and in the desert where the sun set. Some believed that they inhabited the heavenly fields of *Earu*, a fruitful country where ploughing and reaping were carried on as upon earth, and where the corn grew seven ells high, forming a veritable paradise for the Egyptian peasant. As the labour in this future land might often be too great for the strength of the deceased, it became the custom at the period of the Middle Empire to place *Ushebtis* in the tomb along with him. These little figures of men were imbued with life by a magic spell written upon them and assisted the deceased when

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body at pleasure, provided, of course, that the latter did not decay. Thus from ancient times everything was done in Egypt to prevent the destruction of the body, and so to enable the soul to recognize its mortal tenement. A prominent place in the belief of the ancient Egyptians was taken by the *Ka*, a kind of guardian-spirit or genius, which was born with the individual and accompanied him through life as a 'double'. The Ka did not expire with its protégé but continued to live in order to protect the deceased in the future world.

In the earliest period the dead were buried in a crouching posture with their knees drawn up and lying on their left side. In the Ancient Empire the custom of leaving the corpse at full length began to be followed, probably at first in the case of the kings. At the same time embalming was attempted. The bodies were treated with saline solutions and bitumen and rolled in linen bandages and wrappings. The process of preparing the mummy was more elaborate at later times. The brains were first removed through the nostrils by means of an iron hook; the stomach was then opened with a flint knife and the viscera removed (Herodotus ii. 86) and placed in four jars, known as *Canopi*. These were usually closed with lids, bearing the heads of the four sons of Osiris, to whose protection the intestines were committed. The heart also was removed from the body, and was replaced by a stone scarabæus, laid upon the breast of the deceased, beneath the wrappings. Herodotus states that at a later period there were three methods of embalming, differing according to the expense involved. So much care was given to the preservation of the corpses that to this day the features of many of the mummies may be clearly made out.

List of the Chief Egyptian Deities and Sacred Animals.

Amon, Ammon, or Amun (Fig. 1), specially worshipped at Thebes, was made a sun-god under the name *Amon-Rē* and became the national god under the New Empire. For his persecution by Amenophis IV., see p. cxlvi. His sacred animal was the ram.

Antæus or Antaios, the Greek name for a falcon-headed god, akin to Horus and worshipped at Antæopolis (p. 236).

Anubis (Fig. 2), the special god of the 12th, 17th, and 18th nomes of Upper Egypt, also a god of the dead, whose function was connected with the interment. A later myth makes him a brother of Osiris. The dog was sacred to him.

Anuket (Greek *Anukis*), goddess of the district of the cataracts.

Apis, the sacred bull of Memphis. For his distinctive markings, see p. cxli. The apis was buried in the Serapeum (p. 147).

Atum (Fig. 3), the local deity of On-Heliopolis, Pithom, etc., was afterwards regarded as a sun-god (specifically the evening-sun). His sacred animals were the lion and the serpent.

Bastet, the goddess of Bubastis (p. 171), a goddess of joy. Sacred animal, the cat.

BES, a popular deity, represented as a dwarf, introduced from the land of Punt. He was the god of matrimony and also had influence over births.

BUTO, see *Wtō*.

EME-WET, a god of the dead, represented, like Anubis, with a dog's head. His symbol was a post with a wine-skin hanging on it .

EMSET, one of the four sons of Osiris and guardian-deities of the dead, who protected them from hunger and thirst, and to whom therefore the viscera of the deceased were dedicated. The other three guardians were *Hapi*, *Twe-metf*, and *Kebh-snewf*.

ENHURET (Greek *Onuris*), the god of This and Sebennytos.

EPET, a popular goddess of childbirth. In Thebes, where she was revered as the mother of Osiris, she was represented as a pregnant hippopotamus. See also *Toëris*.

ERI-HEMS-NUFER ('the good companion'; Greek *Harensnuphis*), another name for Show, under which he was worshipped on the island of Biggeh and at Philæ.

EWS-OS, goddess of Heliopolis, the consort of Harakhte.

HAPI, one of the guardian-deities of the dead. See *Emset*.

HARAKHTE (Fig. 4), a special form of Horus (p. cxliii). He was the god of Heliopolis. The falcon was sacred to him.

HARENDOTES (Fig. 5; Egypt. *Har-net-yotf*), 'Horus who protects his father' (Osiris), a form of Horus.

HAR-KHENTEKHTAÏ, god of Athribis (near Benha). Sacred animal, the serpent.

HARMACHIS, a name given to the Sphinx at Gîzeh.

HARPOCRATES, Horus the child, represented with a side-lock and a finger on his lips. The Greeks regarded him as god of silence. He was much revered, especially at a late date.

HAR-SEM-TEWE (*Harsomtus*), 'Horus the uniter of the two lands', a form of Horus.

HARSIĒSIS, 'Horus, son of Isis', a form of Horus.

HATHOR (Fig. 6), a deity of the sky, and a goddess of joy and love, identified by the Greeks with Aphrodite. She was the goddess of Dendera (p. 245) and Aphroditespolis (p. 333) and was worshipped also in Thebes as guardian of the necropolis (p. 302). The cow was sacred to her and she was frequently represented with cow's horns or a cow's head (Fig. 7).

HERISHEF, the ram-headed god of Heracleopolis (p. 206).

HORUS received universal homage as the sun-god. He was the local deity of Buto and the patron of the Pharaohs (p. cxlv) at Edfu, where he is represented as a winged sun (Fig. 20). He is usually described as the son of Osiris and Isis, sometimes as the son of Rē and brother of Seth. The falcon was sacred to him.

IMHOTEP *(Imuthes)*, a deified saint of Memphis, revered as a priest and physician, was identified by the Greeks with *Asklepios (Æsculapius)*. He had a temple at Philæ also.

ISIS (Figs. 8 & 9), the wife of Osiris and mother of Horus (Harsiēsis), was a goddess of Philæ and was highly revered at a late period.

KA, the guardian-spirit of men (p. cxlix).

KEB or GEB, the earth-god, husband of Nut (see p. cxlii).

KEBH-SENEWF, one of the guardian-deities of the dead. See *Emset*.

KHEPER, the scarabæus (dung-beetle), regarded as a form of the sun-god (p. clxxvii).

KHNUM (Fig. 10) was the god of Elephantine and the Cataract districts, and of Shes-hotep, Esneh, etc. His sacred animal was the ram.

KHONS, the moon-god of Thebes, was the son of Amon and Mut, with whom he forms the Theban Triad. Sacred animal, the falcon.

MAAT (Fig. 11), goddess of justice or truth. Her symbol is an ostrich-feather.

MIN (Fig. 12), the guardian spirit of Akhmîm and Koptos, was also the god of travellers in the desert. Later he was revered as a god of the harvest and was frequently amalgamated with Amon; the Greeks identified him with Pan. He is ithyphallically represented. His sacred animal was a white bull.

MNEVIS, the sacred bull of Heliopolis (p. cxli).

MONT *(Montu)*, the god of Hermonthis and Thebes, was regarded from an early period as the god of war. He was represented with a falcon's head.

MUT, the wife or daughter of Amon of Thebes and mother of Khons. Her sacred animal was the vulture.

NEFERTEM, son of Ptah of Memphis.

NEITH, goddess of Saïs, Esneh (pp. 33, 342), etc.

NEKHBEYET (Greek *Smithis*), goddess of El-Kâb (p. 333) and guardian-deity of Upper Egypt. As she presided over childbirth the Greeks identified her with Eileithyia. Sacred animal, the vulture.

NEPHTHYS (Fig. 13), originally a goddess of the dead. Sister of Osiris.

NUT, a goddess of the sky and wife of Keb.

ONNOPHRIS, see *Wen-nofre*.

OSIRIS (Fig. 14), originally the god of Busiris, afterwards identified with the death-god of Abydos, the 'Lord of the Western Folk', and universally worshipped as god of the dead (p. cxlviii). His tomb was at Abydos (p. 237). For his legend, see p. cxliii. His symbol was a post *(Tet)*.

PEKHET, the goddess of Speos Artemidos (p. 227), to whom the cat was sacred.

PTAH (Fig. 15), the god of Memphis and patron deity of Egypt (p. cxlv), was regarded as the guardian of artists.

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PTAH-TENEN, a special form of Ptah.

RĒ, the sun-god. He was identified at an early period with Harakhte of Heliopolis, and named Rē-Harakhte. During the night he traverses the underworld and is then named *Yfu-Rē* and represented with a ram's head.

SATET (Greek *Satis*), guardian-deity of the Cataract district, was worshipped on the island of Seheil and at Elephantine.

SEKHMET (Fig. 16), goddess of war. Sacred animal, the lioness.

SELKET, a goddess to whom the scorpion was sacred.

SERAPIS *(Sarapis)*, a foreign god introduced into Egypt under the Ptolemies (p. 147), and more or less identified with the ancient Egyptian Osiris-Apis (Osorapis), the deceased Apis bull.

SESHET (Fig. 17), goddess of writing.

SETH *(Setekh)*, god of Ombos (near Naḳâdeh), was the patron deity of Upper Egypt in prehistoric times (p. cxliii), and was worshipped also at Tanis and Auaris. He was the brother of Osiris, whom he is said to have slain (p. cxliii). Another myth makes him brother and enemy of Horus. After the 22nd Dyn. he was expelled from the Egyptian pantheon and was thenceforth regarded as god of the impure (Typhon). His sacred animal, with a peculiar muzzle and grotesque ears and tail, is perhaps to be identified with the Ethiopian ant-eater (Orycteropus).

SHOW, god of the air and god of Leontonpolis (Tell el-Yehûdîyeh). The Egyptians believed that he supported the sky. The lion was sacred to him.

SOBEK (Fig. 18; Greek *Suchos*), worshipped chiefly in the Faiyûm, at Ombos, etc. The crocodile was sacred to him.

SOKEB, a falcon-headed god of the dead worshipped in the neighbourhood of Memphis.

TEFNUT, the goddess of the dew, sister and consort of Show, along with whom she was worshipped (in the form of a lioness).

TETUN, guardian-deity of Nubia.

THOUT or THOTH (Fig. 19), a moon-deity and god of the sciences, therefore identified by the Greeks with Hermes. He was the city-god of Hermopolis (p. 209). The ibis and baboon were sacred to him.

TOËRIS, 'the great (*scil.* Epet)', another name of Epet (see p. cl).

TWE-METF, one of the guardian-deities of the dead. See *Emset*.

WEN-NOFER (Greek *Onnophris*), a surname of Osiris.

WEP-WAWET, protector of Assiût, also worshipped as a god of the dead. The wolf was sacred to him.

WERET-HEKEW, a lion-headed goddess, wife of Rē-Harakhte.

WTŌ (Greek *Buto*), goddess of the town of Buto in the Delta; also a guardian-deity of Lower Egypt. The serpent, ichneumon, and shrew-mouse were sacred to her. This goddess was represented also with a lion's head.

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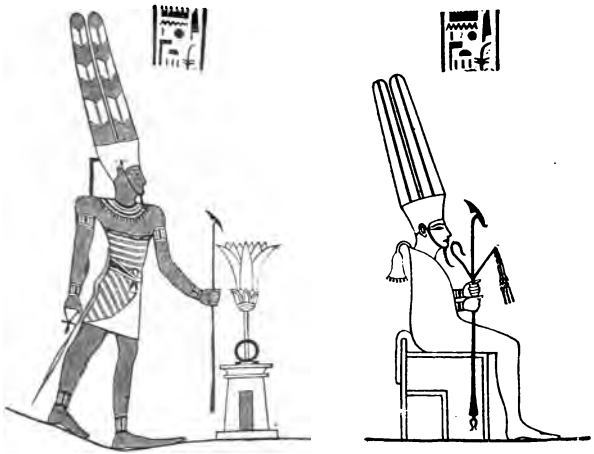
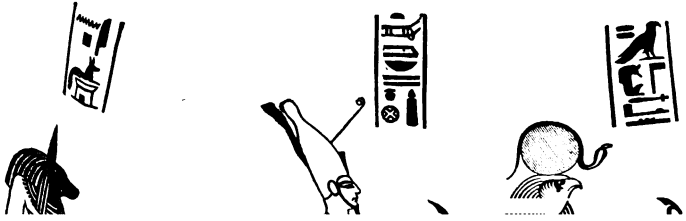
Representations of the most important Deities.



1. Amon-Rĕ.



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5. Harendotes.

6. Hathor.

7. Cow-headed Hathor.

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11. **Maat**, goddess of truth.

12. **Min**; behind is the curious shrine of the god.

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15. Ptah.

16. Sekhmet.

17. Seshet, writing the king's name on the sacred tree of Heliopolis.

18. Sobek.

19. Thout.

20 The winged Sun.

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VII. Historical Notice of Egyptian Art.

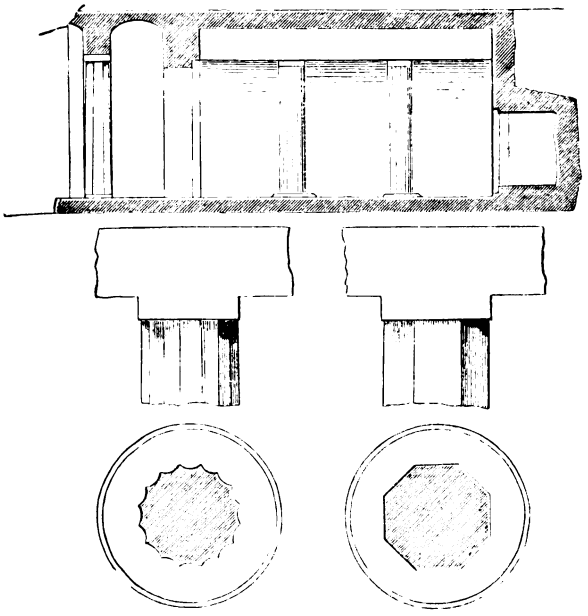
By Professor G. Steindorff.

1. Architecture.

Of Egyptian architectural monuments dating from the prehistoric period or from the earliest dynasties unfortunately little has been preserved — very little compared with what remains of the buildings of the period extending from the Ancient Empire to the Græco-Roman epoch. The remains that do exist are chiefly tombs, of clay or of sun-dried bricks of Nile mud, materials which were used also for houses and temples of the period. For the roof-supports, and frequently for the roofs also, round trunks of palms were used. In many other cases the chambers were covered with barrel-vaulting. — Stone began to be used for tombs and temples at the beginning of the Ancient Empire, but brick never ceased to be the characteristic building-material of Egypt. The characteristic Egyptian architectural members, such as the concave cornice (cavetto) and the round moulding (torus or roll), had their origin in the primitive structures of wattle-and-daub, and the form of the circular *Column* was borrowed from the wooden supports used in brick buildings. The square *Pier* or *Pillar*, on the other hand, came into existence with architecture in stone.

Piers are first met with in tombs of the Ancient Empire. Their lateral surfaces are frequently occupied by reliefs or inscriptions and their fronts by other ornamental designs. Thus tall papyrus-plants and lilies occur on piers of the time of Thutmosis III. at Karnak (p. 274), and a sistrum (a rattle used by women) with a head of Hathor at Abu Simbel (p. 409). The four-sided pier was converted into an octagonal or sixteen-sided pillar by bevelling off the corners, part of the pier, however, being left square at the top so as to blend with the roof; at the foot was a round, cushion-like base. By grooving or fluting the flat surfaces of the pillar a play of light and shade was obtained. Sixteen-sided fluted pillars, which have received the name of *Proto-Doric Columns* (Fig. I), occur in tombs of the Middle Empire (at Beniḥasan and Assuân) and in temples of the time of Thutmosis III. (Karnak, p. 277; Deir el-Baḥri, p. 302). The name was suggested by certain points of resemblance to the Doric columns of the Greeks, the chief of which are the marked fluting and the tapering; but the Proto-Doric differs from the Greek Doric in being destitute of the 'echinus', a member resembling an overhanging wreath of leaves, forming the capital of the true Doric column. The chief difference, however, is that the shaft of the Egyptian column rests upon a base, while the Doric column springs immediately from the ground. Another difference is that some of the sides of the Proto-Doric column are frequently unfluted and left flat for the reception of inscriptions.

Along with the pier and the allied Proto-Doric column the round **Column** began to be used in Egyptian stone architecture after the beginning of the 5th Dynasty. Its simplest form was the *Tree-Trunk Column* of two members, which was an imitation of the ancient palm-tree supports (p. clvii) and is first found in the mortuary temple of Sehurē at Abuṣîr. This consists of a low circular base and a cylindrical shaft, which was adorned in front with a band of



I. Tomb-Chamber and Columns of Beniḥasan.

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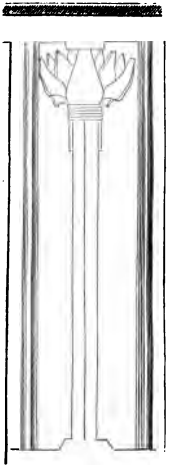
papyrus). Sometimes the column represents a single plant-stem, sometimes a cluster of stems held together by bands; while the capital imitates in turn the closed bud or the open calyx (Fig. II). Thus there arise four varieties of plant-columns: the simple plant-column with bud-capitals and the same with calyx-capitals; and the clustered plant-column with bud or calyx capitals.

Of the various *Lotus Columns* (which seem to have been freely used if we may judge from the numerous pictures of them) comparatively few have been preserved. Clustered columns of this kind with bud-capitals occur during the Ancient and Middle Empires (in a tomb at Beni-ḥasan), but appear to have died out under the New Empire. The above-mentioned shaft at Beni-ḥasan is formed of four round stems, rising from a round base, and fastened together at the top by bands (Fig. III). The capital is formed of closed buds, the green sepals of which extend quite to the top of the white petals of the corolla. Near the top of the shaft, between the bands which hold the main stems together, are inserted smaller stems. Examples of clustered lotus-columns with open (calyx) capitals (Fig. II) are frequently seen in reliefs on tombs of the Ancient and Middle Empires; but they occur most often in buildings of the later period.



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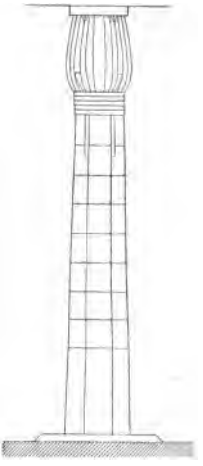
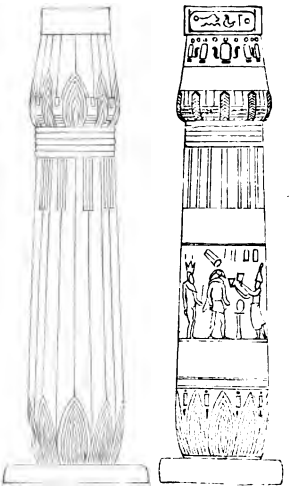


III.

The *Papyrus Columns* are much more numerous. They differ widely from the lotus columns. The stems in the latter are circular in section, while in the papyrus-columns they are triangular, and moreover taper rapidly at the base, where they are encircled with pointed leaves — characteristics that are wanting in the lotus-columns. There is a difference also in the capitals, the sepals of the lotus reaching to the upper edge of the flower (see above), while the leaves surrounding the umbel of the papyrus are considerably shorter. The simple papyrus-column with a bud-capital is seen only in paintings and reliefs, whereas the clustered column is common enough (Fig. IV a). The latter usually consists of eight stems held

together by bands at the top, while between these stems smaller clusters of three, fastened together by bands, were inserted. These inserted stems, however, lost their independent treatment at an early period. — Towards the close of the 18th Dyn. the clustered papyrus-column underwent an essential change. In order to adapt the shaft for the reception of inscriptions and pictures, all its irregularities were abandoned and it was made perfectly smooth. For the same reason the capital also was rounded off and transformed into a blunt cone, the original clustering being recalled by painting alone (Fig. IV b). — Papyrus-columns with calyx-capitals (Fig. V a; representing the opened umbel of the flower), in which it is difficult to distinguish between simple and clustered columns, occur in most temples of the New Empire, where they generally appear supporting the lofty roof of the central passage in such hypostyle halls as consist of nave and aisles. They invariably consist of a single, rounded shaft, no longer articulated into separate stems (and generally covered with inscriptions and reliefs).



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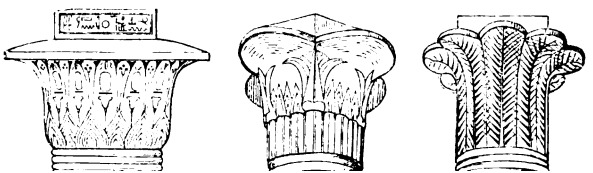

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column) and supports a capital formed of a bundle of palm-leaves, bending slightly outwards, and held together by bands (Fig. V c). The earliest and finest palm-columns were found in the mortuary temple of Sehurē at Abuṣîr. At a later period the base of the column was often omitted. — The comparatively simple plant-capitals of the earlier periods were elaborately developed during the Ptolemaic epoch, until they almost assumed the form of bouquets of flowers, resplendent with brilliant colours (Fig. V b).

Besides these plant-columns other varieties occur. The so-called *Hathor* or *Sistrum Columns* have round shafts crowned on four sides with the head of the goddess Hathor (with cow's ears), above which was a temple-like addition. These are exclusively confined to temples of female deities and are most numerous in the Ptolemaic period; they are doubtless reproductions of the sistrum (p. clvii), with its handle. Another curious column is the *Tent-Pole Column*, an imitation of the primitive form of tent-poles. This occurs in the festal temple of Thutmosis III. at Karnak (p. 275), where the capitals are altered to the form of inverted calices.

Comparatively few of the ancient Egyptian **Secular Buildings**, even of the later historical periods, have been preserved. The number of ruined towns is not, indeed, insignificant; but the remains of the earlier houses are almost invariably concealed by those of later date and are thus very difficult to examine. The remains of earlier houses have come down to us directly in only a few exceptional instances, as at Illahûn (pp. 194, 196), Tell el-'Amarna (see p. 212), and Deir el-Ballâs, and beside the valley temple of the Mykerinos Pyramid (p. 133). These, in connection with representations preserved on the monuments and models of houses found in tombs, afford us some knowledge of the structure and interior arrangements of Egyptian Private Houses, which in many respects resembled the Arab houses of modern Egypt (p. clxxxiii). The house of the humble peasant or workman was as simple then as it is to-day. An open court, in which the family spent the day (and in summer the night also), was adjoined by a few dimly-lighted sleeping-rooms and stables for the cattle, while a staircase led from the court to the flat roof, upon which a few smaller apartments were often found. The houses of the more prosperous Egyptians of the Middle Empire also had a court as their central point, at the back of which, on a terrace, was a colonnade or vestibule of light columns, generally open towards the N. and affording protection from the sun. Thence a door led to a wide hall, the roof of which rested on columns, and beyond that was a deep hall, also with columns, probably used as the eating room. Beyond that again were other apartments (bedrooms) for the master of the house and his grown-up sons. On one side of the four principal divisions of the house (court, vestibule, broad hall, deep hall) were the women's apart-

ments, or harem (ḥarîm), the middle point of which was another open court; and on the other side were the slaves' apartments, the store-rooms, the kitchens, and the stables. This arrangement of the Egyptian dwelling-house was probably the same in essential details at all periods, and even in the ROYAL PALACES (*e.g.* at Tell el-'Amarna) the four principal divisions occur in the same order. The houses of the 18th Dyn. which have recently been excavated at Tell el-'Amarna are built upon a slightly different plan from that just described. — The walls of the houses and palaces were built of unburnt bricks of Nile mud; the roofs were made of wooden beams, covered with straw or reeds and daubed within and without with Nile mud; the columns were either of stone or of wood, and in palaces were inlaid with coloured stones or glass-paste. Colour was extensively used also in the interiors; the walls were whitewashed and adorned with bright-coloured rugs or with paintings, and even the pavements were often covered with colouring matter.

Numerous FORTIFIED STRUCTURES have been preserved. Amongst these may be mentioned the Nubian forts at Kubân (p. 397) and to the S. of Wâdi Ḥalfa (p. 413), where a chain of fortifications closed the roads beside the cataract, and the Egyptian forts at El-Kâb (p. 333) and near El-Aḥâïweh (p. 236), all of which probably date from the Middle Empire.

As taxes and salaries were paid in kind, large MAGAZINES were required for the reception of tribute, not only by the state but also by temples. The remains of such storehouses have been found beside the Rameseum (p. 309) and elsewhere.

Probably in no other country have so many **Temples** within such narrow limits survived from antiquity as in Egypt. Most of these, it is true, date from the New Empire and the Ptolemaic epoch, so that we have a clear conception of the temples of these periods only. Few or no complete temples have survived from the Ancient or Middle Empires or from the late-Egyptian period.

Of the TEMPLES OF THE ANCIENT EMPIRE, apart from the mortu-

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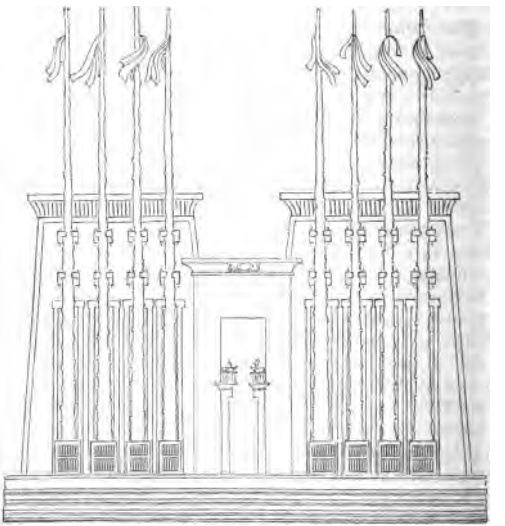
lous times of the Hyksos supremacy and were replaced under the 18th Dyn. by new buildings, in which the materials of the earlier edifices were utilized as far as possible. In plan they seem to have corresponded exactly with the later sanctuaries, and probably many temples of the later period were erected on the plans of the earlier buildings. In decoration also they exactly resembled the later temples. The inner walls were adorned with reliefs showing the king in communion with the gods; the ceilings of their halls were supported by columns of various patterns (comp. pp. clviii et seq.); and in front of their entrances rose tall obelisks (p. 121) and colossal statues of the Pharaohs.

However different from each other the Temples of the New Empire appear at first sight, there is but little difficulty in referring them all to two general fundamental forms. One of these, recalling, probably quite accidentally, the Greek *Peripteros* or temple surrounded by a colonnade, was especially popular during the 18th Dyn., the age of Thutmosis III. and his successors. The rectangular cella (or sanctuary), containing the sacred boat with the image of the god and provided with doors at each end, rose upon a basement of masonry, crowned with a concave cornice and approached by a flight of steps. On all four sides it was surrounded by a colonnade, the roof of which rested upon square pillars or on Proto-Doric columns, connected by low screens. Occasionally this main structure was adjoined at the back by several smaller apartments, also used for religious rites. Among the peripteral structures of this kind are the small temples of Thutmosis III. at Karnak and Medînet Habu (pp. 279, 328), the S. temple of Buhen near Wâdi Ḥalfa (p. 412), and a sanctuary of Amenophis III. upon the island of Elephantine, which has now vanished. Curiously enough this form of peripteros was revived in the Ptolemaic period, though with various modifications, being used in the so-called *Birth Houses (Mammisi)*, which stood beside the principal temples (*e.g.* at Philæ; p. 367) and were dedicated to the worship of the maternal deity (Isis or Hathor) and her child. The inner sanctuaries in these birth-houses also were surrounded with colonnades, the roofs of which, however, were borne by the curious sistrum-columns crowned with heads of Hathor or with figures of Bes.

The second fundamental form of the Egyptian temple is most simply and clearly illustrated in the small temples built by Ramses III. at Karnak in honour of Khons and of Amon, with his two companion-deities (pp. 262, 267; see special plan of the great temple of Amon at Karnak, p. 265). The approach to the temple is formed by the *Pylon*, two large towers of masonry flanking the entrance-door. These towers are shaped like very steep truncated pyramids; the slightly inclining walls, framed with round mouldings, offer the greatest available space for reliefs. The towers were imposing from their sheer size, and this impression was heightened (from the

Middle Empire onwards) by the obelisks and colossal statues placed in front of them, and by the lofty flag-staffs which were placed in shallow niches in the masonry and fastened by huge clamps (Fig. VI). Beyond the pylon we enter a broad open *Court*, flanked on the right and left by covered colonnades. In the centre stood the great altar, round which the people assembled on festivals. This court was adjoined by the *Temple* proper, which stood on a terrace of moderate height adorned with a concave cornice and reached from the court



VI. The Second Pylon at Karnak decorated for a festival (from an ancient Egyptian representation).

by one or more flights of low steps. At the top of the steps we first reach a *Pronaos* or *Vestibule*, borne by columns. The columns in the front row are connected by stone screens, shutting off the temple from the court. Behind this lies a *Hypostyle Hall*, occupying the whole breadth of the building. In most of the larger temples (*e.g.* the Ramesseum and the great temple of Amon at Karnak) this hall consisted of a tripartite nave and two or more aisles, the latter considerably lower than the former. In these cases the roof above the nave is usually supported by papyrus-columns with calyx-capitals, that above the aisles by similar columns with bud-capitals. The wall-space left by the difference in the height of the nave and aisles

is often used (*e.g.* at Karnak) for the insertion of windows with stone tracery. Beyond the hypostyle hall lies the innermost *Sanctuary*, a comparatively narrow and deep chamber. This contained the image of the god, usually in a sacred boat, which was borne by the priests in processions. Only the king or his representative, the high-priest, might enter this chamber and 'look upon the god'. When the temple, as, *e.g.*, the sanctuary of Ramses III. at Karnak (p. 267), was dedicated to a triad of gods, the sanctuary of the chief god (Amon) was flanked by the chapels of the other two (Mut and Khons). Chambers of various sizes used for religious rites or for the storage of temple property surrounded the sanctuary; staircases led to the roof and to various rooms, which either served as dwellings for the temple watchmen and servants or were used in the celebration of particular ceremonies, etc.

This form of Egyptian temple, which recurs in most of the larger sacred buildings of the New Empire and lingered until after the beginning of the Ptolemaic period, closely corresponds with the ground-plan of the early Egyptian house or palace previously described. The open court of the house, accessible to every visitor, is represented by the great temple-court; the pronaos of the temple corresponds to the vestibule, the colonnaded (hypostyle) hall to the broad hall of the dwelling; and the deep hall in which the master of the house spent his time finds its analogue in the sanctuary, the dwelling-place of the god. And just as these apartments in the dwelling-house were adjoined by chambers and rooms for various purposes, so the sanctuary in the temple was adjoined by a series of small apartments, store-rooms, etc. Thus the temple was literally what the Egyptians called it, the *House of the God*.

In many temples the colonnaded hall is further separated from the sanctuary by one or more *Smaller Halls* (with or without columns) of narrower proportions and diminishing in height. Frequently also the sanctuary is followed by several other halls and chambers; and not unfrequently the temple proper is preceded by two colonnaded courts instead of by one. The particular purposes of all these various rooms are in most cases hard to determine.

Though many temples, such as the temple at Luxor and the great temple of Amon at Karnak, exhibit a much more complicated form than that just described, the explanation is that they were not built on one uniform plan but owe their construction to various builders. In the descriptions of the particular temples concerned this matter is treated with due attention to detail.

Occasionally the nature of the site compelled further deviations from the above-described form. In Lower Nubia the sandstone cliffs approach so close to the bank of the Nile that the temple had to be partly or wholly constructed in the rock, the necessary rooms being hewn out. At Gerf-Husein (p. 394) the court is built as usual, while the colonnaded hall and the sanctuary are hewn out of the

rock. The larger temple of Abu Simbel (p. 404) is entirely a rock building, the pylon and the colossi included. At Abydos the difficulty of excavating the rock was avoided by placing the part of the temple containing the slaughter-court and other offices at right angles to the main edifice, so that the whole now presents the form of a ⌐ (comp. the Plan, p. 239).

Although many small temple-buildings of the Libyan Epoch and the Late Period are still in existence, almost nothing has come down to our day of the large temples, with the exception of the temple of Hibis, in the Oasis of Khârgeh (p. 381), which was erected in the time of the Persians. Nearly all the kings of that period resided in the Delta (Bubastis, Saïs), and therefore markedly favoured the North in erecting their monuments. There the sanctuaries were built of limestone, and in mediæval and modern times the blocks have either found their way into lime-kilns, or, since the Delta itself yields but scanty building-materials, have been utilized for new buildings, usually leaving only the more refractory blocks of granite behind. It was not until the days of the Ptolemies that attention was once more directed to the South. These monarchs raised many large temples to the gods of the country, usually on the site of earlier ruined buildings. All these temples are built on one uniform plan, differing but slightly from the older forms (comp. the Plan of the temple at Edfu, p. 344, with that of the Ramesseum, p. 306). There is a difference in only one essential point. The sanctuary for the boat is surrounded on three sides by corridors, on which open smaller chambers. This innovation, which is seen for the first time in the temple of Khons at Karnak (20th Dyn.), provided the temple proper with a chapel closed all round. The earlier temples were often altered to conform to this new plan, and a separate boat-chamber was inserted among the older rooms (*e.g.* in the temple at Luxor, and in the great temple at Karnak). The side-rooms also are numerous at this period and among these special mention must be made of a small *Sacrificial Court* situated on the right side (see Plan of Edfu, p. 344) and an elegant *Kiosque* adjoining it (ib.). Rooms of this kind occur, however, even in some of the older temples.

From the earliest known period all flat surfaces on pylons, interior walls, column-shafts, and ceilings were covered with representations and inscriptions. The external walls, the pylons, and the walls of the courts, *i.e.* those parts of the temple that were exposed to the vulgar eye, commemorated above all the exploits of the king, campaigns, great festivals, or other important events of his reign; the representations were intended to keep the power and nobility of the Pharaoh constantly before his people. On the other hand the representations in the interior of the temple were exclusively devoted to the religious proceedings that took place there. The king, who theoretically was the only mortal who might have

intercourse with the gods, appears again and again, offering gifts and homage to the deities and receiving from them earthly blessings. In the late period and especially under the Ptolemies the secular representations on the external walls and the walls of the court gave place to religious scenes; the battle-scenes and triumphs of the ruler are superseded by sacrificial and other sacred scenes depicted at tedious length. On the pylons, however, the primitive typical figure of the Pharaoh smiting his enemies in presence of the god still appears. — The temple, moreover, like his house and his tomb, was in the eyes of the Egyptian a type in small of the world. The roof corresponded to the sky, and was, therefore, appropriately adorned with stars upon a blue ground, while above the middle passage hovered vultures, protecting the king as he passed along below. Not unfrequently, and especially in the temples of the Ptolemaic period, the ceiling is adorned with astronomical representations — the gods and goddesses of the months and days, the planets, various constellations, and the goddess of the sky herself, on whose body rested the boat of the sun. Similarly the pavement represented the earth. Here (*i.e.* on the bottom of the walls) we see flowers blooming or long processions of the representatives of the nomes and other divisions of the country, and of the river and canals, bringing their characteristic products as offerings to the deities of the temple. Egypt was traditionally regarded as divided into two portions — a northern and a southern — and similarly the entire world as represented in the temple was also regarded as consisting of a N. half and a S. half. The representatives of the N. appear on one side, those of the S. on the other; and even in the ceremonial religious scenes on the walls this distinction may frequently be traced. The entire temple-precincts were enclosed by a massive brick wall, the portal of which (generally a pylon) was approached by a dromos or avenue of sphinxes or of animals sacred to the god (*e.g.* in Thebes recumbent rams). Within this wall stood also the dwellings of the priests, besides storehouses and stables, so that the temple proper, like an Arab mosque of to-day, stood in the midst of a complexus of domestic buildings.

Owing to the great value of cultivable land in Egypt **Tombs** were not placed in the lower portions of the Nile valley, but in the more elevated desert-regions, which, moreover, being beyond the reach of the inundation, were in any case better adapted for the preservation of the dead. The Egyptian tomb always had a double function to fulfil; it not only served as a safe resting-place for the dead, but it was also a place where the survivors could meet on certain days and offer gifts to the deceased. Thus the tomb was in two parts, the actual *Tomb* in the ground, and the *Place of Worship* above ground. — The most ancient graves were simple pits, in which the corpses were laid; these were frequently walled with bricks and covered over with beams. Larger pits were divided

into chambers by partition walls. Over the grave heaps of stones were piled or a mound was formed of bricks made of Nile mud, on the E. side of which a stele was set up; in front of this a small court was made, which served as a place of worship, where the gifts for the deceased were deposited. From this early form of Egyptian tomb were developed the MAṢṬABAS, as the tombs of the aristocrats of the Ancient Empire are called; these were erections of limestone blocks or of bricks, with a rectangular ground-plan and sloping walls. A perpendicular shaft (10-100 ft. in depth) or a staircase led down to the sepulchral chamber, containing the corpse, which frequently lay in a coffin of wood or stone. A door-shaped stone or stele, resembling a false door, set in a shallow recess in the court on the E. side of the upper structure (the court or place of worship, seldom discernible now), marked the spot that was regarded as the entrance to the grave and to the realm of the dead. In front of this the surviving relatives laid the food, drink, and other offerings to the dead upon the flat *Table of Offerings*, or recited their prayers for the welfare of the departed. After the close of the 3rd Dyn. a chapel was frequently built in front of the recess or a regular chamber of worship formed in the masonry of the maṣṭaba, and the stele was then removed to its W. side. In the time of the 5th Dyn. the inner chamber was enlarged and a number of additional rooms added. The extent to which these 'everlasting abodes' might be enlarged and developed is best illustrated by the maṣṭaba of Mereruka at Saḳḳâra (p. 159), which, like any ordinary well-to-do house, contains a suite of rooms for the master, another (the harem) for his wife, a third, behind, for the son, besides various store-rooms. The inner walls were embellished with inscriptions and representations (usually in relief), depicting the deceased at his favourite occupations, hunting and fishing, the various activities on his estates, his workmen at work, etc. The object of these representations was to enable the deceased to continue his occupations in the land beyond the grave (comp. pp. 149 et seq. and p. clvii). The deceased and the members of his family were represented by statues, which were placed in one or more special rooms (the so-called *Serdâbs*, *i.e.* cellars), generally built in the thickness of the walls but sometimes separate structures. These received light and air by means of small apertures only. Most of the fine statues of the Ancient Empire now in the Museum at Cairo (pp. 82 et seq.) were found in such serdâbs.

Just as the streets of a town were arranged round the palace of the king, so the rows of maṣṭabas were grouped around the tomb of the king. Originally the royal tombs were large brick maṣṭabas like the others (comp. above), in or beneath which were chambers for the body of the king, for those of his suite, and for the various funeral gifts. Subsequently the royal maṣṭabas were enlarged by heightening them and surrounding them with several outer casings,

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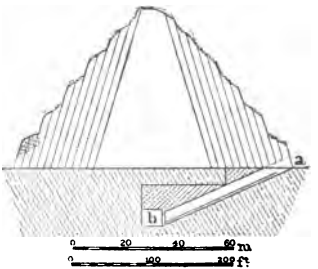
each of which was lower than the one inside it. A Step Mastaba (step-pyramid) was thus developed, such as may still be seen in the step-pyramid at Saḳḳâra and the pyramid at Meidûm (comp. pp. 146, 205). The normal form of smooth pyramid was evolved from the step-pyramid at the beginning of the 4th Dyn., and thenceforward it remained the usual form for royal tombs until the 18th Dynasty. In the rock beneath the massive stone erection of the pyramid a sloping shaft (Pl. *a*) led to a subterranean passage, closed by means of a stone trap-door, and to the chamber (Pl. *b*) in which the sarcophagus stood. The great pyramids at Gîzeh, the step-pyramid at Saḳḳâra, and various others contain several passages and several chambers, but the existence of these is due to modifications of the original plan or to later alterations (pp. 125, 126). The inner rooms of the pyramids, and particularly the sarcophagus-chambers, which were made inaccessible after the interment, were almost entirely destitute of ornament in the ancient period. It was not until the end of the 5th Dyn. that it began to be customary to adorn the walls with religious texts (the so-called 'Pyramid Texts'). The recess or the room in which sacrifices were offered to the dead in the mastabas was represented in the case of the pyramids by a detached temple on the E. side. These temples were divided into two portions, one public, the other private. The centre of the public portion was occupied by a large open court, surrounded with arcades, off which opened five chambers for the statues of the deceased monarch; the principal apartment in the private temple was the sanctuary containing the stele. On the edge of the cultivated land, moreover, stood a temple, forming a monumental gateway, rising on a terrace and connected by a long covered approach with the mortuary temple, which lay on the desert-plateau. The walls of the pyramid-temples of the 4th Dyn. were left bare, but those of the temple at Abusîr are partly covered with reliefs, which to some extent display the same types as are seen in the temples of the gods (the king as a griffin triumphing over foreign foes, booty captured from the enemy, military campaigns, etc.). The best preserved mortuary temples of the Ancient Empire are the temple beside the pyramid of *Meidûm* (p. 205; apparently unfinished), the temples of Khephren and Mykerinos beside the pyramids of *Gizeh* (pp. 132, 133), and those of Sehurē, Nefer-er-ke-rē, and Nuserrē at *Abusîr* (p. 141). Less is known



VII. Elevation of the Step Pyramid of Saḳḳâra.

of the plan of the mortuary temples of the Middle Empire beside the pyramids of Lisht, Dahshûr, Illahûn, and Ḥawâra. Most of these are in a very ruinous condition, like the temple of Amenemhēt III., the so-called Labyrinth (p. 195), while others have not been fully excavated. The only one in tolerable preservation is the mortuary temple of Mentuhotep III. and Mentuhotep IV. at *Deir el-Baḥri* (p. 304), but that is built on a peculiar plan with terraces and cannot be considered typical. For the way in which the pyramids were built, comp. p. 124. At a later period the kings of Napata and Meroë (pp. 419, 422) re-adopted the pyramidal form for the royal tombs.

The custom of placing their tombs at the foot of a royal pyramid was gradually abandoned by the nobles at the close of the Ancient Empire; they preferred to be buried near their own homes. Like the Pharaohs they built for themselves small Brick Pyramids upon square or rectangular bases. The tomb-chamber was formed in the thickness of the wall or dug out of the ground beneath; and a tomb-stone was erected on the outside, before which the survivors recited their prayers or presented their offerings. But the high and steep declivity of the desert-plateau did not always offer space enough for such free-standing tombs; and at various points graves were hewn in the rock, a practice of which there were isolated examples even under the Ancient Empire (p. 139). In accordance with the fundamental conception of the tomb as the *House of the Dead*, each of these Rock Tombs must contain the four principal divisions of the ancient Egyptian dwelling-house. Thus a *Forecourt*, usually surrounded with a brick wall, was provided in the open air in front of the tomb, generally ending in a small *Colonnade* with two pillars or columns hewn in the solid rock. Beyond this was a large *Chamber* with columns or pillars, followed by a small *Chamber* or *Recess*, which contained the statue of the deceased, frequently accompanied by that of his wife, hewn out of the rock, and thus corresponded to the serdâb (p. clxviii) of the old maṣṭabas.

This dwelling-house arrangement is most distinctly seen in the rock-tombs of Beniḥasan and Assuân (comp. pp. 227, 358). The inner walls are covered with inscriptions and representations, which, though more varied in subject than those of the earlier tombs, agree with them in being intended to provide for the enjoyment of the

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marks on p. 284. After the beginning of the 18th Dyn. the Pharaohs also ceased to build pyramids as their last resting-places, and prepared their tombs in the slopes of a sequestered mountain-valley on the W. bank of the Nile near Thebes. These ROYAL TOMBS OF THE NEW EMPIRE comprised long corridors and halls, the walls of which were occupied by religious inscriptions and scenes (comp. p. 284). Like the passages within the pyramids, these were exclusively destined for the reception of the sarcophagus, while the rock itself represented the pyramid built over the grave. Since there was no room among the mountains for mortuary temples, the latter were built (usually on a large scale) on the plain, where their ruins remain to this day.

The grandees of the late period followed the example of their predecessors under the Middle Empire by imitating the tombs of the Pharaohs in preparing their own private graves. This was the case in Thebes at least. At Asasîf (p. 305) near Thebes we find in their tombs a complicated series of corridors and halls, the walls of which are decorated with nothing but religious texts and representations. Unfortunately none of the royal tombs of the last native dynasty have as yet been discovered; these must have lain near the large capitals in the Delta. Even of the larger private tombs of this epoch few have been found, with the exception of those at Thebes and a few others at Gîzeh and Saḳḳâra.

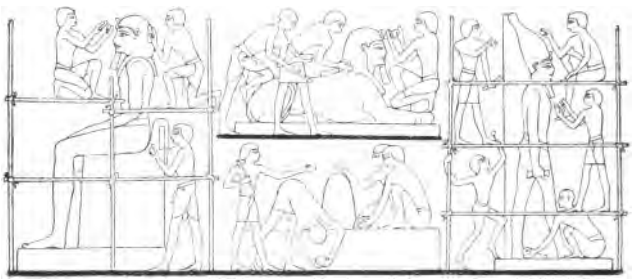
The TOMBS OF THE HUMBLER CLASSES must, of course, have largely outnumbered those of the grandees; but beyond the pits which contained the bodies, and some gravestones, they have left no traces. From pictures we know that under the New Empire they were frequently in the form of small brick pyramids; but nearly all have fallen victims to time. The poorer classes were frequently buried in COMMON TOMBS, constructed by speculators in ruined temples or in long corridors underground. In these the corpses were laid in plain coffins (sometimes merely on planks or mats made of the fibres of palm-leaves), accompanied by simple gifts for their use in the future world. But these common graves are now almost all covered by drift sand, and all trace of them is lost.

2. Sculpture and Painting.

No fair estimate of the achievements of Egyptian sculpture or of its masters can be obtained from a study of the ordinary colossal statues, sphinxes, and temple-reliefs; for these, though they are now the most conspicuous examples of Egyptian sculpture, were, with few exceptions, exclusively decorative and were executed by artisans rather than by artists. For such an estimate an acquaintance must be obtained with works produced by genuine artists, such as the portrait statues and reliefs now preserved in the Museum of Cairo, and the reliefs on the walls of maṣṭabas, of rock

tombs, and of a few special temples (notably the temples of Deir el-Baḥri and Luxor and the temple of Sethos at Abydos). Genuine art-works, it is true, are but thinly sown in Egypt, and, owing to the enormous mass of sculpture that has been preserved, it is perhaps more difficult in this than in any other branch of art for any one but an expert to discriminate the good and artistically worthy from the inferior and mechanical; and the difficulty is increased by the fact that even the best artists were unable to emancipate themselves from certain traditional peculiarities of representation.

Our unbounded admiration is commanded by the wonderful skill with which both artisan and artist could work the hardest stone with comparatively primitive tools. This extraordinary technical skill is apparent in all the productions of Egyptian sculpture. But the qualities that differentiate the genuine works of art from the others are an admirable fidelity in portraiture and a charming sympathy with nature, which is specially apparent in the representation of animals.



Sculptors at work (from an ancient Egyptian representation).

Statues. We possess specimens of the art of even the EARLIEST

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arrangement of the arms and legs. If a plane be conceived as descending vertically from the top of the skull through the face, breast, and back, it will be found to divide the trunk into two symmetrical halves and to form a right angle with the line of the ground; the trunk bends neither to the right nor to the left. This principle of full-face symmetry, or 'law of frontality', as Julius Lange named it, is common to the art of all primitive races, and even the Greeks did not finally emancipate themselves from it until their plastic art had attained its zenith. — Personages who were meant to be invested with a certain dignity are shown standing or sitting in a quiet posture, or even seated on the ground with their legs folded beneath them. They are often combined in family groups. The attendants, on the other hand, whose statues were placed in the grave of the deceased, are represented as indulging freely, within certain limits, in their usual occupations. — The art of sculpture showed rapid signs of improvement at the beginning of the 4th Dyn., and reached one of its highest points in this dynasty and the following. Among the works of this period preserved in the Museum of Cairo, most of which are of limestone or wood, the best are indicated at pp. 82-84. In all these statues the chief stress is laid upon a faithful reproduction of the face; the rest of the body, especially the hands and feet, are conventionally treated. The artist frequently imparted a curiously striking effect to his statue by inserting eyes of black and white quartz, with a wooden or copper stud to represent the pupil.

After a period of decay the art of sculpture attained, in the Middle Empire, what was probably its highest perfection in the whole course of Egyptian history. Among its masterpieces were the fine statue of Amenemhēt III. at Cairo (No. 284, p. 84), and the statues and sphinxes which were formerly attributed to the Hyksos, but which probably also represent Amenemhēt III. or other kings of the close of the 12th Dyn. (p. 85). These are marked by an emphatic rendering of the spiritual expression, and are permeated by an appealing seriousness. The period, however, furnishes us also with creations of much less intrinsic value, such as the conventional statues from Lisht (No. 301, p. 84), with their vacant faces.

The comparatively large number of Statues of the New Empire which have come down to us, most of which, it is true, were intended merely for decorative purposes, present a striking contrast to those of the Middle Empire. In place of the melancholy earnestness shown by the latter we find a certain placid and attractive cheerfulness. Examples of incomparable verisimilitude, worthy to rank with the best productions of the earlier period, are not wanting. Among these may be mentioned the statue of Thutmosis III. (No. 400, p. 85), the heads of Amenophis IV. (Nos. 3610-3612, p. 93), the busts of a married couple (No. 745, p. 87), the heads of King Haremheb, of the god Khons, and of the goddess Mut in

the Museum at Cairo (No. 451, p. 85; No. 491, p. 86; No. 456, p. 85), besides a few other specimens in European museums. In many cases the artists have abandoned an attempt to produce a faithful portrait in favour of ideal beauty, devoting much of their energy to the representation of the coiffure, the ornaments, and the flowing garments then fashionable. Many new types were invented in this period, such as the figure of a man crouching on the ground and enveloped in a voluminous mantle.

After the 20th Dyn. art steadily declined until the time of the Ethiopian monarchs, when it again revived under the inspiration of the models of the Ancient and Middle Empires. At last began a later period of bloom, which has justly been styled the period of the EGYPTIAN RENAISSANCE (p. cv). The prevalent tendency at this epoch was towards a careful study of portraiture, and it produced some extraordinarily good work, especially in the 26th Dyn., in the portraits of bald-headed priests, in which the characteristic points (such as the shape of the skull) are indicated in a masterly manner, while the less significant details are ignored. The best specimens of this great style of art are now in Berlin, and with the exception of the fine head of the aged Mentemhēt (No. 1084, p. 89) and a few smaller statues there are unfortunately no examples of it in the Cairo Museum, where the traveller will find only insipid, simpering productions of the Egyptian Renaissance. — Though these realistic works show no trace of Greek influence, the development of sculpture from the time of the Ptolemies on shows the influence of Greek art in an ever-increasing degree. Side by side with purely Greek works (chiefly in Alexandria) and purely Egyptian works, the sculptors of which clung anxiously and mechanically to the ancient style, we meet with specimens of a peculiar hybrid Græco-Egyptian style, in which the figures are Greek in attitude and Egyptian in drapery, coiffure, and adornment, or *vice versâ*. However valuable these may be for an appreciation of Egyptian civilization at a late period, they certainly carry no satisfaction to the eye intent upon artistic effects.

Reliefs and Paintings. Egyptian reliefs are either *Bas-Reliefs*,

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distinctly begun to decline, and it is not till we reach the works of the 18th Dyn. (*e.g.* in the temples of Luxor and Deir el-Baḥri, and in some of the graves of Sheikh ʿAbd el-Kurna) that we find some approach to the old excellence. From this period on the decline is steady, though a few graceful and attractive reliefs were produced in the time of Sethos I. (*e.g.* in Abydos, p. 239). The too lavish demands made upon artistic resource for the decoration of the numerous new temples led, under Ramses II., to a rough and ready style of work, the defects of which were multiplied under Merenptah. — In the Saïte Period the works of the Ancient Empire were again selected as models for sculptures in this branch of the plastic art, though no attempt was made to rival the ancient masters with actual copies. But all the same the reliefs of this period offer a pleasing contrast to those of the reign of Ramses II., in their delicate and exact execution, and in a certain elegance and a charming softness of form. — Art under the Ptolemies was at first content to follow in the track of the Saïte artists; but it gradually grew more and more crude, and the temple-walls were overladen with rows of tasteless reliefs, contrasting with the good taste shown by the earlier artists in interspersing decorated with undecorated surfaces. The figures of men and gods in these became heavy and shapeless, so that their features and limbs have a swollen appearance. Unfortunately the reliefs of this late period of Egyptian art are the most numerous and most conspicuous in Upper Egypt, and thus it is that the traveller is inclined to assign to Egyptian sculpture a much lower rank than even its mediocre productions deserve. — All reliefs were painted, but many of them have now lost every trace of colour. When *Painting* was used instead of sculpture (as, *e.g.*, in the tombs of the 18th Dyn. at Sheikh ʿAbd el-Kurna, p. 309), it was so either in order to save expense or because the available stone was not suitable for carvings. That the same rules of drawing applied to paintings as applied to reliefs need scarcely be stated.

It is difficult for the ordinary student to obtain a proper appreciation of Egyptian reliefs and paintings, owing to the peculiar style of *Drawing*. This arose in the prehistoric age, but was remodelled at a very early period of Egyptian history, and it is easy to recognize how in the course of time the means for representing the phenomenal world were multiplied. Many forms of the earlier period, however, were religiously adhered to. The characteristic Egyptian drawing represents the human figure as a composition of the various parts of the body drawn from different points of view. The head is seen from the side, while the eyes are drawn from the front. The shoulders are shown facing us, without foreshortening, and the rest of the body and the feet and legs in profile. The inconsistencies of this method were felt by the later Egyptian artists, and the difficulty was got over by treating the whole as in three-quarter profile. Alongside of this normal type there gradually

developed the use of a correct profile representation. This is sometimes met as early as the 5th Dyn. but was not handled with perfect certainty until the second half of the 18th Dynasty. At this time the Egyptian art of drawing had attained its zenith. Nothing of equal excellence is found of a later date. The traveller will find the best opportunity to study the works of this period at Sheikh 'Abd el-Ḳurna and Tell el-'Amarna (pp. 309, 212). — The animals, upon the realistic reproduction of which the artists bestowed great care and devotion, are shown in an almost correct profile position. — Mention may be made also of another rule of Egyptian composition which originated in the effort to represent each object in the clearest and most complete manner. Thus persons, animals, etc., supposed to be behind others are depicted in rows *above* them, and objects intended to be lying upon tables are depicted standing *above* the tables. At the same time the principle that objects lying behind other objects are concealed was recognized even at an early period. The principal personages in a representation are indicated by the primitive device of delineating them on a much larger scale than the other figures.

The art of drawing in Egypt was hampered from time immemorial by a number of designs that were copied again and again, though some alterations were gradually introduced. In the course of centuries the ancient treasury of types was increased by the addition of new and valuable motives. Thus, *e.g.*, the Ancient Empire furnishes numerous scenes from the life of the people on the large landed estates, which are often marked by a charming naïveté and a delicate observation of nature. In the 5th Dyn. pictures of military import join the circle of representations used in the mortuary temples, while under the Middle Empire we find scenes of the life at the courts of the provincial princes, and various new burial scenes. The supply of material, however, dates its greatest increase from the period of the 18th Dyn., when Egypt became a world power through its political relations with Asia Minor, and when the horizon of the artists had consequently become much more extensive. Under Amenophis IV. even the intimate life of the royal family and the court, which no one had previously ventured to represent, was, for a time, drawn into the field of art. Under the 19th Dyn. and under Ramses III. new tasks were imposed upon the artists, who were called upon to represent the warlike deeds of the king, and to execute huge pictures of battles. The beginning of this new tendency may indeed be recognized in the 18th Dyn., as in the reliefs on the chariot of Thutmosis IV. in the Museum at Cairo (No. 2080, p. 90). With the end of the New Empire the supply of types again shrinks and becomes inferior even to that of the Ancient Empire. In scenes of the kind here referred to the artist found a free field for his powers of invention. When, however, he had to reproduce ceremonial scenes, he had naturally to adhere more or less rigidly to the ancient models.

Among the subjects thus stereotyped were scenes relating to the intercourse of the king with the gods (in prayer or sacrifice), the celebration of certain festivals, and the slaughtering of animals for sacrifice.

In the practice of the **Artistic Handicrafts**, such as cabinet-making, glass-blowing, and the production of coloured fayence, Egypt was perfect. The goldsmiths and workers in metal in particular had attained the most complete mastery of their craft; they thoroughly understood all its ancillary arts, such as enamelling and damascene work, and they were thus able to produce, especially with the aid of coloured gems and fayence inlays, works of a degree of finish and brilliancy such as a highly civilized nation alone could execute and appreciate.

The traveller should note the signification of some of the SYMBOLS and SIGNS most commonly used in sculpture and as architectural ornamentations. Thus, is the crook or shepherd's staff, the emblem of the prince or monarch; a fan, the symbol of kingly power; the sign of life; (p. 369) the sign of steadfastness; the red crown of Lower Egypt; the white crown of Upper Egypt; the united crown of Upper Egypt and Lower Egypt; the blue crown of the king; and the Uræus or royal serpent, represented on diadems and suns by . Its function was to avert hostile influences, just as the Uræus serpent had once destroyed with its poison the enemies of the sun-god. The winged sun-disk, , the emblem of Horus of Edfu, was frequently placed over the doors of temples to avert everything evil. The sceptre, *weser*, denoted wealth; *maat*, an ostrich-feather, truth and justice; *khepre*, the scarabæus or beetle, is a form of the sun-god and was frequently worn as an amulet. The symbol (originally meaning a lung) signifies union. It is frequently entwined wi h lilies and papyrus-plants, when it is symbolical of the union of Upper and Lower Egypt and is equivalent to the national arms of Egypt. The lock on the temple of a figure marks it as a child, at a later period generally the offspring of the gods or of the kings.

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VIII. Buildings of the Mohammedans.

By Franz-Pasha.

The Mohammedan style of architecture in the valley of the Nile was founded upon the forms of art which the victorious Arabs found in vogue among the Byzantines and the Copts, and upon those of Persian art of the era of the Sassanides. The buildings in Egypt exhibit a considerable variety coupled with a certain finish of style, but none of them dates back to the first period of the Arabic dominion; for the professors of the new religion were for centuries content merely to adapt the religious edifices of the conquered countries as mosques. This was a process of little difficulty, for the ceremonial requirements of the new religion were comparatively simple, and it took place in all parts of the great empire of the Caliphs. From casual references by the Arabian chroniclers we learn that the earliest prayer-houses built by the Arabs were merely enclosed courts, along the walls of which ran covered passages, supported by palm trunks, in order to shelter the worshippers from sun and rain. Even the large mosque built by the Khalîfa 'Abdallâh in Omdurmân (p. 430) is of this type. Costly mosques, with marble arcades, began to appear very gradually, under the influence of the ancient edifices and of the increasing wealth flowing from the military successes of the Mohammedans. Columns from Greek and Roman temples and even, in some cases, from early-Egyptian buildings, were freely employed in these later mosques. This employment of ancient columns in the mosques, frequently without any regard to harmony of style or size, brings it about that uniformity in the architecture of the arcades is observed only when the abacus is reached. No distinct Arabian order of columns was thus ever developed in Egypt. A few Arabian forms of capital (one a curious form of calyx-capital, another including a wreath of stalactites as the transition between the shaft and the abacus) are the only evidence of any effort towards originality in this direction.

The most prominent characteristic peculiarities of Arabian architecture are the following: —

1. The use of the pointed arch (Mosque of Ibn Ṭulûn, p. 71) and the Byzantine stilted round arch, as well as of the round and pointed horseshoe arch, the scalloped arch, the clover-leaf arch, and the 'keel' arch. These (except the scalloped and clover-leaf arches) were accompanied by corresponding forms of domes.

2. The development of the form of tower known as the minaret.

3. The refining of various forms of pinnacles that occur also in early Egypt, Assyria, Phœnicia, and Persia.

4. The employment in façades of two colours, by alternate courses of red and white limestone or (in later examples) of black and white marble.

5. The invention of the elegant wooden balconies and the

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system of closing window-openings with mashrabîyehs (p. clxxxv) or with ḳamarîyehs (p. clxxxvi).

6. The development of surface ornaments into geometrical patterns of every kind (entrelacs) or conventionalized foliage (arabesques); the use of Arabic ornamental inscriptions on friezes and medallions; and the treatment of wall-surfaces and ceilings in rich polychrome hues, whether by painting, incrustation, or mosaic.

The chief monuments of Arabian architecture in Egypt are the religious edifices (mosques), fountains, and tombs. The period within which these were built extends from the accession of the Tulunide sultans to the conquest of Egypt by the Turks. The earlier mosques have left hardly a trace behind, and our knowledge of them depends upon the obviously exaggerated and often confused descriptions of the Arabic writers. The later mosques are of little artistic value. Some of them display a union of Turkish-Arabic architectural forms with Egyptian-Arabic ornamentation.

The only existing building dating from the Tulunide Period (868-905) is the *Mosque of Ibn Tulûn* (p. 71). The oldest plaster decorations in this mosque display a system of ornamentation, the various elements in which remain, as in the antique, separate and distinct, though some of them are so unusual in form as to defy classification under any known style.

In the Fatimite Period (969-1171) that followed, the characteristic intertwined geometrical patterns, with spaces filled up by Arabic ornamentation showing a tendency to the Byzantine style, begin to appear. Bricks ceased to be the exclusive building-material and hewn stone was used for portions of the edifices; the mosque of *El-Aḳmar* (p. 76) showed the first example of a stone façade with stalactites. The portals began to be placed in recesses, and small cupolas made their appearance in the interior of the mosques. The pointed arch of the mosque of Ibn Ṭulûn gave place to the Persian 'keel' arch. Towards the close of this period forms began to be adopted, especially in military architecture, that seem to have been copied from the buildings of the Crusaders in Syria and Palestine.

The leading characteristic of the Ayyubide Period (1171-1250) was the introduction of the ground-plan of the Persian medreseh, which superseded the previously used ground-plan of the courts until the first Mameluke period. Large domes began to be built over the mausolea, which as founders' tombs were placed near the sanctuaries of the mosques.

To the First Baḥrite Mameluke Dynasty (1250-1382) we owe a number of huge edifices, with ground-plans in both the above-mentioned styles and exhibiting, especially in the façades, the influence of the architecture of the Crusaders. Most of these structures date from the reigns of Beybars and Ḳalâûn, the latter of whom raised the first minaret of stone. Under En-Nâṣir endeavours began to be made to design façades independent of foreign influence.

Under the Second Circassian Mameluke Dynasty (1382-1517) the mosque-façade attained its zenith, and from this period date the most elegant achievements of Arabic architecture in Egypt. The façades assumed a more homogeneous character; the minarets, of enhanced elegance ever since the days of Ḳalâûn, reached their highest development; the domes, now also built of stone (see below), were richly adorned with sculpture; and the walls, ceilings, pavements, and even domestic furniture were sumptuously embellished with mosaics, panels, carvings, and stalactites. The first dome built of stone was that of the mosque of *Barḳûḳ* (p. 112).

The use of written characters has played a prominent part in the decoration of Arabic buildings at all times, and the art did not deteriorate in the latest period. Under the Tulunides the closely written Cufic character was employed, while under the Fatimites, and still more under the Aiyubides, the letters became taller and more slender. The letters themselves and the spaces between them were embellished with arabesque ornamentation. Under the Aiyubides the cursive character known as *Naskhi* was used also; and the friezes of intertwined letters dating from the period of the Mamelukes frequently rise to the dignity of works of art.

We may now proceed to an examination of the special kinds of buildings, beginning with the Religious Edifices.

Mosques are of two kinds, the *Gâmi'*, lit. an assembly for prayer, and *Mesgid*, the place where the knee is bent for prayer. The oldest mosques are very simple in plan (comp. the plan of the mosque of Ibn Ṭulûn, p. 72). Around a quadrilateral court *(Ṣaḥn)*, corresponding to the atrium of a Byzantine basilica, lie four flat-roofed colonnades *(îwân)*, used for prayers. The *Chief Îwân* or Sanctuary, placed on the side next Mecca, has usually four or five aisles, the others never more than two. The Cruciform Mosque, a new form invented in Persia, was introduced into Egypt about the end of the 12th cent. by the Aiyubide Saladin. This was developed from the previous simple form by the construction of additional chambers at the four corners of the îwâns, in such a way that the îwâns, now covered with massive waggon-vaults, formed the four arms of a cross. Comp. the plan of the Sultan Ḥasan mosque (p. 67). These îwâns were used as school-rooms, whence arose the name *Medresch*, or 'school-mosque'. — Towards the close of the Mameluke supremacy still another form arose, used, however, only for small mosques. The side-îwâns were shortened and the central court so contracted that it could be roofed over and lighted from the top. The four arms of the cross were covered with flat wooden roofs, like the colonnades in the original form of mosque, while the waggon-vaulting was represented merely by a transverse rib on the side next the court (comp. the plan of the mosque of Ḳâït Bey, p. 114).

With the conquest of Egypt by the Turks under Selîm I. (1517), the Turkish-Byzantine style of architecture also made its appearance

in that country. The four Iîwâns were superseded by a single sanctuary, consisting of a main building covered with domes and usually preceded by a second court (comp. the plan on p. 69).

The smaller prayer-rooms, frequently added to private houses and not unlike the Christian chapels, are known as *Zâwiyeh*.

The EXTERIOR of the earliest mosques was absolutely plain. The court was enclosed by a simple battlemented wall and was entered by an unadorned doorway. It was not until the Egyptians beheld the buildings of the Crusaders in Syria and Palestine that they began to elaborate the façades of their mosques. The hitherto smooth walls were now interrupted by panels or fields, receding about 8 or 10 inches, but again brought forward to the level of the façade by smooth slanting surfaces immediately below the unobtrusive battlemented main cornice. In these panels were placed the windows (rectangular or arched), frequently arranged in pairs with a smaller circular or star-shaped window above usually closed with ḳamarîyeh (p. clxxxvi). The main portal was a deep rectangular recess, with a stone bench on either side, and terminating at the top in a half-dome, embellished with ṣtalactites. The doorway at the inner end of the recess was surmounted by an architrave-arch and a relieving arch. The door itself, often richly panelled, is usually adorned on one side with embossed or chased bronze decorations. The threshold generally consisted of a block of granite taken from an Egyptian monument. The low railing here (or on the steps below) marks the boundary to which the visitor may penetrate without removing his shoes or sandals.

We now turn to inspect the INTERNAL EQUIPMENT of the mosque. The centre of the *Court* was originally occupied by a fountain, beneath a canopy supported upon columns. This was intended for ornament only, for the prescribed ablutions were performed at a special basin *(Meiḍâ)* in an adjoining court. Under Turkish rule the fountain was frequently replaced by an apparatus provided with taps and known as the *Ḥanefîyeh*.

The *Sanctuary* contains the *Ḳibla* or *Miḥrâb*, the prayer-niche turned towards Mecca. Here we further observe: (1) the *Minbar*, or pulpit, to the right of the Ḳibla, usually embellished with ornamental panels and incrustation; (2) the *Kursi*, the seat of the Imâm, together with a desk for the Koran; (3) the *Dikkeh*, a podium borne by columns, and surrounded by a low railing, from which the Muballighîn (assistants of the celebrant) repeat the words of the Koran and the ritualistic gestures for the benefit of the more distant worshippers; (4) the lamps and lanterns (*Tannûr*, large chandelier; *Torciya*, lit. 'seven stars', small chandelier; *Fânûs*, lamp, *Ḳandîl*, small oil-lamp) which hang by wires from the iron braces and ceilings of the arcades as in all the Iîwâns.

The sanctuary is frequently adjoined by the *Turba* or *Mortuary Chapel* of the founder. This is usually a square chamber, contain-

ing a catafalque above the vaulted tombs in which the deceased are placed with due attention to the separation of the sexes. The chapel is covered by a dome, the transition to which from the square ground-plan is effected by means of a delicately articulated intermediate construction, tapering gradually to an octagon. In the examples dating from the Fatimite period, the pendentives corresponding to the four bevelled angles of the intermediate structure retain the large spherical niches borrowed from Roman and Byzantine models. These were replaced, under the Aiyubides, by several rows of prism-shaped niches, and finally, under the Mamelukes, by more or less complicated arrangements of stalactite-pendentives. These last are formed by a system of gradually projecting courses of stone, embellished by dwarf domes and niches exhibiting a very great variety of profile-outline.

The oldest mosques seem to have had no *Minarets (Mâdna)*. The earlier examples of these towers were square throughout, tapering upwards, and were covered by a simple conical roof. The later examples are square at the base but assume a cylindrical or polygonal form in the upper stories, and are embellished with galleries supported by stalactite-cornices and with balconies; the top story is formed of columns or pilasters bearing a roof consisting of a dome-shaped protuberance. The minarets contain winding staircases, two being sometimes arranged round the same newel for the convenience of the blind men who are preferred as *Muezzins* (*Mu'eddin*, p. lxxxvii). The wooden rods and hooks on the galleries and top stories are used for hanging up the lamps during the fasting month of Ramadan.

Since the end of the 14th cent., following the example set by the mosque of the Emîr Gâï el-Yûsefi at Cairo (1366), every mosque has possessed a *Sebîl*, or public fountain, except in cases when a separate building is erected for this. The sebîls are rooms with bronze railings at which passers-by may obtain water. The upper story of the sebîl is a kind of loggia, supported by columns and covered with a tent-roof, frequently in elegant timber-architecture. This is the *Kuttâb*, or elementary school. The detached columns that often embellish the exterior of these buildings differentiate them from all the other parts of the mosque-façade, in which columns appear only built into the angles or immured in the masonry.

Tombs. The tombs of sultans and emîrs and of their families are invariably built in connection with mosques (p. clxxxi). On the other hand the *Sheikh Tombs* or tombs of saints (p. xc), which are found in all parts of the country, are independent structures, usually built on the spot on which the revered deceased ended his days. These closely resemble the mortuary chapels of the mosques and are, like them, covered with domes. The ordinary tombs of the Moslems are generally situated on high ground, beyond the influence of the moisture of the river, and preferably in the desert. The subterranean vaulted chambers are generally large enough for four or more bodies,

and are destitute of decoration. The corpse, wrapped in white cotton cloth, is placed upon a bed of sand, with the face turned towards Mecca. When both sexes are interred in the same vault a partition-wall is erected to separate them. Above the vault stands a cenotaph (*Tarkibeh* when of stone or brick, *Tâbût* when of wood) resting on a pedestal, with a small pillar or column at each end. On the column at the head of the grave is frequently represented a turban or ṭarbûsh, indicating the rank and sex of the deceased. The inscriptions give the name and the date of death, with texts from the Koran. Over the cenotaphs of persons of distinction are often canopies, resting on four columns. Wealthy families surround the tombs with extensive buildings (*Ḥôsh*), including rooms for mourners, sebîl, stables, custodian's residence, etc. The tombs of the Caliphs and Mamelukes at Cairo (p. 111) include many such erections, which lend the cemeteries the appearance of small half-deserted towns.

Among Secular Buildings the **Fortifications** of the citadel of Cairo (p. 68), dating from the time of Saladin, recall the mediæval castles of Europe. Some of the numerous gates in the walls of Cairo date from the Fatimite period; they were probably built after Roman models and are distinguished for the skill with which they are constructed, especially for accuracy in the jointing of the stones.

Of the ancient **Palaces** nothing but ruins now remains. The lower stories, built of massive blocks, have barrel-vaults and pointed arches of hewn stone, the upper stories have similar vaults in lighter masonry. In one case, *viz.* the Dâr Beshtâk Palace at Cairo (p. 76), we observe remains of balconies and of a projecting, slightly curved cornice supported by wooden consoles; and traces of richly painted and gilded coffered ceilings are likewise met with. From an examination of the scanty remains and with the help of the Arabic writers, whose descriptions, however, are seldom free from exaggerations, we may conclude that the palaces resembled in general the houses of the richer private citizens (many of which have been preserved), exceeding them only in size and splendour.

Dwelling Houses (comp. the plans at pp. clxxxiv, clxxxv) rarely have more than two stories; on the groundfloor is the *Salâmlîk*, the men's apartments, and on the first floor the *Harîm* or *Harem*, the

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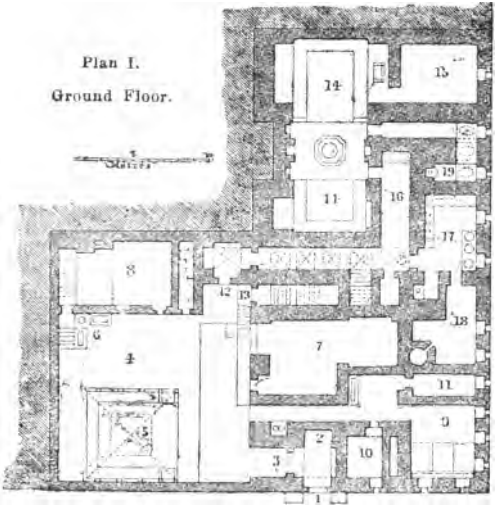
The principal rooms, which are usually the only rooms with any decoration, are the *Mandara* (Pl. I, 7), the reception-room for male visitors, with its *Khazneh* or cabinet; the *Takhtabôsh*, raised one or two steps above the level of the court; and the *Maḳ'ad* (Pl. II, 1), placed in a kind of entresol. The two last are built in the style of open loggias. To these may be added the *Faskiyeh*, a summer-court paved with marble and containing a fountain. All these belong to



1. Entrance of the House. 2. Seat (mastaba) for the doorkeeper (bauwâb). 3. Corridor (dirkeh). 4. Court (hôsh). 5. A kind of bower in which visitors are received in summer. 6. Fountain. 7. Mandara. 8. Servants' rooms. 9. Donkey-stable. 10. Harness-room. 11. Room for fodder. 12. Door leading to the women's apartments (bâb el-harîm). 13. Staircase leading

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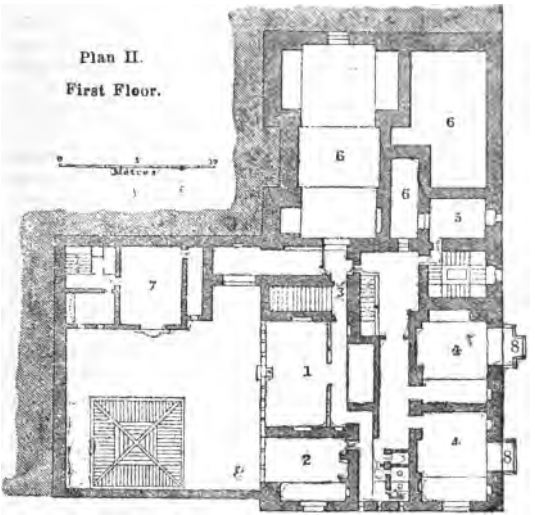
offered by the elegantly shaped oriel-windows and by the *Mashrabîyehs*, or wooden balcony-gratings, the carving of which resembles interlaced strings of beads. The deep door-recesses (like those of the mosques) also serve to break the level uniformity of the façades. The massive wooden doors are strengthened with iron bands or (less frequently) studded with nails in intricate interlaced patterns.

The entrance-passage *(Dirkeh)* admits to the *Hôsh* or court (Pl. I, 4), corresponding to the atrium of Roman houses. Off



1. Open hall (takhtabôsh) or maḳ'ad. 2. Cabinet. 3. Door of the harem. 4. Rooms of the harem with mashrabîyehs. 5. Magazine. 6. Open courts. 7. Guest-chambers with khazneh and privy. 8. Balcony with mashrabîyehs.

his open the rooms of the salâmlîk: mandara and takhtabôsh or maḳ'ad. At the back is the *Bâb el-Ḥarîm* (Pl. 12), or door to the staircase to the upper floor, before which hangs a brightly coloured curtain. The staircase is usually narrow and without ornament. At the top is the vestibule of the *Ḳâ'a* (p. clxxxiv), the drawing-room of the harem. The ḳâ'a is usually a long and narrow room with a lofty ceiling, and, strictly speaking, consists of three connected portions, differentiated in shape and height of ceiling. The square central portion, known as the *Durḳâ'a*, lies one step lower than the *Liwâns* on each side. These lîwâns are not always of the same width; the broader one is regarded as the place of honour by the ceremonious Orientals. The ceiling of the durḳâ'a, always loftier

than those of the lîwâns, is provided with a wooden cupola or lantern, with coloured-glass windows of the kind known as *Ḳamarîyehs*. These ḳamarîyehs are plaster-slabs, about $1^1/_4$ inch in thickness, perforated, while still soft, with patterns representing vases of flowers, houses, geometrical figures, writing-characters, etc., the opening being afterwards filled in with coloured glass. Owing to the above-mentioned difference in the height of the ceilings, two of the walls of the durḳâ'a rest upon supports which are based upon massive brackets reaching far down on the main side-walls. This arrangement results in a curious kind of flat arch, against which some of the beams of the lîwân-ceiling lean. The durḳâ'a is paved with coloured marbles and frequently has a fountain in the centre. The lîwâns are paved with ordinary stone slabs, concealed by rugs or carpets. On one wall of the durḳâ'a there is always a *Ṣuffa*, a shelf on which are placed the cups, etc. used in entertaining guests. The walls of the lîwâns are panelled to the height of 6-10 ft., and against them are placed divans, above which is a broad cornice-shelf, on which are arranged porcelain, chased metal-work, and similar ornaments. Instead of panelling, the walls of the durḳâ'a have marble mosaics. The upper part of the walls is usually covered with smooth plaster or, in exceptional cases, with plaques of coloured fayence. The expanse of white wall is usually broken by a grated recess intended for female singers and accessible from without. At the very top of the wall is a broad concave frieze, embellished with inscriptions or stalactites, and forming the transition to the usually elaborate ceiling-decorations. Light and air are admitted to the room from one of the ends, where mashrabîyehs are inserted in the lower part of the wall and ḳamarîyehs in the upper part.

The **Public Baths**, usually of quite unpretending exterior, are frequently very large erections in which marble is not spared; in their heating arrangements they are modelled on ancient Roman vapour-baths (comp. p. xxvii).

The **Okellas** (p. 50) were important edifices when the caravan trade, especially the caravan-trade with the Red Sea, flourished. Their often extensive façades are of a peculiar type. The portals resemble those of the mosques, and the doors and shutters of the

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level in technical ability as well as in ornamentation must be looked for in the early collapse of the great empire of the Caliphs, in the uncertain political circumstances of the period that followed, in climatic and geological conditions, in the influence of superstition, and in the characteristic oriental tendency to adhere with obstinate fidelity to ancient forms and to leave unaltered anything once accomplished. However much admiration the arabesque may excite, however great an influence it may exert on industrial art, we still miss in it the reproduction of living beings, the contemplation of which invites, as it were, an intelligent and active sympathy.

In the period of the Tulunides, when Persian influence made itself felt even in the religious conceptions of Egypt, portraits were painted and coloured wooden statues erected in the palaces. But no long period elapsed before the prohibition of the Sunna (p. lxxxv) against the representation of any living being again came into force. Representations of this kind are therefore very rare, and are now to be found preserved only in the low reliefs carved by Persian sculptors of the Shiite sect. Statues and paintings have disappeared without leaving a trace. Painting and sculpture in modern Egyptian art have been reserved exclusively for the decoration of wall surfaces.

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Antiquities (Forged), see p. 252; Dam of Assuân, p. 372; Cairo, p. 46; Cairo Museum, p. 80; Eastern Desert, p. 372; Faiyûm, p. 191; Goshen, p. 180; Helwân, p. 168; Islamic Law and the Koran, pp. lxxxviii, lxxxix; Oasis of Kûrkur, p. 362; Meroë, p. 422; Western Oases, pp. 379, 331, 382; City of St. Menas, p. 28; Sakkâra, p. 142; Egyptian Songs, p. xxvii; Sûdân, p. 418.

Maps.

The best special map of Egypt is the topographical map issued by the Survey Department (p. 80) on a scale of 1:50,000 (in four colours; 5 pias. per sheet), with names in English and Arabic. It comprises the entire cultivated area of the country. The excellent maps by Prof. Schweinfurth are mentioned on pp. 168, 253, 372. — For the Sûdân the best maps are those issued by the Sudan Survey Department (p. 429) in sheets at 10 pias. each (1:250,000) and the map of Africa (1:1,000,000; 25 pias. per sheet) published by the British War Office.

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1. Approaches to Egypt.

The time-tables and handbooks of the various steamship companies (see below) give full information both as to the direct sea-routes from England and as to the steamers from Mediterranean ports (comp. also *Baedeker's Mediterranean*). Overland routes from England to the Mediterranean, see p. 3. The principal steamship companies do not issue return-tickets to Egypt, but a reduction of 20-33½ per cent is allowed on the return-journey if made within 6 or 12 months. Heavy baggage should in all cases, if possible, be sent round by steamer. — Travellers from America may sail direct from New York, Boston, Philadelphia, or Montreal to Marseilles, Naples, Genoa, or Trieste and proceed thence by one of the steamers mentioned at pp. 3-6. — For occasional steamers and pleasure-cruises from England or America, including a visit to Egypt, see advertisements or apply to the tourist-agencies.

Travellers who desire to return from Egypt by one of the larger mail lines should secure a berth as soon as possible by applying to the shipping offices in Cairo (p. 38), as these steamers are apt to be crowded from February to April inclusive. Information as to available accommodation is telegraphed from Aden to Cairo. The days and hours given below for the arrival and sailing of the steamers are approximate only, except in the case of the terminal ports. At intermediate ports the steamers are sometimes behind itinerary time, and not unfrequently a day or two in advance. In either case they proceed at once on their voyage.

Alexandria, the chief seaport of Egypt, is regularly visited by British, German, French, Austrian, Italian, Russian, Greek, and Egyptian steamers. *Port Sa'id* and *Ismâ'îliyeh*, on the Suez Canal, are touched at by the vessels of the great Australian, Asiatic, and E. African lines. — *Cairo* is reached by rail from Alexandria or Ismâ'îliyeh in 3-3½ hrs., from Port Sa'id in 4-4½ hrs., and through-tickets are issued by some of the steamship companies.

Alexandria is almost 30° E. of Greenwich, and its time is 1 hr. 59 min. in advance of Greenwich time; that of Cairo is 2 hrs. 5 min. and that of Port Sa'id 2 hrs. 10 min. in advance of Greenwich. 'Central Europe' time is 1 hr. in advance of Greenwich.

a. Steamship Lines from England direct.

The fares given below are in many cases subject to a surtax of 10 per cent.

1. Peninsular and Oriental Co. (offices, 122 Leadenhall St., E.C., and Northumberland Ave., S.W.). Mail-steamer from London (Tilbury Dock) every Frid., and intermediate steamer (from Royal Albert Dock) every Sat., to *Port Sa'id* in 11 days, viâ Gibraltar and Marseilles or viâ Malta; fares, 1st. cl. 19*l.* or 17*l.*, 2nd cl. 13*l.* or 11*l.* — From *Marseilles* (Estrine & Co., Rue Colbert 18) every Frid. at 10 a.m. arriving at Port Sa'id about 1 p.m. on the following Tues. (13*l.* or 12*l.*, 9*l.* or 8*l.*).

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thrice monthly to *Port Sa'îd* in 13 days, viâ Genoa and Naples. Fares from London 21*l.*, 14*l.*; from *Genoa* (Fratelli Leupold, Piazza San Siro 10) 15*l.*, 10*l.*; from *Naples* (Via Agostino Depretis 49) 12*l.*, 8*l.* — From Marseilles and from Venice to *Alexandria* by this line, see p. 4.

4. Shire Line (4 Fenchurch Ave., E.C.) from London (Victoria Docks) fortnightly to *Port Sa'îd* in 14-15 days (12*l.*, 10*l.*). — British India Steam Navigation Co. (9 Throgmorton Ave., E.C., and 16 Northumberland Ave., W.C.) from London (Royal Albert Dock) three times monthly to *Port Sa'îd* in 12 days (17*l.*, 11*l.* 10*s.*). — Union-Castle Line (3 Fenchurch St., E.C.) from London (East India Dock) every four weeks to *Port Sa'îd* (17*l.* 17*s.*, 10*l.* 10*s.*) viâ Southampton, Gibraltar, Marseilles, and Naples, going on to Suez, Port Sudan, and Mombasa (see pp. 423, 436).

5. From Liverpool to *Port Sa'îd:* Bibby Line (26 Chapel St., Liverpool) every alternate Thurs. in 13 days viâ Marseilles. Fare 17*l.*, from *Marseilles* (Watson & Parker, Rue Beauvau 8; Frid.) 12*l.* — Joint-service of the Hall and City Lines (22 Water St.) every 7-12 days, sometimes calling at Marseilles or Naples. Fares 14*l.*, 9*l.*; from *Marseilles* (Watson & Parker, see above) 10*l.*, 6*l.*; from *Naples* (Aselmeyer & Co., Piazza della Borsa 33) 9*l.*, 6*l.* — Anchor Line (Royal Liver Building, Water St.) about once a fortnight viâ Gibraltar (except in Sept., Oct., & Nov.); fares 12-15*l.*, return 24-27*l.* — Anchor Brocklebank Line (20 Bixteth St.) about every 9 days direct (9-11*l.*, return 18-20*l.*).

6. From Liverpool to *Alexandria:* Ellerman & Papayanni Line (22 Water St., Liverpool) in 14 days (12-14*l.*, return 22-24*l.*, round trip of about six weeks, with 14 days in Alexandria, 26-28*l.*). — Moss Line (31 James St.) fortnightly viâ Gibraltar, Algiers, and Malta (14*l.*). — Henderson Line (15 St. Vincent Place, Glasgow) every alternate Thurs. (leaving Glasgow on the previous Sat.) in 13 days (14*l.*, return 24*l.*).

7. Prince Line (Milburn House, Newcastle) every 10 days from Manchester and every 14 days from London to *Alexandria* viâ Tunis and Malta (12*l.*, return 22*l.*).

8. From Southampton to *Port Sa'îd:* Union-Castle Line, see above; North German Lloyd, see p. 1; Rotterdam Lloyd (3 East

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b. Steamers from Mediterranean Ports.

OVERLAND ROUTES FROM LONDON TO MEDITERRANEAN PORTS. *Brindisi* may be reached from London viâ Boulogne and Paris in 47½ hrs. by ordinary express (fare 9*l*. 11*s*. 11*d*. or 6*l*. 9*s*. 10*d*.); or in 44 hrs. by the 'Peninsular Express', leaving London every Frid. at 9 p.m. (fare,† including sleeping-car ticket, 13*l*. 18*s*. 1*d*.; tickets obtainable only from the 'P. & O.' Co., p. 1, or the International Sleeping Car Co., 20 Cockspur St., S.W.). — *Genoa* is 27½ hrs. from London viâ Paris and Mont Cenis (fares 7*l*. 6*s*. 11*d*., 5*l*. 1*s*. 4*d*.). — *Venice* is 32 hrs. from London viâ Bâle and the St. Gotthard (fares 7*l*. 15*s*. 11*d*., 5*l*. 7*s*. 10*d*.). — *Naples* is 45 hrs. from London viâ Paris, Mont Cenis, and Rome (fares 9*l*. 6*s*. 5*d*., 6*l*. 6*s*. 3*d*.). — *Marseilles* is reached from London in 19½ hrs. by the 'P. & O. Marseilles Express' (every Thurs.; fare 9*l*. 10*s*.; tickets from the P. & O. Co.); or in 19¾ hrs. by the 'Calais-Mediterranean Express' (daily in winter; 1st cl. only, 9*l*. 18*s*. 6*d*. or 9*l*. 4*s*. 1*d*. according to season; tickets from the Sleeping Car Co.); or in 22½ hrs. by ordinary express (fares 6*l*. 8*s*. 6*d*., 4*l*. 7*s*. 11*d*.). — *Trieste* is reached in 35 hrs. viâ Ostend (fares 8*l*., 5*l*. 1*s*. 6*d*.) or in 38 hrs. by the 'Simplon Express' (fare 11*l*. 12*s*. 8*d*.; tickets at 20 Cockspur St., London, see above), in connection with the Austrian Lloyd steamers to Alexandria (see p. 5). — *Constantinople* is reached in 72 hrs. either viâ Paris and the 'Orient Express' (4 times weekly; fare ca. 18*l*.) or by the 'Ostend-Vienna Express' (fare ca. 17*l*.)

For further details see *Bradshaw's Continental Railway Guide* (2*s*. or 3*s*. 6*d*.).

The chief lines of **Steamers to Alexandria** are: —

1. From BRINDISI. *Austrian Lloyd* (Trieste boat, see p. 5) every Tues. at 12.30 p.m. and every Sat. at 1 p.m., reaching *Alexandria* on Frid. at 3.30 p.m. and on Mon. at 2 p.m. (fares from 300 fr., from 200 fr.); returning every Thurs. at 3 p.m. and every Sat. at 2 p.m.; reaching Brindisi on Sat. at 4 p.m. and on Wed. at 5.30 a.m. — *Società Italiana di Servizi Marittimi* (Venice fast steamer, see p. 4) every second Tues. at 5 p.m., reaching Alexandria at 7 a.m. on Frid. (fares from 275 fr., 188 fr.); returning on Sat. at 4 p.m., reaching Brindisi on Tues. at 6 a.m. Also fortnightly slow steamer starting from Venice, see p. 4.

Brindisi (*Grand-Hôtel International*, at the harbour, R. 5-10 fr.; *Albergo d'Europa*, Corso Garibaldi, 5 min. from the station and harbour, R. from 2 fr., *Albergo Centrale*, same street, near the harbour), with 22,000 inhab., is the *Brentesion* or *Brundisium* of antiquity; it has regained its ancient importance as a place of embarkation for the East. — Comp. *Baedeker's Southern Italy*.

2. From NAPLES. *Società Italiana di Servizi Marittimi* (office, Via Agostino Depretis) fast steamer every second Mon. at 11 p.m. viâ Syracuse, reaching Alexandria at 7 a.m. on Frid. (from 300 fr., 200 fr.); returning on Sat. at 4 p.m., reaching Naples on Wed. at 4.30 a.m. — *Società Marittima Italiana* (Genoa boat, see p. 4) every Frid. at 5 p.m., reaching Alexandria on Wed. at 5.15 p.m. (200 fr., 135 fr., without food); returning every Thurs. at 7 p.m., reaching Naples on Wed. at 5.40 a.m. — *North German Lloyd*, see p. 4.

Naples (*Bertolini's Palace Hotel*, in the Parco Grifeo, R. from 6 fr.; *Hôt. Bristol*, *Parker's Hotel*, *Macpherson's Hôt. Britannique*, *Grand Eden Hotel*, all four high up in the Corso Vittorio Emanuele, the last two patronized by English and American travellers, R. from 4 or 5 fr.; *Hôt. Excelsior*, R. from 8 fr., *Grand-Hôtel*, R. from 5½ fr., both by the sea; all these are fashionable;

Gr.-Hôt. Santa Lucia; Gr.-Hôt. du Vésuve; Gr.-Hôt. Victoria; Hôt. Royal des Etrangers; Gr.-Hôt. de Londres; Hôt. Hassler; Savoy Hotel; at these R. from 3½, 4, 5, or 6 fr.), with over 600,000 inhab., is the most populous town in Italy after Milan. The environs of the town are among the most beautiful in the world. Travellers are recommended to take a walk in the grounds of the *Villa Nazionale*, to drive along the *Via Tasso* and the *Strada Nuova di Posilipo*, and to see the famous sculptures and Pompeian wall-paintings in the *Museo Nazionale*. The finest view is obtained from *San Martino*, near the *Castel Sant'Elmo* (tramway and cable-railway 20 c.). — Comp. *Baedeker's Southern Italy*.

3. From Venice. *North German Lloyd* every other Sun. at 10 a.m., reaching Alexandria on Thurs. at noon (from 12*l.*, 8*l.*); returning every other Sat. and arriving on Wednesday. — *Società Italiana di Servizi Marittimi* (Ponte Goldoni 4405), fast steamer every alternate Mon. at 10 a.m., viâ Brindisi (see p. 3), reaching Alexandria on Frid. at 7 a.m. (fares from 330 fr., 225 fr.); returning every alternate Sat. at 4 p.m., reaching Venice on Wed. at 1.30 p.m. Also fortnightly steamer in 7½ days viâ Ancona, Bari, Brindisi, Corfù, and Candia.

Venice (*Hôt. Royal Danieli, Hôt. de l'Europe, Grand-Hôtel, Gr.-Hôt. Britannia*, all four fashionable, R. from 5 or 7 fr.; *Gr.-Hôt. d'Italie-Bauer, Grand Canal Hotel et Monaco, Hôt. Regina*, with English and American clientèle, *Hôt. de Milan et Bristol*, all four on the Grand Canal, R. from 3½, 4, or 5 fr.; *Hôt. Beau-Rivage*, Riva degli Schiavoni, R. from 4 fr., English and American visitors), with 148,500 inhab., was the capital of the powerful republic of the same name until 1797. The railway station (restaurant) lies at the N.W. end of the Grand Canal; a gondola to the *Piazzetta*, near which are most of the hotels, costs 1½ fr. with one rower, 3 fr. with two. Travellers are recommended to see the *Piazza of St. Mark*, the *Campanile* (*View), the *Church of St. Mark*, and the *Doge's Palace*, and to sail along the *Grand Canal*. — Comp. *Baedeker's Northern Italy*.

4. From Genoa. *Società Marittima Italiana* (Via Balbi), every Tues. at 9 p.m., viâ Leghorn, Naples (see p. 3), Messina, Catania, and Syracuse, reaching *Alexandria* on the eighth day (Wed.) at 5.15 p.m. (241 fr., 160½ fr., food extra); returning on Thurs. at 7 p.m., reaching Genoa on the eighth day (Frid.) at 7.10 a.m. — *North German Lloyd*, see p. 5.

Genoa (*Gr.-Hôt. Miramare*, fashionable, above the main station, R. from 6 fr.; *Gr.-Hôt. de Gênes*, Piazza Deferrari, R. from 5 fr.; *Hôt.-Pens. Bristol*, Via Venti Settembre 35, *Eden Palace Hotel*, below the Acquasola grounds, R. from 6 fr.; *Gr.-Hôt. Savoy*, close to the main station, *Gr.-Hôt. Isotta*, Via Roma 5, R. from 4 or 5 fr.; *Hôt. de la Ville; Modern Hotel; Hôt.-Pens. Smith*, English; *Hôt. Victoria;* etc.), with 163,200 inhab., is the leading seaport of Italy. The *Via Balbi*, *Via Cairoli*, and *Via Garibaldi* are lined with palaces which visitors should not fail to see; a splendid view is obtained from the *Castellaccio* (cable-railway from the Piazza Zecca, 50 c.). — Comp. *Baedeker's Northern Italy*.

5. From Marseilles. Steamers of the *Messageries Maritimes* (Place Sadi-Carnot 3) leave Marseilles every Thurs. at noon, reaching *Alexandria* on Mon. night (15*l.*, 10*l.*; return 25*l.* 10*s.*, 17*l.*); returning on Frid. at 4 p.m. Return-tickets, available one way by the Austrian Lloyd Trieste-Alexandria service (see p. 5) and valid for six months, are issued. — *North German Lloyd* (Wm. Carr, Rue Beauvau 16) every Wed., calling at *Naples* (agent, see p. 2) every alternate Frid., and reaching *Alexandria* on Sun. (direct boats) or

Mon. (from 15*l.*, 10*l.*; from Naples from 12*l.*, 8*l.*). Passengers may join the New York steamer of the company at *Genoa* (fares as from Marseilles) and change at Naples. In returning the boat leaves Alexandria on Wed., reaching Naples on Sat. and Marseilles on Sun. or Monday.

Marseilles (*Gr.-Hôt. du Louvre et de la Paix*, *Gr.-Hôt. Noailles et Métropole*, *Grand-Hôtel*, Rue de Noailles, *Regina Hôtel*, Place Sadi-Carnot, *Hôtel Bristol*, Rue Cannebière, all of the first class, R. from 4, 4½, or 5 fr.; *Gr.-Hôt. Beauvau*; *Gr.-Hôt. de Genève*; *Hôt. du Petit-Louvre*; *Hôt. de Russie et d'Angleterre*, *Terminus-Hôtel*, near the St. Charles station; etc.), with ca. 550,000 inhab., is the largest town but one and the most important seaport in France. The street called *La Cannebière*, beginning at the inner harbour or *Vieux Port*, has long been the pride of the town. The best survey of the town and its environs is obtained from the church of *Notre-Dame de la Garde*, to the S. of the Vieux Port (cable railway there and back 80 c.). — Comp. *Baedeker's Southern France*.

6. From Trieste. *Austrian Lloyd* every Frid. at 1 p.m., touching at *Brindisi* (see p. 3; arriving at 11 a.m. on Sat.) and reaching Alexandria on Mon. at 2 p.m. (from 360 fr., from 250 fr.); returning on Thurs. at 3 p.m., reaching Trieste on Sun. at 4 p.m. Also every Sun. (Port Sa'îd boat, see p. 6).

Trieste (*Excelsior Palace Hotel*, R. from 4, with bath from 12 *K*; *Hôt. de la Ville*, R. 3-9 *K*; *Hôt. Volpich all'Aquila Nera*, with café-restaurant, R. 3-5 *K*; all near the Molo San Carlo), with 230,000 inhab., is the chief seaport of Austria. The South Railway Station (Stazione Meridionale; restaurant) lies to the N. of the town, to the E. of the Porto Nuovo, where the Lloyd steamers lie to; the State Railway Station (Stazione dello Stato) is on the S. side (cab 1 *K* 60 *h*, at night 2 *K*). Pleasant excursions may be made to the château of *Miramar* (½ day), and to *Opčina* (2 hrs.; electric mountain-railway). — Comp. *Baedeker's Austria-Hungary*.

7. From Constantinople. *Khedivial Mail Line* every Tues. at 3 p.m., calling at the *Piraeus* (Athens) on Thurs. (arriving 10 a.m., departing 4 p.m.), and reaching *Alexandria* on Sat. at 8 a.m. (£ E 8, £ E 5; from the Piræus £ E 5, £ E 3, 25 pias.); returning at 4 p.m. on Wed., reaching the Piræus on Frid. (10 a.m.) and Constantinople on Sun. at 4 p.m. — *Russian S. S. Co.* every Sun. at 2 p.m., touching at the Piræus at noon on Tues., and reaching *Alexandria* on Thurs. at 2 p.m. (200 fr., 140 fr.); returning on Tues. at 4 p.m. — The *Roumanian Express Steamers* (Serviciul Maritim Român), plying weekly from *Constanza (Kustendji)* to (12 hrs.) Constantinople and the Piræus, go on to *Alexandria* (fares from Constantinople 210-315 fr., 130 fr.). Constanza is reached from Budapest viâ Bucharest in one day by the Ostend Oriental Express (three times weekly), which goes on to Constantinople also.

Constantinople (*Pera Palace Hotel*, on the public park of the Petits-Champs, *Hôt. Tokatlian*, opposite the Galata Serai, R. from 6½ fr.; *Hôt. Bristol*, *Hôt. de Londres*, *Hôt. Berliner Hof*, *Hôt. Continental*, all four on the public park of the Petits-Champs, R. from 4, 4¼, or 5 fr.; *Hôt. Kroecker*, Rue Kabristan, a little below the public park, R. from 4 fr.; *Khedivial Palace Hotel*, Grande Rue de Péra, R. 4-7 fr., *Hôt. Grande Bretagne*, Rue Vénédik, R. 3-5 fr., *Hôt. St. Pétersbourg*, on the park of the Petits-Champs, with R. only, these three of the second class; all the hotels are in the Pera quarter, ½ hr. from the station, cab 4½ fr. incl. bridge-toll, and 20 min. from the landing-stage, cab 2¼ fr.), the capital of Turkey (ca. 1 million

inhab.), consists of the port of Galata and the European suburb of Pera on the E. of the Golden Horn and Stamboul on the W.; it includes also *Scutari* on the Asiatic coast. Passing visitors should ascend the *Galata Tower*, drive to Stamboul over the *New Bridge* and visit the *Hagia Sophia Mosque* and the *Museum*, walk through the *Grand Bazaar* with a dragoman, and make a steamboat trip on the *Bosphorus*. — Comp. *Baedeker's Mediterranean*.

ARRIVAL AT ALEXANDRIA, see p. 9.

The chief lines of **Steamers to Port Sa'id** are the following: —

1. From BRINDISI. Express-steamers of the '*P. & O.*' *Co.* (first cabin only, 9*l.*) every Sun. night in connection with the Brindisi Express (p. 3), reaching Port Sa'îd early on Wed. morning. — *Austrian Lloyd*, see below, No. 5.

2. From NAPLES. *Orient*, *North German Lloyd*, *Union-Castle*, *German East African Line*, and *Hall & City Lines*, see pp. 1, 2. — *Società Marittima Italiana*, Genoa boats (see below) in $3^3/_4$ days (221 fr., 148 fr., food extra).

3. From GENOA. *North German Lloyd* and *Nederland Lines*, see pp. 1, 2. — *Società Marittima Italiana* (office, see p. 4) twice monthly (Bombay and Mombasa lines alternately; 267 fr., $176^1/_2$ fr., food extra) viâ Leghorn, Naples, Messina, and Catania, in $5^1/_2$ days.

4. From MARSEILLES. *P. & O.*, *British India*, *Union-Castle*, *Bibby*, *Hall & City*, *Rotterdam Lloyd*, and *German East African* lines, see pp. 1, 2. — *Messageries Maritimes* to Port Sa'îd direct five times monthly (15*l.*, 10*l.*).

5. From TRIESTE. *Austrian Lloyd* every Sun. at 1 p.m. to Brindisi (leaving every Tues. at 12.30 p.m.), Alexandria, and Port Sa'îd, arriving on Tues. (Wed. in Nov. & Dec.) at 7 p.m.

ARRIVAL AT PORT SA'ÎD, see p. 177.

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LOWER EGYPT.

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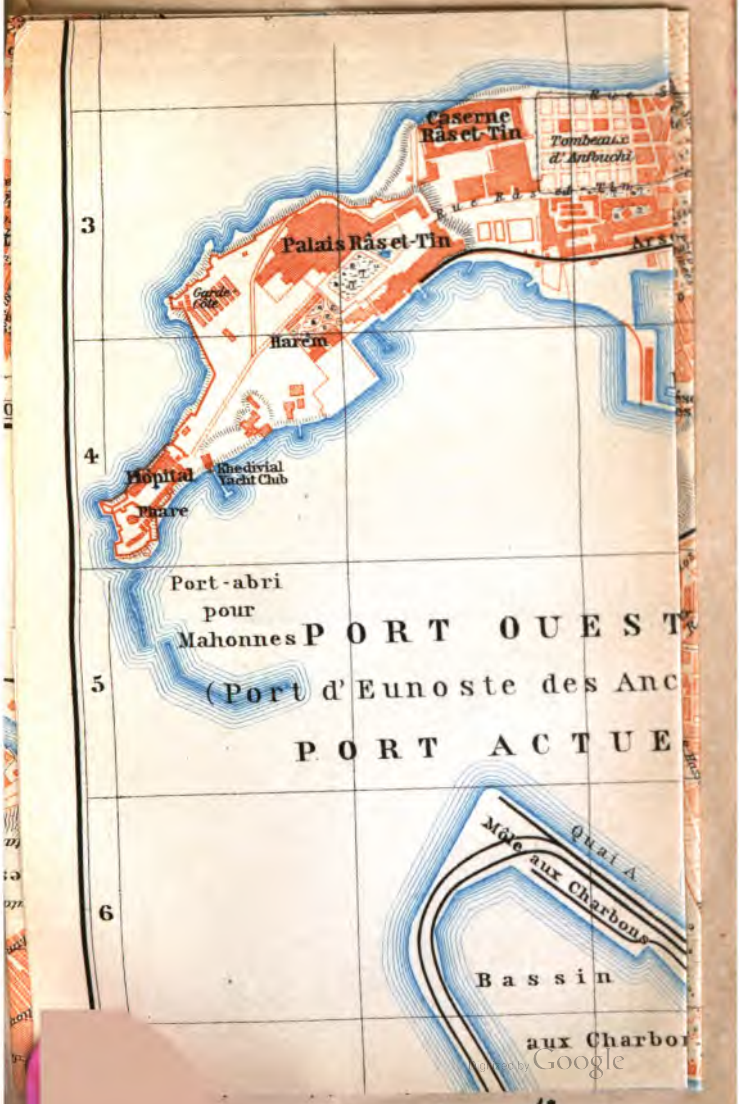

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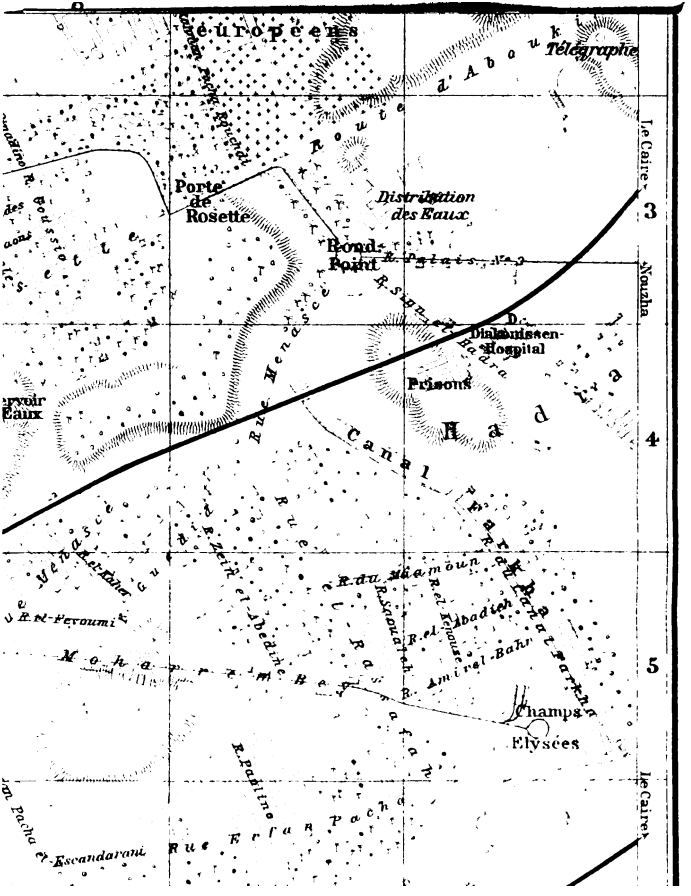

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2. Alexandria.

Arrival by Sea. Most of the steamers berth at the wharf of the Inner Harbour (if not, embarkation or disembarkation costs 2, at night 3 pias., each trunk 1 pias.). As soon as the brief sanitary inspection is over the traveller should have his luggage conveyed to the hotel or station (20-25 pias., everything included) by the Arab hotel-servants or by one of *Cook's* or the *Hamburg-American Line's* agents. These are recognizable by their official caps or by the brass plates on their breasts. Those who employ unauthorized persons will certainly be cheated. Trouble is saved by securing a landing-ticket (1 pers. ca. 5, 2 pers. 9 fr., etc.) and a railway-ticket to Cairo (1st cl. 22 fr. 70, 2nd cl. 11 fr. 35 c.) when purchasing one's steamer-berth; through-carriages are run from the harbour during the season in connection with the principal steamship-lines. The custom-house examination (comp. p. xv) is usually made easy for tourists.

Railway Station. *Gare du Caire* or *Gare Bab el-Guedid* (Pl. G, 5; buffet). A new large station building is being erected.

Hotels (comp. p. xviii). *Savoy Palace Hotel (Pl. g; H, 4), Rue de la Porte de Rosette 35, with a bar, R. 30-60, B. 10, déj. 20, D. 30, pens. 70-100 pias. — Grand Hotel, formerly Hôt. Abbat (Pl. b; F, 4), Square Ste. Catherine, R. 25-50, B. 8, déj. or D. 20, pens. from 60 pias.; Excelsior Hotel (Pl. a; H, 4), Rue de la Porte de Rosette 21, with a bar, R. from 30, B. 10, déj. 16, D. 20, pens. from 60 pias.; Metropole Hotel (Pl. k; F, G, 3), Rue Avéroff, near the E. harbour, R. 20-30, B. 5, déj. 16, D. 20, pens. 40-60 pias.; Windsor Hotel (Pl. d; G, 3), Rue Avéroff 7, with bar, R. 20-28, B. 5, déj. 15, D. 20, pens. 50-60 pias.; Hôtel des Voyageurs (Pl. f; F, 4), Rue de l'Eglise Ecossaise 4, in course of reconstruction; Hôtel Bonnard (Pl. e; F, 3), Rue Champollion 7, R. 16-20, déj. or D. 16 (incl. wine), pens. 40-47 pias.; Hôtel du Nil (Pl. h; F, 3), Rue de l'Ancienne Bourse 11, R. 12-14, B. 4-5, déj. or D. 10, pens. 35-40 pias.; Hôtel Canal de Suez (Pl. i; inset F, 3, 4), Rue de l'Ancienne Bourse 9. — Hôtel Continental (Pl. c; F, 4), Rue de France 2, a hôtel-garni with restaurant; Pension Iorio (Italian), Rue Adib, opposite the Deutsche Orientbank (Pl. F, 4), per month £ E 6-8, and Boul. de Ramleh 35, pens. £ E 9.

Cafés (Arabian coffee $^1/_2$-1 pias. per cup), in the Place Méhémet Ali (Pl. F, 4) and elsewhere. — **Restaurants.** *Ristorante Firenze*, Rue de la Poste 14 (Pl. F, 3, 4); *Restaurant Universel*, Rue de l'Ancienne Bourse 9 (Pl. F, 4); *Stella d'Italia*, Rue Toussoun Pacha 7. — **Beer.** *Germania*, *Schmidt*, Rue de l'Ancienne Bourse 5 and 7; *Serreli*, Rue de l'Eglise Ecossaise 2 (Pl. F, 3, 4). — **Bars.** *Old Bourse Bar*, elegantly fitted up, *Spathis*, Rue de l'Ancienne Bourse 8 and 6; *Castelli*, Rue Chérif Pacha 1. — *Pappa*, Rue Chérif Pacha 21 (preserved meats, etc.). — **Confectioners.** *Confiserie Albengo*, Rue Chérif Pacha 17; *Pâtisserie Khédiviale (J. Athineos)*, Rue Nébi Daniel 25, corner of the Rue de la Porte de Rosette; *Sault*, Rue Chérif Pacha 26.

Baths at the hotels (see above). — *Sea Baths* at Shatbi (p. 25), in the Bay of Anfûshi (p. 19), at San Stefano near Ramleh (p. 26), and at Meks (p. 26).

Clubs. *Cercle Khédivial*, on the first floor of the Exchange (Pl. F, 4), handsomely fitted up, patronized by Europeans of all nations; introduction by a member necessary; after a week visitors must purchase a ticket of admission. — *Cercle Mohammed Ali*, Rue de la Porte de Rosette 2, similar. — *Sporting Club*, near Ramleh, see p. 25. — *Union Club*, Rue de l'Ancienne Bourse 6. — *British Club*, Rue de la Gare de Ramleh 15. Numerous newspapers at these, and also in the reading-room of the Exchange.

Electric Tramways, focussing in the Place Méhémet Ali (Pl. F, 4). Fares, 1st class 10 mill., 2nd class 5 mill. — 1. *Rond Point* (Pl. K, 3)-Rue d'Allemagne-Place Méhémet Ali-Rue des Sœurs-*Gabbari* (Pl. C, D, 8; p. 26). — 2. *Champs Elysées* (Pl. L, 5)-Railway Station-Place Méhémet Ali-

Custom House (Douane; Pl. D, 5). — 3. *Railway Station*-Rue du Premier Khédive (Pl. E-G, 5, 6)-Rue de la Marine-*Râs et-Tin* (Pl. B, C, 3), and on to the *Bay of Anfûshi* (Pl. C, 1, 2; p. 19). — 4. *Anfûshi*-along the quay-Place Méhémet Ali-Rue Abou Dardaa (Pl. F, 4, 5)-Rue de la Colonne Pompée (Pompey's Pillar, p. 16)-*Karmous* (Kôm esh-Shukâfa, p. 17). — 5. *Rond Point* (Pl. K, 3)-*Nuzha Garden* (p. 20). — 6. *Place Méhémet Ali*-Rue Tewfik Premier-Rue Masguid el-Attarine-*Rue Ragheb Pacha* (Pl. G, H, 6, 7). — 7 (circular line). *Champs Elysées* (Pl. L, 5)-Rue Moharrem Bey-Place Nébi Daniel (Pl. G, 5, 4)-Rue Missalla-New Quays (Pl. G, F, 3)-Place Méhémet Ali-Rue Tewfik Premier-Railway Station-*Champs Elysées*. — To *Meks* and *Ramleh*, see pp. 26, 24.

Cabs (comp. p. xviii). *Within the town:* one-horse cab per drive not exceeding 10 min. 2 pias., two-horse 3 pias.; per 20 min. 2½ and 4 pias.; per ½ hr. 3 and 5 pias.; per hour 6 and 9 pias., each addit. ¼ hr. 1½ and 2 pias.; from the steamer to the Gare du Caire or *vice versâ* 3 and 5 pias. To the suburbs, comp. the tariff inside each cab. A bargain should always be made beforehand, especially for longer drives, with the assistance of the hotel-porter or of a commissionnaire. — TAXIMETER MOTOR CABS may be found in the Place Méhémet Ali.

Commissionnaires (procured through the hotels) charge 20-30 pias. per day, but may be hired for temporary purposes for 4-5 pias. Offers to escort the traveller to Cairo, and even up the Nile, should be disregarded, as the only suitable dragomans are to be found at Cairo (comp. pp. xxv, 39).

Post Office (Pl. F, 3; p. xix), open 7-12 & 2-9.30. France has a post-office of its own (Rue de la Gare de Ramleh 2). — **Telegraph Offices.** *Egyptian*, Rue Tewfik Premier, at the Exchange (Pl. F, 4); *English* (Pl. F, 4), Rue du Télégraphe Anglais 5.

Consulates. BRITISH (Pl. 6; H, 3), Rue de l'Hôpital Egyptien: consul-general, *D. A. Cameron*, *C.M.G.*; vice-consul, *A. B. Geary*. — AMERICAN, Rue Adib 1 (Pl. F, 4): consul, *A. Garrels*. There are also Danish, Dutch, French, German, Norwegian, Swedish, and other consular representatives.

Tourist Agents. *Thos. Cook & Son*, Rue de la Porte de Rosette 2 (Pl. G, H, 4); *Hamburg-American Line*, Square Ste. Catherine (Pl. F, 4); *F. T. Fotiades & Co.*, Rue Chérif Pacha 27 (Pl. G, 4).

Steamboat Offices. *Peninsular & Oriental Co.*, Rue Cléopâtre 4 (Haselden & Co.; 'Box 153'); *Messageries Maritimes*, Place Méhémet Ali 3 (Ricard); *Austrian Lloyd*, Rue de la Porte de Rosette 1 (H. de Pitner); *Società Marittima Italiana*, Rue Tewfik Premier 2 (L. Bonenfant); *Società Italiana di Servizi Marittimi*, Rue Sésostris 11 (A. Capua); *North German Lloyd* and *Roumanian Line*, Rue Sésostris 16 (Müller & Co.); *Compagnie Russe*, Rue St. Marc 1; *German Levant Line*, Rue Toussoun Pacha 7 (Stross); *Khedivial Mail Steamship Co.*, Rue Centrale; *White Star Line*, Rue de la Marine (Ross & Co.). — LLOYD'S AGENT, *Francis H. Manley*, Rue Cléopâtre 3.

Banks (usually open 9-12 & 3-5). *Banque Impériale Ottomane*, Place Méhémet Ali 5 (Pl. F, 4); *National Bank of Egypt*, Rue Toussoun Pacha 4

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Booksellers. *L. Schuler*, Rue Chérif Pacha 6 (photographs also). — **Photographs.** *Reiser & Binder*, Rue de l'Ancienne Bourse 6 (also art-dealers); *Lassave*, Rue de l'Eglise Debbané 7; *Fettel & Bernard*, Rue Tous soun Pacha 1. — **Photographic Materials.** *Egypt Kodak*, Rue Chéri Pacha 30; *Del Mar*, Rue Tewfik Premier 2. — **Music.** *Hugo Hackh*, Rue Chérif Pacha 18. — **English Newspaper:** *Egyptian Gazette* (daily).

Shops for all kinds of European articles are to be found in the Rue Chérif Pacha (Davies, Bryan, & Co.) and the Place Méhémet Ali. — Ready-made clothing: *Mayer & Co.*, *Stein*, *Goldemberg*, Place Méhémet Ali. — Reproductions of ancient Egyptian ornaments: *Stobbe*, Rue Chérif Pacha 29. — Carpets, silks, etc. at *Tawa's*, Rue Chérif Pacha 13. — Cigars and cigarettes at *H. & C. Flick's*, Rue de l'Ancienne Bourse 1.

Theatres. *Nuovo Teatro Alhambra* (Pl. G, 3), corner of Rue Missalla and Rue de l'Hôpital Egyptien; *Jardin Rosette*, Rue de la Porte de Rosette (Pl. H, 4).

Churches. Anglican: *St. Mark's* ('Egl. anglicane'; Pl. F, 4), Place Méhémet Ali; chaplain, *Ven. Archdeacon Ward, M.A.* (Archdeacon in Egypt and Bishop's Commissary); service on Sundays at 8, 11, & 6.15 o'clock. *All Saints'*, at Bulkeley, see p. 26. — Roman Catholic: *St. Catherine's Cathedral* (Pl. F, 4) and *Lazarist Church* (Pl. F, 4). — Presbyterian: *St. Andrew's* (Pl. 1; F, 3, 4), Rue de l'Eglise Ecossaise; chaplain *Rev. G. M. Mackie, D. D;* service at 10.30 a.m. — *American Mission Church* ('Egl. améric.'; Pl. G, 4), Rue Sidi el-Metwalli, near Karakôl 'Aṭṭârîn; pastor, *Dr. Finney*. — *Protestant Church* (Pl. F, 3), Rue de la Poste; German or French service at 9.45 a.m. — Several *Greek Churches*, *Synagogues*, etc.

Disposition of Time. 1st Day. In the morning walk through the inner town, by the *Rue Rosette*, *Rue Chérif Pacha*, and *Place Méhémet Ali;* go by tramway or cab to *Pompey's Pillar* (p. 16) and the *Catacombs of Kôm esh-Shukâfa* (p. 17). The return should be made viâ the *Mahmûdiyeh Canal* and the *Nuzha Garden* (p. 20), thence to the *Rond Point*, and along the *Rue d'Allemagne* to the *Place Méhémet Ali*. — 2nd Day. Visit the *Museum* (p. 21) in the morning. In the afternoon go by the *Rue de France* to the *Palace of Râs et-Tîn* and into the *Arab* and *Turkish Quarters* (p. 19).

Alexandria, called *Iskanderîeh* by the Arabs and Turks, the second town of Egypt and one of the most important commercial cities on the Mediterranean, is situated at the W. extremity of the Nile delta, on the narrow sandy strip separating Lake Mareotis from the sea, in E. long. 29° 58′ and N. lat. 31° 13′. In 1907 the population amounted to 332, 246 (now estimated at 400,000), of whom about 60,000 were Europeans (Franks), chiefly Greeks (24,600) and Italians (15,916), but including also some Britons, French, and Austrians, and a few Russians, Germans, etc. The Mohammedans live chiefly in the N. and W. quarters of the city, the Europeans in the E. quarter and at Ramleh. The town has a governor of its own (p. xlvii).

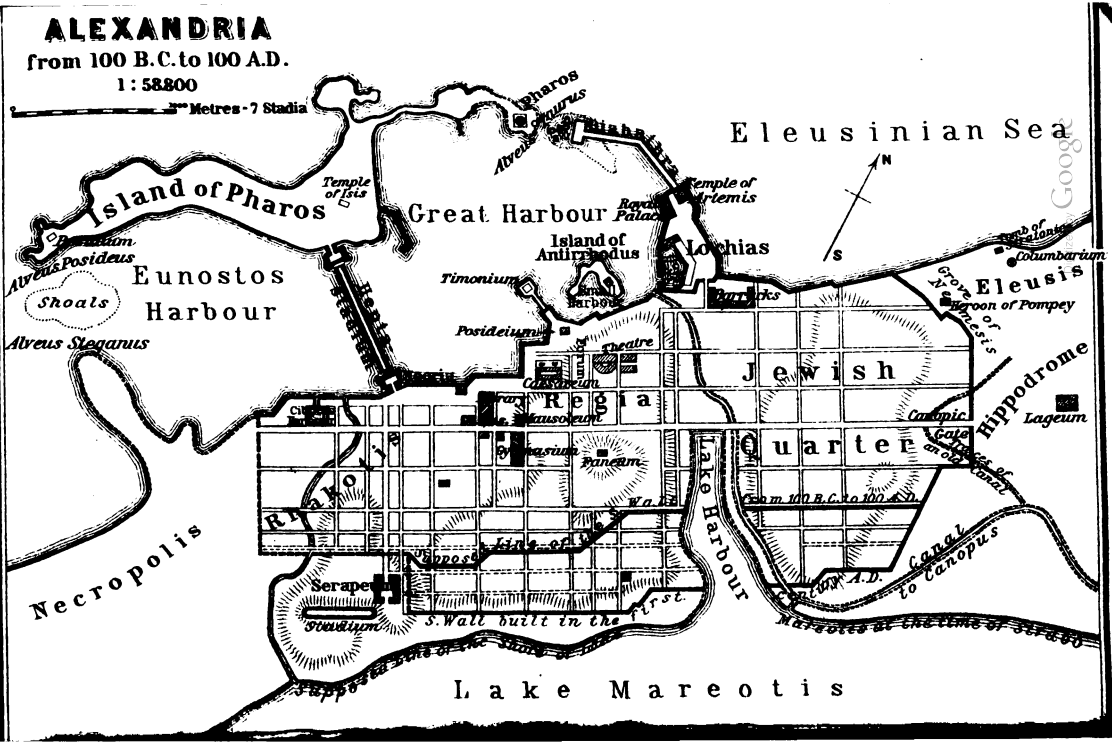
Alexandria has two Harbours. The *Port Est*, or E. harbour, known in antiquity as the 'Great Harbour' and then sheltered by a massive mole, is now accessible only for fishing-boats. It is surrounded by quays (see p. 19). The *Port Ouest*, or W. harbour, originally named *Eunostos* or 'Harbour of the Safe Return', was not freely used until the time of the later Roman emperors. Since 1871 it has been enlarged by the addition of an *Outer Harbour*, over 1700 acres in area. This is protected by a breakwater nearly 2 M. in length, constructed of solid masses of masonry. A second pier, or Molo, nearly 1000 yds. in length, protects the *Inner Harbour*, which is about 470 acres in area and on an average 28 ft. deep. From

the beginning of the pier a series of quays, backed by warehouses, extends along the whole E. side of the harbour to the Arsenal. The *Mahmûdîyeh* or *Mahmudia Canal* (p. 15) enters the inner harbour by several locks (Pl. D, 6). The port is entered and cleared annually by upwards of 2000 steamers, about half of which are under the British flag. In 1912 the imports amounted to £ E 22, 157, 029, the exports (chiefly cotton, grain, cotton-seed, beans, rice, sugar, onions, tomatoes, etc.) to £ E 33, 790, 256.

1. History and Topography of Ancient Alexandria.

Alexandria was founded in 331 B.C. by *Alexander the Great* and forms a magnificent and lasting memorial of his Egyptian campaign. He conceived the plan of founding a new and splendid seaport town in Egypt, both to facilitate the flow of Egypt's wealth towards Greece and the Archipelago, and to connect the venerable kingdom of the Pharaohs with that widely extended Greek empire which it was his great ambition to found. The site chosen was opposite the island of Pharos, near the ancient Egyptian village of *Rhakotis*, between the Mediterranean Sea and the Mareotic Lake (p. 27), which was connected with the Nile by several navigable channels. The choice was both judicious and far-seeing. For the older and apparently more favourably situated harbours at the E. end of the Delta were exposed to the danger of being choked by the Nile mud, owing to a current in the Mediterranean, beginning at the Strait of Gibraltar and washing the whole of the N. African coast. *Deinocrates*, the architect, was entrusted with the planning and building of the new city. After Alexander's death, when his empire was divided among his generals, *Ptolemy I. Soter* (323-285 B.C.) came into possession of Egypt. During his wise and upright reign Alexandria became a great resort of artists and scholars, including Demetrius Phalereus, the orator, who suggested the foundation of the famous library, Apelles and Antiphilus, the painters, Euclid, the mathematician, and Erasistratus and Herophilus, the physicians. This Ptolemy founded also the Museum (p. 13), a splendid pile dedicated to science and poetry, in which scholars dwelt as well as studied and taught.

Notwithstanding the continual dissensions among the Ptolemies with regard to the succession to the throne (p. cviii), which seriously disturbed the peace of the city, the fame of Alexandria, as the greatest centre of commerce in the world and the chief seat of Greek learning, steadily increased, and it had reached its zenith in 48 B.C., when the Romans interfered in the quarrels of *Cleopatra* and her husband and brother *Ptolemy XIV.* After the murder of Pompey at Pelusium *Caesar* entered Alexandria in triumph, but was attacked by the citizens and the army of Ptolemy XIV. and had considerable difficulty in maintaining himself in the Regia


ALEXANDRIA
from 100 B.C. to 100 A.D.
1 : 58800
Metres - 7 Stadia
Eleusinian Sea
Island of Pharos
Temple of Isis
Great Harbour
Temple of Artemis
Royal Palace
Island of Antirrhodus
Lochias
Eunostos Harbour
Shoals
Alveus Steganus
Timonium
Posideium
Theatre
Jewish Quarter
Regia
Mausoleum
Gymnasium
Panegrm
Lake Harbour
Eleusis
Hippodrome
Lageum
Necropolis
Serapeum
Stadium
S. Wall built in the first
Lake Mareotis
Canal to Canopus

ALEXANDRIA
in the 3rd-5th centuries
1:58800
Metres · 7 Stadia
Sea of
Diabathra
Pharos
Diabathra
Island of Pharos
Harbour
Harbour
Deserted Peninsula
Eleusis
Road to Necropolis
Graves of the Roman period
Theatre
Neapolis or Bruchium
Eunostos Harbour
Sun Gate
Graves of the Roman Empire
Mt. Copron
Suburb
Lake Mareotis
Catacombs
Serapeum
Stadium
Fluvius Novus
Lake Mareotis
1. Approximate Line of W. Wall, built by Hadrian.
2. Approx. Line of E. Wall of Hadrian
3. E. Wall from the close of the 3rd century
4. Approx. Line of the S. Wall from the close of the 3rd century
5. Supposed Line of the Bruchium Wall of circumvallation

(see below). Cæsar was afterwards conquered by the charms of the Egyptian queen, but *Antony* fell more fatally into her toils and spent years of revelry with her at Alexandria (42-30). *Augustus* enlarged the city by the addition of the suburb of *Nicopolis* (see below and p. 25). At this prosperous period Alexandria is said to have numbered more than half-a-million inhabitants. The Greek element predominated, next in importance to which was the Egyptian, while a numerous, but exclusive, Jewish community was settled here as early as the 4th cent. B.C.

The Greek scholar and traveller *Strabo* describes Alexandria as it was in the decades immediately before the beginning of our era, in the 17th Book of his Geography. The former island of **Pharos** had been united to the mainland by an embankment known as the Heptastadium (see below), and on the E. extremity of the island rose the famous lighthouse built of white limestone by Sostratus, the Cnidian, in the reign of Ptolemy II. Philadelphus (completed in 280-279 B.C.), which was regarded by the ancients as one of the wonders of the world, and gave its name of 'Pharos' to all lighthouses afterwards erected. Its three-storied design became later the model for the Egyptian minaret (p. clxxxii). Its original height is said to have been 400 ells (590 ft.) and, though even in antiquity it threatened more than once to collapse, part of the ancient tower still stood erect after the great earthquakes of 1303 and 1326. This was overwhelmed by the sea a little later, and the present fortifications ('Fort du Phare' or 'Fort Kâit Bey') were erected near its site in the 15th century. The *Heptastadium*, a vast embankment seven stadia (1400 yds.) in length, as its name imports, was constructed by Ptolemy Soter or by his son Philadelphus. It was pierced by two passages, both bridged over, and before Cæsar's time served also as an aqueduct. Having since that period been artificially enlarged by débris from the ancient city, thrown into the sea, as well as by natural deposits, it has attained a width of more than 1600 yds. and now forms the site of a great part of the modern city.

Among the PRINCIPAL QUARTERS of the ancient city Strabo particularly mentions the *Necropolis* or city of the dead, at the extreme W. end, 'where there are many gardens, tombs, and establishments for embalming bodies'; *Rhakotis*, 'the quarter of Alexandria situated above the ships' magazines', chiefly inhabited by Egyptians (comp. p. 12); the *Royal City (Regia;* afterwards called *Bruchium)*, which was subsequently walled in and contained the palaces and public buildings, on the mainland between the promontory of Lochias and the Heptastadium; the *Jews' Quarter*, situated to the E. of the Lochias. Outside the Canopic gate, on the E., lay the hippodrome, and farther to the E., 30 stadia from Alexandria, was the suburb of *Nicopolis* (p. 25), which possessed an amphitheatre and a race-course.

The town was regularly built, with streets intersecting each other at right angles. The main artery of traffic seems to have been the long street beginning at the Canopic gate (comp. p. 20).

Of the PRINCIPAL BUILDINGS of ancient Alexandria the scanty relics of a few only can be identified. The **Paneum** is doubtless identical with the modern Kôm ed-Dik (p. 20). The **Gymnasium** probably lay to the W. of this point. The theatre, the Sema, and the Museum were all three situated in the 'Royal City' (see above). The Alexandrian **Theatre** lay opposite the island of Antirrhodus, so that the spectators had a fine view of the sea in the background. The **Sema**, which lay near the royal palace, probably to the W. of the present Government Hospital (p. 20), was an enclosed space, within which were the tombs of Alexander the Great and of the Ptolemies.

The **Museum**, the site of which cannot be satisfactorily determined, contained 'a hall for walking, another for sitting, and a large building with the refectory of the scholars residing at the Museum'. Connected

with the Museum was the famous *Alexandrian Library*, which contained 400,000 scrolls as early as the reign of Ptolemy II. Philadelphus, while in Cæsar's time, when it was burned, the number had risen to about 900,000. The library lay to the N. of the Museum, near the harbour. Apart from the revenues enjoyed by the Museum in its corporate capacity, a yearly salary was paid to each of the members, whose number in the time of the first Ptolemies has been estimated at one hundred at least.

The **Serapeum** (Greek *Sarapeion*), or great temple of Serapis, whose worship was introduced by the Ptolemies, was situated on the hill on which stands Pompey's Pillar (p. 16).

In 69 A.D. *Vespasian* was proclaimed emperor by the Alexandrians, his recognition having been to a great extent due to the influence of the philosophers then resident at the Museum. In *Trajan's* reign (98-117) the Jews, who constituted one-third of the whole population, caused sanguinary riots. *Hadrian* (117-138), who visited the city in 130, held public disputations with the professors at the Museum. *Marcus Aurelius* (161-180) attended the lectures of the grammarians Athenæus, Harpocration, Hephæstion, Julius Pollux, and others. Lucian also lived at Alexandria at this period, in the capacity of secretary to the prefect of Egypt. In 199 *Septimius Severus* (193-211) visited Alexandria and established a municipal constitution. A disastrous visit was that of *Caracalla* (211-217), who revenged himself for the derision of the citizens by a bloody massacre and also caused the academy to be closed. Still more disastrous were the contests between the Palmyrenes and the Imperialists (p. cxi), in which a large part of the population was swept away by the sword, pestilence, and famine.

Christianity early found its way to Alexandria. According to tradition the Gospel was first preached to the Alexandrians by St. Mark (whose bones were removed to Venice in 829). The first great persecution of the Christians, which took place in the reign of *Decius* (250), was a terrible blow to the Alexandrians. The city had for a considerable time been the seat of a bishop, and had since 190 possessed a theological school, presided over by Pantænus and Clement of Alexandria (beginning of 3rd cent.), who endeavoured to combine Christianity with the Neo-Platonism which sprang up about this period at Alexandria and was taught by Ammonius Saccas, Herennius, Plotinus (p. 233), Porphyrius, Iamblichus, and others. A second persecution took place in 257, during the reign of *Valerian;* and shortly afterwards, in the reign of *Gallienus*, the plague carried off a large portion of the population. Alexandria, however, still continued to be regarded as the chief seat of Christian erudition and of the orthodox faith (Athanasian Creed), until it was eventually obliged to yield to Constantinople its proud position as the centre of Greek thought and science. Sanguinary quarrels took place between the Athanasian party and the Arians under their unworthy bishop Georgius. On the accession of *Julian the Apostate* (361-363) the pagans of Alexandria again instituted a persecution of the Christians. In the reign of *Theodosius* (379-395),

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however, paganism received its death-blow, and Theophilus, the patriarch of Alexandria, displayed the utmost zeal in destroying the heathen temples and monuments. It was at this time that the famous statue of Serapis was burned. The material prosperity of the city also fell off so greatly that the municipality was no longer able to defray the cost of cleansing the Nile and keeping the canals open. The revenues of Alexandria were still further diminished by the proceedings of the patriarch Cyril, who led the armed mob against the synagogues and expelled the Jews from the city; and in 415 the learned and beautiful pagan Hypatia, daughter of the mathematician Theon, was cruelly murdered by an infuriated crowd. Under *Justinian* (527-565) all the still existing heathen schools were finally closed.

In 619 Alexandria was captured by *Chosroes II.*, King of Persia, but the Christians were left unmolested. Ten years later Heraclius recovered possession of Egypt, but the troops of the *Caliph Omar* soon afterwards invaded the country and took Alexandria after a prolonged siege. In October, 641, 'Amr ibn el-'Âṣ, Omar's general, entered the city; but he treated the inhabitants with moderation. The decline of Alexandria now became rapid in the same proportion as the growing prosperity of the newly-founded capital on the Nile, the modern Cairo, and its commerce received a death-blow by the discovery of America and of the sea-route to India round the Cape of Good Hope.

The decay of the once powerful seaport, which contained only 5000 inhab. in 1800, was at length effectually arrested by the vigorous hand of *Mohammed Ali* (p. cxx), who improved the harbours and constructed several canals. The chief benefit he conferred on Alexandria was the construction of the *Maḥmûdîyeh Canal* (p. 12), begun in 1819 and named after the reigning Sultan Maḥmûd II. Through this channel the adjoining fields were irrigated anew and Alexandria was again connected with the Nile and the rest of Egypt, the products of which had long found their only outlets through the Rosetta and Damietta mouths of the river. Subsequent viceroys also made great efforts to improve the position of the town. It suffered severely, however, during Arabi's rising in 1882 (p. cxxiii), and a great part of the European quarter was laid in ashes; but all traces of this misfortune have disappeared and the town is again quite prosperous.

2. Modern Alexandria.

The great centre of European life is the long **Place Méhémet Ali** (Pl. F, 4), or *Place des Consuls*, which is embellished with trees. In the centre rises the *Equestrian Statue of Mohammed Ali* (Pl. 3; see above), designed by Jacquemart and cast in Paris. The statue stands on a pedestal of Tuscan marble. This square was the principal scene of destruction in 1882. On the N.E. side stands the

English Church of St. Mark ('Egl. anglicane', Pl. F, 4; p. 11), adjoined by *St. Mark's Building*, belonging to the British community; on the E. side is the *Exchange;* on the S.W. are the *Law Courts.* These are the only buildings which escaped the fury of the natives in 1882. In the garden beside St. Mark's Building is a bust of *General Earle*, who fell at the battle of Kirbekan in 1885 (p. 419). — From the E. side of the square runs the busy *Rue Chérif Pacha*, the chief seat of the retail trade, with attractive shops (in the side-streets also); from the S. side the *Rue des Sœurs* (tramway No. 1, p. 9), prolonged by the long *Rue Ibrahim Premier*, constructed through an old and crowded Arab quarter, leads to the quarter of *Minet el-Bassal* (Pl. D, E, 6), the focus of the cotton trade, with the *Cotton Exchange* (accessible in the forenoon to visitors introduced to a cotton-exporter). The Rue Ibrahim ends at the *Pont Neuf* or *Pont Ibrahim*, crossing the Maḥmûdîyeh Canal (p. 12). On the S. bank of the canal lies the quarter of *Minet esh-Sharkâwiyeh* (*Chargaouiyé;* Pl. D, E, 7), occupied by wholesale dealers in grain, sugar, onions, etc. — Gabbari and thence to Meks, see p. 26.

From the S.E. corner of the Place Méhémet Ali we reach the triangular *Square Ste. Catherine* (Pl. F, 4), with the Roman Catholic church of *St. Catherine.* The Rue Abou Dardaa (tramway No. 4, p. 10) leads hence to the S., passing the *European Hospital* (Pl. F, 4, 5), the *Armenian Church* (Pl. F, 5), and the *Collège St. François Xavier*, to the *Sidi Amr Mosque* (Pl. G, 6).

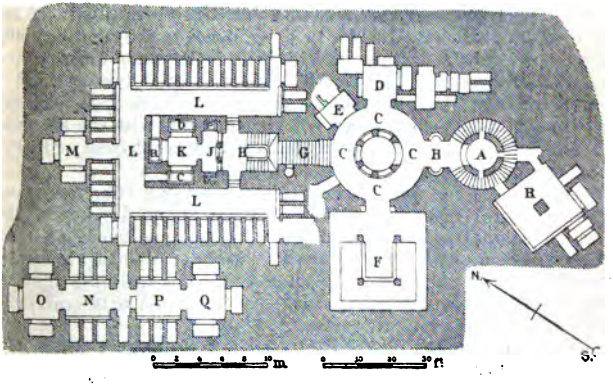
We now turn to the right into the *Rue du Premier Khédive* and then (almost at once) to the left into the *Rue de la Colonne Pompée*, which leads to the S., past a large Arab cemetery (Pl. F, G, 6, 7), to an eminence covered with rubbish and fragments of ruins, the site of the ancient *Serapeum* (p. 14). Here rises ***Pompey's Pillar** (Arab. *El-'Amûd;* Pl. F, G, 7; adm. 3 pias., June-Sept. 1 pias., but comp. p. 21), the largest well-preserved relic of antiquity in the city. We reach the top of the plateau by a flight of steps. All around lie fragments of Roman buildings and other objects revealed by the extensive excavations begun by Botti (p. 21) and continued by the Von Sieglin Expedition (1898-1902) and by Breccia (p. 21; 1905-7). The monument is composed of red granite from Assuân. The height of the column, including the rectangular pedestal and the Corinthian capital, is 88 ft.; the shaft, 68 ft. high, is about 9 ft. in diameter at the bottom and not quite 8 ft. at the top. The foundations, composed of several blocks (one with the name and figure of Sethos I., p. ciii) which once belonged to other buildings, are much damaged. On the W. side is a much-defaced inscription in honour of the Emp. Diocletian, placed here in 292 A.D. by a Roman prefect named Posidius. The latest theory in regard to the column, which may once have belonged to the Temple of Serapis, is that it was erected here by the Emp. Theodosius to commemorate the victory of Christianity and the destruction of the Serapeum

(391 A.D.; see p. 15). The present name of the pillar is due to the mediæval belief that it marked the tomb of Pompey the Great. — To the N. of the pillar is an ancient water-basin, to the S. are two sphinxes of red granite.

About 55 yds. to the W. of Pompey's Pillar are the ***Subterranean Passages*** of the Serapeum (p. 14; of little interest). We descend by a flight of wooden steps into an open court, from the N. and S. corners of which long passages are cut into the rock, with small niches of unknown purport.

Continuing to follow the Rue de la Colonne Pompée and its prolongation, the ***Rue Karmous***, a little farther, and then diverging to the right by the Rue Bab el-Melouk, we pass the small mosque of Gâmiʿ el-Mîrî and reach the entrance (Pl. 'E.'; F, 8) to the —

***Catacombs of Kôm esh-Shukâfa** (Pl. F, 8; 'hill of potsherds'), lying on the S. slope of a hill crowned by an abandoned fort and



now used as a quarry (open 8 a.m. till sunset; adm. 5 pias., June-Sept. 3 pias.; combination-ticket, see p. 21). This burial-ground, discovered in 1900, is the most important in Alexandria and probably dates from the 2nd cent. A. D.; it is an admirable example of the characteristic Alexandrian fusion of the Egyptian and Græco-Roman styles. Modern flights of steps on the side of the hill lead to the old entrance, which has been restored. The chambers lie in several stories one above another. The main chambers seem to have belonged to an Egyptian grandee, while round about are the smaller and simpler vaults of his suite and dependents. The exploration of the interior is facilitated by wooden bridges and electric light.

A WINDING STAIRCASE (Pl. A), with a large circular light-shaft, descends into two stories of the catacomb, the lower of which is generally under water; near the top of the staircase is a SARCO-

PHAGUS CHAMBER (R) of later construction. From the entrance to the upper floor (B), on each side of which is a semicircular recess with benches, we enter a ROTUNDA (C). In the middle of this, covered by a kind of cupola, is a shaft leading to the lower stories. To the right lie two SMALLER ROOMS (D, E), with niches and sarcophagi. Above the latter are *loculi* or shelf-tombs. To the left is the TRICLINIUM FUNEBRE (F), a large room with a ceiling borne by four pillars. Three wide platforms or divans have been hewn out of the rock for the banquets held in honour of the deceased. — The STAIRCASE (G), which commands a good view of the chief sepulchral chambers, divides farther down into two flights, flanking the entrance to the lower story (H) and leading to the VESTIBULE (J) of the grave-chamber proper.

The façade of the vestibule is articulated by two Egyptian columns, with elaborate flower-capitals, which bear a cornice adorned with the winged solar disk and with falcons; above this is the flat arch of the pediment. Inside, in deep niches to the right and left, are STATUES of the deceased and his wife in Egyptian dress, carved in white limestone. The door in the rear wall of the vestibule is surmounted by the winged sun's disk and a Uræus frieze. To the right and left, on pedestals, are two large serpents with the Egyptian double crown, the caduceus of Hermes, and the thyrsus of Dionysos. Above are shields with heads of Medusa.

We now enter the SEPULCHRAL CHAMBER (K). The sarcophagi containing the remains stand in niches (a-c) and are hewn, like their lids, out of the solid rock. The fronts are adorned, after the Greek fashion, with festoons, masks, heads of Medusa, bucrania, and bunches of grapes. On the middle one is a reclining figure of the deceased. The walls of the niches are decorated with representations of religious import.

CENTRAL NICHE (a). *Rear Wall:* On a bier in the shape of a lion rests the mummy, surrounded by Horus, Thout, and Anubis, the three gods of the lower world; below the bier are three canopic vases. *Left Wall:* On the right a priest of the dead, wearing a panther-skin, reads from the book of ritual; on the left the deceased is seen before an altar. *Right Wall:* A priest of Isis sacrifices to the goddess. — RIGHT NICHE (b). *Rear Wall:* King or emperor offering a collar to an Apis bull, protected by the wings of Isis. *Left Wall:* King sacrificing to the deceased as Osiris. *Right Wall:* Figures of two gods of the dead, one with the head of a cynocephalus. — The representations in the LEFT NICHE (c) are similar. — To the right and left of the door are the dog-headed Anubis, as a warrior, and a dog-headed dæmon with a serpent's body.

Round the sepulchral chamber runs a GALLERY (L), entered from the passage in front of the vestibule, with two rows of shelf-tombs (91 in all). Each of these contained at least three mummies. The names and ages of the deceased, in red paint, are still visible on some of the slabs. — At the back of the gallery is a SARCOPHAGUS CHAMBER (M), with three tomb-niches and plain pillars. Adjoining the W. part of the gallery are four LATER ROOMS (N-Q), with shelf-tombs and sarcophagus-niches.

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Close by is a *Graeco-Roman Catacomb* of the 3rd or 4th cent. A.D., in three stories (excavated in 1910). — Farther to the W. lie some other tombs, of less interest and not worth visiting.

The main portion of the Arab Quarter lies on the ancient Heptastadium (p. 13), between the E. and the W. harbours. It contains several bazaars. The chief thoroughfare is the Rue de France (Pl. E, F, 3, 4), which begins at the N.W. corner of the Place Méhémet Ali (p. 15) and is prolonged by the Rue Masguid Terbana and the Rue Ras et-Tin. The last diverges to the W. and intersects the Turkish Quarter (Pl. C, D, 3), on what was formerly the island of *Pharos* (p. 13), with less narrow streets and picturesque houses and gardens. Both these quarters present interesting scenes of oriental life.

To the N. of the Rue Ras et-Tin, near the shore of the *Bay of Anfûshi*, lie two **Greek Rock Tombs** (Pl. B, C, 3), dating from ca. 200 B.C. Permission to visit them must be obtained through the museum officials (p. 21).

Eastern Burial Place. By means of a flight of steps and a terraced slope we reach a rectangular court (now uncovered) off which open two tombs, each consisting of a large vestibule and the tomb proper. The ceilings consist of barrel-vaulting. The walls of the vestibule of the *East Tomb* bear numerous Greek inscriptions and drawings, including a cleverly sketched ship with a tower. In the rear wall of the sepulchral chamber is a niche in the Egyptian style. The *North Tomb* is the finest of all. The walls of the vestibule terminate in a concave cornice and are painted to imitate alabaster and black and white marble. The painting of the ceiling is intended to make it look as if divided into coffers. The ceiling of the sepulchral chamber seems to have been painted with great taste; in front of the niche in the rear wall is an altar of limestone. — Close by is the Western Burial Place, which is very similar to that just described. The vestibule of the *N. Tomb* served as a triclinium in which the banquet for the dead was held. The tomb still contains its granite sarcophagus. In the vestibule of the *W. Tomb* are three tombs of later date, constructed of bricks. The wall-paintings here also imitate alabaster and limestone.

The Rue Ras et-Tin ends at the khedivial **Palace of Râs et-Tin** (Pl. A, B, 3), a name signifying 'promontory of figs'. The palace contains nothing of interest and is not accessible. The *Harem*, a separate building, is built on the model of the seraglio at Constantinople. — The street skirts the N. side of the palace to the *Lighthouse* (Pl. A, 4; no adm.).

The best return-route to the Place Méhémet Ali leads past the *Marine Arsenal* (Pl. C, D, 3), along the West Harbour (p. 11), and through the Rues Moutouch Pacha, de la Marine, Bab el-Karasta, and Anastasi. To the left of the Rue de la Marine we see the *Fort Cafarelli* (Pl. E, 5) or *Fort Napoléon*, with a signal-station.

A visit should be paid also to the new quays of the *East Harbour* (p. 11), which were constructed at a cost of £ E 374,000. These have been converted into an attractive boulevard, called the Quai-Promenade Abbas-Deux, on which is situated the *Government Building* (Pl. E, 3). To the N.W. of the harbour stands the picturesque *Fort Kâït Bey* (Pl. D, E, 1), on the site of the old Pharos Lighthouse (p. 13).

Another important thoroughfare is the Rue de la Porte de Rosette (Pl. G-I, 4, 3), the continuation of the Rue Sidi el-Metwalli, leading to the E. from the centre of the city. It corresponds with the E. half of the ancient main street (p. 13) and leads past the *Municipal Building* to the former *Porte de Rosette* (Pl. K, 3), on the site of the ancient *Canopic Gate.* — On the top of the *Kôm ed-Dîk* (Pl. H, I, 4; 115 ft.; comp. p. 13), to the S. of the Rue de la Porte de Rosette, is the reservoir of the water-works. The water is pumped up from the *Farkha Canal*, a branch of the Maḥmûdîyeh Canal.

In the Rue Nébi Daniel, to the S. of the Rue de la Porte de Rosette, is a *Mosque* (Pl. G, H, 4), with the tombs of Sa'îd Pasha, Prince Hassan, and other members of the khedivial family. — In the prolongation of the street towards the N. are the *Coptic Church of St. Mark* (Pl. G, 4; l.) and the handsome *Synagogue* (r.).

In the Rue d'Allemagne (Pl. H, I, 3; tramway No. 1, p. 9), on the left, lie the *Jewish School*, the *German School*, and the *Kaiser Wilhelm Heim* (an asylum for old men). Farther on, on a height adjoining the Jewish Cemetery, stands the *Government Hospital* (p. 10). In the gardens in front of the hospital is the *Omdurmân Column*, an ancient granite column found in the vicinity and erected to commemorate the taking of Kharṭûm (p. cxxv). On the base are inscriptions in English and Arabic and two figures of Sekhmet, the Egyptian lion-headed goddess of war. The gardens of the hospital (men not admitted) contain antiquities excavated on the spot. On a hill affording a view of the new harbour is the *Victoria Column*, also found in this neighbourhood and named after Queen Victoria.

The Rue d'Allemagne goes on past a bronze monument to Nûbar Pasha, chief minister under the Khedive Ismâ'îl, to an old *Nabîh* or cistern (key kept by the gardener). Thence we continue to follow the tramway-line, past some new gardens on the site of former fortifications and the Porte de Rosette (see above), and reach the —

Rond Point (Pl. K, 3). Three streets radiate hence. To the S.W. the Rue Menascé, with its continuation the Rue el-Rassafah, runs to the *Maḥmûdîyeh Canal* (p. 12). On the S.E. the Rue Sign el-Hadra leads to the German Deaconesses' Hospital (p. 10) and the *Prisons* (Pl. L, 4). The Rue Palais No. 3 or Rue Saraï (tramway No. 5, p. 10), to the E. of the Rond Point, runs through the suburb of Hadra, with its ancient necropolis, to the *Nuzha Garden* (with café; hand)

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In the Rue du Musée, which diverges to the N. from the Rue de la Porte de Rosette (p. 20), rises an edifice in the Greek style, accommodating the —

***Museum of Græco-Roman Antiquities** (Pl. H, 3, 4), founded by *Dr. G. Botti* (d. 1903), an Italian, with the coöperation of the Athenæum Society and the municipal authorities. The museum soon attained considerable importance. Most of the contents are of Alexandrian origin, but some were transferred hither from the Cairo Museum. The objects found in Alexandria were generally brought to light either in digging for old stones for building houses (a common practice here) or in the course of excavations. Most of them come from the extensive catacombs constructed on the outskirts of the ancient city. The importance of the collection lies in the historical significance of these intrinsically somewhat unimpressive remains.

The museum is open daily, except on Thurs. from June to Sept., 9-12 and 3-5.30 (adm. in winter 2, in summer 1 pias.; ticket-office at Pl. 29, p. 22). Combination-tickets (8 pias.) are issued, in winter only, for the Museum, Pompey's Pillar, and Kôm esh-Shuḳâfa. Hand-cameras are allowed. Director, *Prof. E. Breccia.*

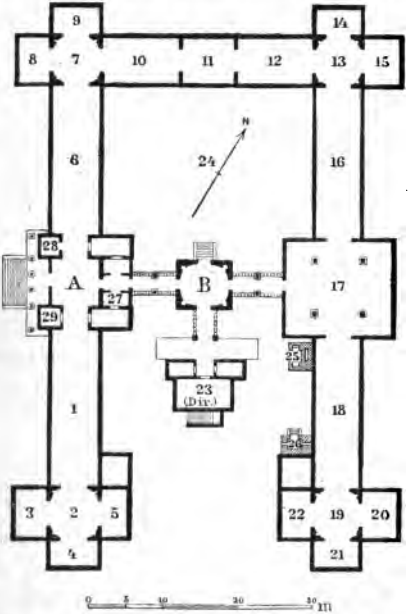
From the Vestibule (Pl. A) we have a view of the statue of Hercules in the transverse gallery (p. 24) connecting the two main wings of the museum. In the side-room on the left (Pl. 28) is a topographical collection, with plans of ancient and modern Alexandria, photographs, drawings, etc. of Alexandrian monuments. — On the right is —

Room 1. Christian Antiquities. Two fine capitals of columns from Alexandria. Nos. 1-14. Tombstones of monks of a convent at Alexandria (Ed-Dukheileh), dating from the 6th century. 15-226. Græco-Christian and Coptic tombstones, chiefly from Upper Egypt, with handled or ansated crosses ('the sign of life'; comp. p. 94), peacocks, palms, and other decorations; the inscriptions often close with the words 'be not sad; no one on the earth is immortal'. 227-251. Architectural fragments of the Christian period. — *Frames A-C:* Coptic textiles from Akhmîm and Antinoë. — In the *Cases:* Terracotta lamps; vessels. *Cases G* and *G*^{a}: Flasks for holding miracle-working water from the tomb of St. Menas the martyr (p. 28). Between the two cases: 240. Marble relief of St. Menas, standing between two kneeling camels, from Ed-Dukheileh. — In the centre: Magnificent sarcophagus-lid of porphyry; Christian mummies.

Rooms 2-5 contain the collection of Alexandrian Coins. The coins of the period of Alexander the Great and the Ptolemies are in R. 5; those from Augustus to Alexander Severus in R. 2; those from Alexander Severus to Diocletian in R. 4 (Salle Glymenopoulos); and those from Diocletian to the conquest of Alexandria in R. 3. Tomb-inscriptions from Ṭehna, the ancient Acoris (p. 208); 116. Coptic inscription. *Case A* contains Byzantine gold coins found in a small vase at Shatbi (p. 25), and also 13 five-drachma pieces, forming part of the treasure trove of Tûkh el-Karâmûs (p. 99) and dating from the reigns of the first two Ptolemies. — In Room 4: Large vase adorned with fish and birds, from Terenuthis; tombstones from Ṭehna. *O.* Colossal seated figure of a woman, with a girl beside her, a grave-monument. — We return to the vestibule and thence proceed straight on into —

Room 6. Greek and Latin Inscriptions, Papyri, and Tombstones. To the right: 18-146. Votive and memorial inscriptions of the Ptolemaic period; Ptolemaic tombstones with inscriptions and representations resembling Attic tombs of the 4th cent., with small pediments, the enclosed space being sometimes coloured, sometimes occupied by reliefs, sometimes merely with names in red paint; 83. Tombstone with a dying woman attended

by her two daughters; 87. Tombstone with relief of a seated woman; 88. Tombstone with two women from Pisidia; °97. Tombstone with seated figure of an old man; 150. Relief from the tombstone of a boy, represented as carrying a goose and playing with his little dog; 96. Tombstone of a soldier named Lycomedes. — To the left: 1-18, 146-303. Votive and memorial inscriptions, military diplomas (176, 177), and tombstones of the Roman period. — In the middle: 305. Large scarabæus in pink granite, from the Serapeum (p. 14); Sphinx with the name of Haremheb (p. cii), also from the Serapeum; 351. Lifesize figure of Apis in granite, found in the Serapeum, with dedication to Serapis by Emp. Hadrian (on small pillar below); 347. Kneeling figure of Ramses II., dedicating a vase to the god Atum of Heliopolis. — The *Desk Cases* contain papyri of the Ptolemaic and Roman periods.



Room 7. Egyptian Antiquities. In the centre: 359. Colossal statue in pink granite of one of the Pharaohs, afterwards usurped by Ramses II., with an incised relief of his consort at the side, from Abukîr. 361, 363. Two sphinxes of Amenemhēt from Abukîr, afterwards usurped by Ramses II. for a building of his own. 417. Bust of Ramses II., from Abukîr. 376. Capital of a sistrum-column (p. clxi), with fine heads of Hathor.

Room 8 (continuation of the Egyptian collection). 385, 386-389. Wooden coffins from the common tomb of the priests of Amon in Deir el-Baḥri (p. 305); 388. Mummy of a late-Egyptian period. — °380. Fine bas-relief of the Saïte period, with a man (l.) in a flowing robe, a harper, and singing-women. 378, 379, 381-383. Limestone coffins in the shape of mummies, from Upper Egypt.

Room 9 (continuation of the Egyptian collection). 407. Seated figure of the lion-headed goddess Sekhmet, erected by Amenophis III. in the temple of Mut at Karnak (p. 280); 415. Bust of a priest; 426. Granite statue of Ramses II.; 420. Pillar from the temple of Atum in Heliopolis, with names and representations of Ramses II., found in Alexandria. — In the *Table Case* in the centre: Mummy-masks, garlands, head-rests (one with the head of the god Bes), sandals, etc., from Deir el-Baḥri.

Room 10 (Salle Antoniadis). Smaller Egyptian Sculptures. 460. Sacrificial stone, from Abusîr near Samanûd. — *Case C:* Bronze, wooden, and fayence figures of deities and sacred animals (Osiris; Thout; Ptah; Patæke, p. 100; Nefertem; Anubis; Apis; etc.). — *Case AA:* Sacred falcons, cats, and cynocephali; figures of deities (Imhotep; Sekhmet; Bastet); gilt Uræus-snakes. — *Case E:* Figures of deities. Hieratic and demotic papyri. —

Case H: Alabaster vases; canopic vases. — *Case BB:* Bronze figures of deities (Isis; Neith; Amon; Harpocrates; etc.); folding chair with heads of geese. — *Case L:* Ushebtis (p. cxlviii) in fayence. — *Table Case O:* Scarabæi, amulets, and rings in fayence. — *Table Case P:* Small vases from Rhodes and Cyprus; gold ornaments of the Ptolemaic, Roman, and Byzantine periods (armlets, necklaces, rings, and earrings). — On the right, Plaster cast of the statue of Queen Amenertais (museum of Cairo, p. 88).

Room 11. Græco-Egyptian and Roman-Egyptian Antiquities. 3192 et seq., Statues of a late period, probably representing priests, some of them with names (Petesis, Ptolemy, Irenæus). *3704. Good portrait-head in black basalt. — In frames on the right wall: 3186 et seq., Remains of wall-paintings found near Pompey's Pillar, interesting as forerunners and analogies of the Pompeian style, and like No. 3185 (Tomb-painting from Gabbari), showing a mixture of the Greek and Egyptian styles. 23. Fine portrait of a Roman; 3168. Bas-relief with the portrait of one of the Ptolemies. — On the left wall: 11-16. Relief with a representation of Horus with the falcon's head (l.) and of another deity (r.), from a temple of the Ptolemaic period at Athribis (Benha, p. 34).

Room 12. Portrait Busts and Smaller Sculptures. In the centre: Marble statue of a Roman emperor; a figure on the lower part of the armour has been effaced in the Christian period and replaced by the monogram of Christ. — 2. Head of a boy; 3. Roman woman; 1. Charming head of a child from Kôm esh-Shukâfa; 16. Head of a youth, of the Attic school of the 4th cent. B.C.; 17. Alexander the Great(?) in red granite 18. Julius Cæsar; 19. Cleopatra; *45 (3908). Ideal head of a woman. — *Case A:* Small sculptures, heads of women; 10-12. Busts of Ptolemaic princesses; 20. Faun. — 32, 32a (3337, 3339). Busts of men, from Sûk el-Wardiân (near Wardiân, p. 26); 33. Colossal head of Alexander IV. (?) in the royal Egyptian headgear; 60. Colossal head of Ptolemy IV. in Egyptian costume, with the double crown. — *Case B:* *20-24. Small busts of Alexander; pleasing marble heads of women and others; below, Statuettes of Venus. — **66. Head of Hercules in marble, thought now to be Zeus (the hair in a separate piece).

Room 13. Sculptures and Architectural Fragments. 1. Statue of an emperor; 3. Small Egyptian naos from Hadra. — 4-7. Draped statuettes (No. 5 from Gabbari, p. 26).

Room 14 (continuation of the preceding collection). 3661. Torso of the marble statue of a philosopher; sphinxes; 15-17. Elegant composite flower-capitals, found at Alexandria in the Rue d'Allemagne (p. 20).

Room 15 (continuation of the above collection). 29, 50. Frescoes from tombs at Gabbari. — Round the room are architectural fragments and small altars from tombs at Gabbari, made of Meks limestone and executed in the mixed Greek and Egyptian style, some of very fine workmanship. The same style is shown in Nos. 2 and *3, brightly painted capitals (in which the Egyptian papyrus motive is used) from the quarter of the palace of the Ptolemies.

Room 16. Sculptures. 62 (3930). Arm bearing a globe, probably par of a colossal statue of an emperor, from Benha. — On the left wall: 32. Fragment of a statue of Zeus(?) found in the East Harbour (p. 11) and notable for its draperies and colouring; 40. Colossal seated marble figure of Zeus-Serapis; 39, 41. Colossal heads of Zeus-Serapis; 52. Roman head; 14. Apollo on the omphalos; on two granite columns are fine Ionic capitals; 51. Recumbent tomb-figure of a Roman, from Abukir. — In the centre: Two baths; 6. Colossal eagle. — By the right wall: 7(3868). Mænad; 13. Nymph; 17. Venus. — By the door-posts at the entrance to the following room: 3895, 3893. Sleeping genii.

Room 17. Small Objects of Art. *Cases A* and *B* are temporarily filled with objects discovered in the tombs of Shatbi, and Græco-Egyptian figures of deities from Ibrâhîmiyeh (p. 25). — To the right and left of the entrance: *Cases C* and *E.* Fine glass bottles, including dark-blue specimens with veins of yellow and white. — 2812. Helmet. — In the centre: *R, X, TT.* Mummies with portraits of the deceased painted on wood (2nd cent. A.D.); mummies of various periods. — *Case QQ.* Coloured plaster masks of

the Roman period (2nd cent. A. D.); 2849. Fine head of a youth from Gabbari. — 3bis, 4, 4bis. Green fayence vessels from a tomb at Gabbari. — *Table Case RR.* Bronze mirrors; objects in gold and silver, gems, and glass. — On the walls: 5334. Colossal porphyry statue, often taken for a figure of Christ; marble sarcophagus with scenes in relief from the story of Ariadne. — *Cases A* and *HH.* Cinerary urns from Hadra, apparently, to judge from the inscriptions, of Greek mercenaries in the service of the Ptolemies.

Room 18. CERAMICS AND OBJECTS FROM TOMBS. Terracotta figures of the Roman period, especially figures of gods, which seem to have served as images of saints in the houses of the common people. — *Case E.* Baubo and Bes. — *Case I.* Women with tymbals and baskets. — *Cases M, D,* and *Z.* Harpocrates (the youthful Horus, identified by the side-lock and the finger on the lips), often represented as riding on animals. — *Case EE.* Isis. — *Case GG.* Cupid and Venus. — *Case HH.* Heads of Venus. — *Case U.* Charioteer (368); animals; 836. Frog seated on a fish and playing on a lyre (burlesque of Arion on the dolphin). — *Case B.* Figures from comedy, etc. — *Cases F* and *M.* Terracottas of the Ptolemaic period, from tombs near Alexandria; fragments of 'terra sigillata' (Aretine vases). — *Case O.* Early Ptolemaic terracottas. The **Figures of girls are distinguished by delicacy of execution and colouring, and some of them (*e. g.* one with a lute) rival the best Tanagra figurines. — Fragments of a red glazed plaque with the head of 'Africa' and gladiators fighting with wild beasts. — On the floor: *Mosaics from a temple at Abukîr (p. 30).

Room 19. *Mosaic and cinerary urns from Shatbi (p. 25).

Room 20. OBJECTS FROM TOMBS. In the middle: Torsos of a fine group of Dionysos and the Faun, executed under the influence of the school of Praxiteles. — *Cases A* and *B.* Greek vases and terracotta figures.

Room 21. In a covered *Glass Case:* Objects from tombs; sepulchral wreaths in terracotta and gilded bronze. — *Case A.* Terracotta figures and vases from the excavations at Ibrâhîmîyeh (p. 25). — *Case B.* Similar objects from Shatbi.

Room 22. FRAGMENTS FROM CANOPUS (p. 30). Mosaic of warriors surrounded by griffins; on the walls, architectural fragments. — We return to R. 17 and there turn to the left into the —

TRANSVERSE GALLERY (Pl. B). *3. Colossal seated marble figure of Hercules. A side-room (Pl. 27; adm. by special permission only) contains copies and articles not adapted for public exhibition.

In the GARDEN (Pl. 24): Two sphinxes of Apries (p. cvi), originally erected at Heliopolis; 24. Colossal head of Antonius as Osiris, from Hadra; 4-7. Tomb monuments from Shatbi; Large limestone, granite, and marble sarcophagi from Abukîr, Hadra, Kôm esh-Shukâfa, and other places; Ptolemaic tomb with a large sepulchral bed and remains of painting, from Sûk el-Wardiân (near Wardiân, p. 26). — On the other side of the transverse gallery are some reconstructions of Hellenistic and Roman tombs (Pl. 26 and 26).

3. Environs of Alexandria (Ramleh, Meks).

FROM ALEXANDRIA TO RAMLEH the best route is by the ELECTRIC TRAMWAY starting at the N. end of the Rue Missalla (Pl. G, 8; from 5.30 a.m. till 1 a.m.; 1st cl. fare 2 pias., book containing 50 tickets 75 pias.). The 'Service Palais' (every 8 min.) runs on the N. line, the 'Service Bacos' (every 4½ min.) on the S. line (diverging from each other at Bulkeley, see p. 26). The journey takes about ½ hr. — The railway (Abukîr-Rosetta line, p. 30) is of practically no use to tourists.

From the starting-point we have a fine view of the E. harbour; projecting into the sea, to the left, is the small *Fort Silsileh* (Pl. H, 1). The line runs parallel with the quay; on the left is the Lycée Français, on the right the large buildings of the Greek orphanage and

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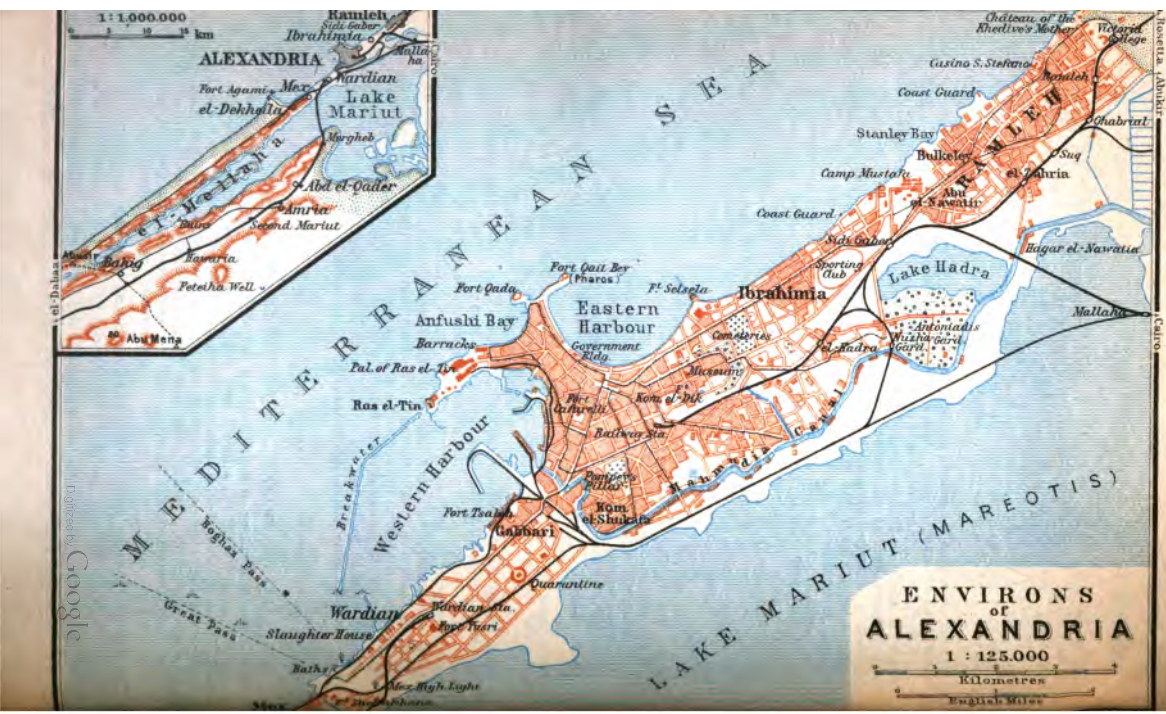
1 : 1,000,000
km
ALEXANDRIA
Ramleh
Ibrahimia
Mallaha
Wardian
Lake Mariut
Fort Agami
Mex
el-Dekheila
Mex el-Meharia
Mergheb
Abd el-Qader
Amria
Second Mariut
Dikka
Mex
Baking
Mex
Hamaria
Feteiha Well
Abu Mena
el-Dakla
Rosetta
Abukir
Cairo
Château of the Khedive's Mother
Victoria College
Casino S. Stefano
Koubbeh
Coast Guard
Chabrat
Stanley Bay
Bulkeley
Suq
el-Zahria
Camp Mustafa
Mex
el-Nawatia
Coast Guard
Hagar el-Nawatia
Sidi Gaber
Sporting Club
Lake Hadra
Mallaha
Fort Qaitbey (Pharos)
Pt. Selsela
Ibrahimia
Fort Qada
Anfushi Bay
Eastern Harbour
Cemeteries
Aidoniadis Mukhtar Gerid
Barracks
Gavernment Bldg.
Pal. Hadra
Pal. of Ras el-Tin
Museum
Fort Cafarelli
Kom el-Dik
Ras el-Tin
Breakwater
Railway Sta.
Western Harbour
Mahmudia Canal
Pumping Station
Fort Tsafah
Kom el-Shukafa
Gabbari
Quarantine
Roghas Pass
Great Pass
Wardian
Wardian Sta.
Fort Pharl
Slaughter House
Baths
Mex High Light
LAKE MARIUT (MAREOTIS)
ENVIRONS of ALEXANDRIA
1 : 125.000
Kilometres
English Miles
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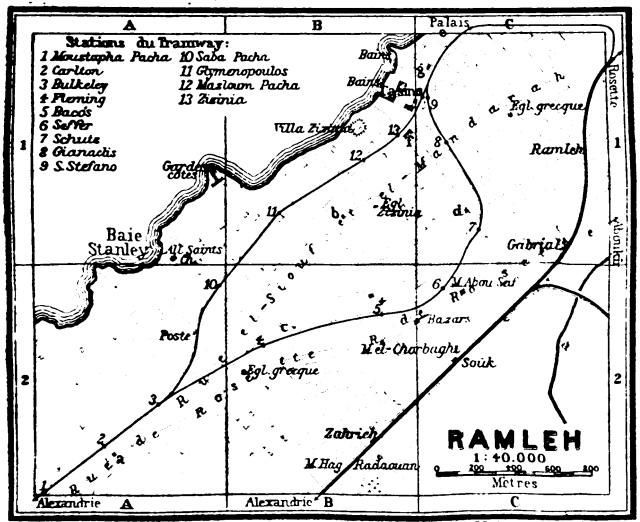
the Greek school. The first stopping-place is *Shatbi* (*Chatby*; Pl. I, 2), beyond which we pass the Jewish, Christian, and Arab cemeteries. — Near the station of *Chatby-les-Bains* (Pl. K, 1), to the left, on the shore, are sea-baths and an ancient necropolis, the tombs of which belong mostly to the early-Ptolemaic period (intending visitors must be provided with a permit from Prof. Breccia, p. 21). We now traverse the rubbish-heaps of the ancient *Nicopolis* (p. 13), the large E. suburb of Alexandria founded by Augustus on the site of his



Wagner & Debes, Leipzig

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tary authorities, and barracks for British troops (parade service in the garrison church of St. George at 11 a.m.). The building-material for the château was taken from the ruins of the *Ḳaṣr el-Ḳayâṣereh* ('Castle of Cæsar'), an old fortified Roman camp in the vicinity. — The attractive villas of Ramleh begin at *Carlton* (Carlton Hotel, Pl. a, A 2, pens. 50-60 pias.) and *Bulkeley*. The latter, which contains the English church of All Saints (Pl. A, 1; Rev. H. T. Valentine; services at 8.30, 11, & 6.30), is named, like most of the following stations, after one of the promoters of the railway.

Ramleh (*i.e.* 'sand') is the favourite summer-resort for well-to-do Alexandrians and Cairenes; in winter it is not so attractive to tourists. The N. line (p. 24) runs viâ *Saba Pacha*, *Glymenopoulos* (New Victoria Hotel, Pl. b, B 1, pens. 40 pias.), *Mazloum Pacha*, and *Zizinia* to *San Stefano* and then viâ *Laurens* and past the palace of the present Khedive's mother (no admission) to the terminus at *Victoria College*. The latter, opened in 1909, was founded by public subscription in 1901 in memory of Queen Victoria, to provide a liberal education on the lines of the English public schools. — The S. line runs to the right viâ *Fleming* (Hôt. Miramare, Pl. c, B 2, Italian), *Bacós*, *Seffer*, *Schutz* (Hôt. de Plaisance, Pl. d, C 1, pens. 8-12 fr.), and *Gianaclis*, and reaches its terminus at *San Stefano*. Bacos, the central part of Ramleh, has a bazaar, a mosque, and a Roman Catholic church and school. Near San Stefano, on the shore, are the **Hôtel-Casino San Stefano* (Pl. B, C, 1; owned by the George Nungovich Co., see p. 35; pens. 60-100 pias.), with garden, terrace, sea-baths, theatre, and concert-rooms (adm. 5 pias.), the *Hôtel Beau-Rivage* (Pl. e, C 1; pens. 50-70 pias., good), with fine garden, the *Hôtel Bagdad* (Pl. f; B, 1), the *Villa Margherita* (Pl. g, C 1; pens. 40-50 pias.), and the *New Victoria Hotel*.

From Alexandria to Meks: Electric tramway from Gabbari in connection with Line No. 1 on p. 9, every 10 min. in 25 min. (fares 10, 5 mill.).

From the suburb of *Gabbari* (Pl. C, D, 8) the electric tramway runs to the S.W. by the Route du Meks, traversing the hilly *Necropolis* of the imperial period (p. 13). On the left are the gardens,

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4. Mareotis District (City of St. Menas, Abuṣîr).

An excursion to the Mareotis district, interesting both for its scenery and history, is recommended, especially in Feb. and March, when the desert flora is seen at its best. A visit to the ruins of *Abuṣîr* takes a whole day, including the journey there and back; for the *City of St. Menas* two days are required, but Abuṣîr may be included on the way back. The point of departure for both places is *Behîg*, a station on the Maryût Light Railway, a private line belonging to the Khedive (*Daira Khassa*), which starts at *Wardîân* (p. 26). From Alexandria we may either take the electric tramway from the Place Méhémet Ali to the station of Wardîân and go by the early train thence (2 hrs.; fares 22, 11 pias.), or go direct from the Gare du Caire (p. 9) by the forenoon express (1½ hr.; 29½, 15 pias.). As riding-animals cannot be procured at Behîg, the traveller must bring a donkey with him from Alexandria, or must arrange with the police officer at Behîg or with the Ma'mûr of Amrîyeh (see below) to have a horse or donkey (for an extended tour a camel; 15-20 pias. per day and fee) sent to meet him; in the latter case a recommendation from the commandant's office in Alexandria or from a consul is necessary. — From Behîg to the City of St. Menas 2 hrs., to Abuṣîr ca. 1½ hr. The night is spent in the rest-house near the City of St. Menas (key at the Museum in Alexandria), at the police-station of Behîg (recommendation from the commandant, see above), or in tents. The visitor should be furnished with provisions, water, and candles.

History. To the S. of the narrow strip of sand on which Alexandria stands there has lain from time immemorial a large inland sheet of water, named by the ancients *Lake Mareotis* or *Marcia* (Arab. *Beheiret Maryût*). The lake lies 8 ft. below the level of the sea and was connected with the Nile by navigable channels through which the products of Egypt were brought to Alexandria. In the lake lay eight islands, covered with luxurious country-houses; its banks were exuberantly fertile, and its white wines are celebrated by Horace and Virgil. In the middle ages the lake dried up. During the siege of Alexandria in 1801 the British cut through the dunes at Abukîr. The sea at once rushed in, destroying 150 villages, and it still covers about 77 sq. M., although Mohammed Ali (p. 15) spared no cost to win back the land for cultivation. The present Khedive also is doing his utmost by a carefully planned system of agriculture to improve the arable coast-plain, which extends on the W. into the Libyan Desert. The district is mainly inhabited by Beduins, living partly in small villages and partly in tents, who trade in camels and raise sheep. Among the grain-crops barley flourishes with especial success; vineyards and orchards have also been again planted.

The Maryût railway (see above), starting at *Wardîân*, runs along the N. bank of Lake Mareotis, with the houses of *Meks* (p. 26) to the right. The first station is (2 M.) *Mex Jonction*, with the large factory of the Egyptian Salt & Soda Company; the connecting-line from Alexandria (comp. above) joins ours on the left. — The train now runs to the S. along an embankment (2¾ M. long) through the lake, then turns to the W. and traverses cultivated land to (6 M.) *Mergheb*, a small Beduin settlement. — 10½ M. *'Abd el-Kâder;* above the village stands the small mosque dedicated to the saint of that name. — 12½ M. *Amrîyeh (Amria)*, with pretty gardens and a villa of the Khedive, is the headquarters of the Ma'mûr, the highest police official in the Mareotis. The Beduin market held here on Wednesdays presents an animated scene, when camels, horses, grain, etc., are offered for sale; it is especially interesting in Dec., Jan., and Feb., when the date caravans arrive from the oasis of Sîweh (p. 378). —

15½ M. *Second Mariout*, with vineyards. Farther on we pass through cultivated land and desert. — 21 M. *Hawarîyeh (Hawaria).*

26½ M. **Behîg** *(Bahig)*, where we leave the train.

From Behîg to the City of St. Menas, 7½ M. — From the station we ride to the S.E. across the railway embankment to (⅔ M.) the *Bîr 'Eseili*, a deep cistern with good drinking-water, at which the Beduins water their herds of camels. Close by are a few houses and a small school. Proceeding to the S.E. we ascend an eminence from which we have a pretty view of Behîg, of Gebel Baṭn (concealing the sea), and of Abuṣîr. Farther on our route passes between fields of grain till the plateau on the edge of the desert is reached and the hills of the City of St. Menas appear.

The **City of St. Menas,** called *Karm Abûm* or *Bu Mna* (i. e. *Karm Abu Mîna*) by the Beduins, lies in the Mareotic Desert, about halfway between Alexandria and the Wâdi Naṭrûn. St. Menas (d. 296 A.D.), who was looked upon as a kind of patron-saint of the Libyan Desert, was buried here, and in Christian times his tomb was a favourite place of pilgrimage, whence the pilgrims carried away clay flasks filled with its wonder-working water (so-called Menas flasks).

The extensive site was re-discovered and successfully excavated in 1905-7 by Monsignor Carl Maria Kaufmann; comp. 'Three Years in the Libyan Desert' by *J. C. Ewald Falls*, transl. by Eliz. Lee (London, 1913; 15s.). The objects discovered among the ruins are in the museums of Alexandria and Frankfort.

The great Basilica of Arcadius, the building of which was begun by that emperor (395-408) and completed by the Patriarch Timothy, forms the central point of the ancient city, the streets and houses of which are clearly distinguishable. The church, which is orientated with great exactitude, is built on the early-Christian cruciform plan. It consists of nave, aisles, and transept supported by 56 columns and adjoined on the E. by an apse or chancel, 35 ft. in width. The transept, 164 ft. long and 66 ft. wide, has a small apsidal recess at each end; in the centre stand four columns, formerly bearing a canopy and marking the site of the altar. Access is obtained from the apse into some vaulted tomb-chambers. The chief entrance (atrium), consisting of three portals, is in the S. aisle, and there are other entrances at the beginning of the N. aisle and in the N. transept. A number of other rooms, subterranean tomb-chambers, corridors, and cellars adjoin the aisles. — At the W. end of the basilica stands a tower-like building, the main apse of the original *Burial Church of St. Menas*, of earlier date. This consists of a basilica, 125 ft. long and 74 ft. broad, with nave and aisles each terminating in an apse. The whole is built over an extensive crypt lying 26 ft. below and reached by a broad flight of marble steps. — Close by the burial church, on the W., is an octagonal *Baptistery*, with a baptismal piscina in the middle.

On the outer circumference of the town, in the midst of a cemetery on the N., stands another *Basilica*, with apse, prothesis, diaco-

nicum (sacristy), and numerous other chambers, including an elegant baptistery adjoining the right aisle. — In various quarters of the town are several potteries and kilns, in which the clay flasks for pilgrims (comp. p. 28) were made. Among the other secular buildings are some cisterns and an early-Christian hospice (with baths).

To visit the Wâdi Naṭrûn (p. 32) from the City of St. Menas 2-3 days are required; the ride to the edge of the valley takes 1/2 day. Guides (15 pias. per day): Sheikh Sidi Sadaui, at Amrîyeh (p. 27); Aloani Hamed, at Behîg; Sheikh Muftah Dabûn, near the City of St. Menas. Camels, see p. 27; besides the riding-camels a camel to carry water is necessary. The camp should be pitched near Bîr Hooker, the terminus of the light railway from Khaṭâṭbeh (p. 32). — For the salt-lakes and convents, comp. p. 32.

From Behîg to Abusîr, 5 M. — From the station we ride in a N. direction to the prettily situated village of *Behîg* and thence to the N.W. across deserts and fields to (ca. 1 1/2 hr.) ***Abuṣîr**, the ruins of the ancient *Taposiris Magna*. The remains of this town, which lay on the plain, are very scanty. The Egyptian Temple, however, situated on a limestone ridge rising from the seashore, is in good preservation as far as its enclosing walls are concerned. To judge from the Greek name of the place, it was probably dedicated to Osiris. The sanctuary lay from E. to W. and was entered by a handsome pylon, which, like the rest of the walls, is built of blocks of limestone. In the interior of each of the two towers is an ancient stairway; from the top we enjoy a magnificent *View of the blue sea, the desert, and the fertile land in the distance. The pylon is adjoined by the temple, which was surrounded by lofty walls and had a length of 295 ft. The rooms in the interior are destroyed. — A few minutes to the N. of the temple lie the ruins of a *Tower*, probably a lighthouse of the Roman period. The rocks in the neighbourhood contain many quarries and Roman tombs, and near the temple a bath has been excavated which deserves a visit.

The Railway runs on from Behîg to (33 1/2 M.) *Gherbaneyat*, with extensive deposits of gypsum, and (40 1/2 M.) *Ḥammâm* (*i.e.* 'bath'), where the caravans from the W. renew their supply of water. Next comes a lonely region. — 45 1/2 M. *Rouessâte (Rueisat)*. — Near (53 M.) *El-Omaied (Ameid)* the last lighthouse on the Egyptian coast is visible on the right; on the left rises the hill of *Umm el-'Aish* (476 ft.). — Beyond El-Omaied the line intersects a desert tract that stretches for 31 miles. 67 1/2 M. *Alamein*. 85 M. *'Abd er-Raḥmân;* on the hill rises the conspicuous tower of the mosque (view); on the right lies the sea. — 91 1/2 M. *Ghazal*. — 102 1/2 M. *Ed-Daba'*, the ancient *Zephirium*, was the last station of the railway in 1913. The line is being prolonged viâ (129 1/2 M.) *Bîr Fuka* and *Sîdi el-Ḥaggâg* to *Mirsa Maṭrûḥ*, a seaport (sponge-fisheries) with a new mosque and a Greek church. This was the ancient *Paraetonium*, whence Alexander the Great marched to the oasis of Jupiter Ammon (p. 378). From Mirsa Maṭrûḥ it is intended to carry on the railway viâ *Sîdi Berani* to *Sollum*, which was occupied by Egypt in 1911.

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5. Excursion to Abukîr and Rosetta.

Railway to (44 M.) *Rosetta* in 2¼-2¾ hrs. (two trains daily; fare 34 pias.); to *Abukîr* in 45-47 min. from Sîdi Gâber (fare 4 pias.; day return-ticket 6 pias.). — Those who wish to combine a visit to the temple of Serapis at Abukîr with the excursion to Rosetta should take the first train in the morning from Sîdi Gâber to Mamûra and go on thence by the next train to Rosetta (see below).

As far as (4 M.) *Sîdi Gâber* (p. 25) the train follows the line to Cairo (p. 31), from which it then diverges to the left, passing the various stations at *Ramleh* (comp. p. 26) and afterwards crossing the desert. 10 M. *El-Mandara*, the ancient *Taposiris Parva*; ¾ M. to the S. rises the hill of *Kôm et-Terbân*, commanding an extensive view. — 10¾ M. *Montaza*, with a khedivial château. The train now skirts the edge of the fertile region. — 12½ M. *Mamûra*, the junction for Abukîr and Rosetta (to the Serapis Temple, see below).

14½ M. Abukîr or *Abu Qir (Santi's Admiral Nelson Hotel)*, a village with a shallow harbour, has become a favourite summer-resort and contains the villas of many rich Alexandrians. It is famous for the 'Battle of the Nile' (Aug. 1st, 1798), in which the British fleet under Nelson signally defeated the French, destroying thirteen of their seventeen vessels. On July 25th, 1799, Bonaparte repulsed the Turkish army here; and on March 8th, 1801, Sir Ralph Abercromby defeated the remnants of the French army and compelled the evacuation of Egypt (comp. p. 27).

On the shore of the semicircular bay of Abukîr are several small forts, and on the promontory rises a lighthouse.

Abukîr is probably the ancient *Bukiris*. — In the vicinity lay the ancient city of Canopus, a favourite resort of the Alexandrians, who there celebrated the wildest orgies. The resemblance of the name to that of Canobus or Canopus, the helmsman of Menelaus, gave rise to the Greek tradition that that pilot was interred here. The most considerable ruins, with remains of sculptures, are to be found near the fort of Taufikiyeh, on the W. Hurried travellers may follow the railway to Abukîr from the station of Mamûra (see above) for about ⅔ M. and then from the end of the village (donkey obtainable) make straight for the fort. About 820 yds. to the W. of the latter (1 M. to the W. of Abukîr), in a hollow on an estate belonging to Prince Omar Tussûn, lie the remnants of a Roman *Temple of Serapis*, probably the famous sanctuary of this god at Canopus, which was visited by many pilgrims in search of health. For the Decree of Canopus, see p. 88.

18 M. *Et-Tarh*. The train traverses the narrow neck of land between *Lake Edku* (area ca. 104 sq. M.) and the Mediterranean. — 21 M. *El-Ma'diyeh (Madia)*, near the former Canopic mouth of the Nile. — 29 M. *Edku*; the village lies to the left on a hill. — 36 M. *Busîli (Boseili)*.

44 M. **Rosetta** *(Hôtel Royal)*, Arabic *Rashîd* (a Coptic name), with 14,300 inhab., almost exclusively Arabs, lies at the mouth of the Rosetta arm of the Nile *(Far' el-Gharbi)*, the ancient Bolbitinic arm (p. lxvii). During the middle ages and in more recent times its commercial prosperity was considerable, until the construction of the Mahmûdiyeh Canal (p. 15) diverted its trade to Alexandria.

Numerous antique marble columns are built into the houses. The spacious *Mosque of Sakhlûn* also is embellished with many mediæval columns. At the S. end of the town, close to the river, lies the *Mosque of Moḥammed el-ʿAbbâsi*, with a tasteful minaret. An attractive excursion may be made to the *Mosque of Abu Mandûr*, to the S. of the town, beside the river; visitors should go by boat if the wind is favourable, otherwise by donkey (1/2 hr.; 6 pias.). The hill of the same name commands a fine view. — The fortifications to the N. of the town are not shown except by permission of the commandant. The famous *Rosetta Stone* (p. cxxvi) was discovered in Fort St. Julien.

From Rosetta to *Damietta* viâ *Lake Burlus*, see p. 177.

From Rosetta the train returns to Buṣṭîli (p. 30) and thence runs to the S.E. to (43 1/2 M.) *Edfina*, on the Rosetta arm of the Nile. Hence a light railway runs viâ ʿAṭf to Damanhûr (see p. 32).

3. From Alexandria to Cairo.

180 M. Railway (comp. p. xvii). Express train in 3-3 1/2, ordinary train in 6-6 3/4 hrs. (fares 88, 44 pias.). — Travellers should engage the commissionnaire of the hotel or one of the tourist-agents (comp. p. 9) to assist in booking their luggage. — The Alexandria and Cairo line, the first railway constructed in the East, was made under Saʿîd Pasha in 1855.

The railway crosses the Farkha Canal (p. 20) and soon comes into sight of *Lake Mareotis* (p. 27), the water of which washes the railway-embankment at places during the period of the inundation. Beyond *Hadra* (p. 20) and *Sîdi Gâber* (p. 25) our line diverges to the right from that to Rosetta (p. 30). We cross the *Maḥmûdîyeh Canal* (p. 15) by a drawbridge, and the triangular sails of the boats which appear above its banks enable its course to be traced for quite a distance. Cotton-fields now appear to the left. — 17 M. *Kafr ed-Dawâr*. In the vicinity are the ruins of *Kôm el-Gîzeh*, marking the site of *Schedia*, the Nile-harbour of ancient Alexandria.

A Light Railway diverging at Kafr ed-Dawâr (two trains daily in each direction) serves a number of villages on the W. margin of the Delta and rejoins the main line at Damanhûr (see below).

We pass several unimportant villages, with the clay-built grey houses, crowned by cupolas, which are so characteristic a feature of the whole Delta landscape. — 28 M. *Abu Ḥommoṣ*.

38 M. **Damanhûr** *(Buffet)*, with 38,752 inhab., was the ancient Egyptian *Time-en-Hôr* (city of Horus) and the Roman *Hermopolis Parva*. It is now the capital of the province of *Beḥeireh* (p. xlvii), which extends from the Rosetta arm of the Nile to the Libyan desert. The town lies on an eminence, with the towers of a church rising from among its houses. In the vicinity are several small mills for the separation of the cotton from the seeds. The Arab cemetery lies close to the railway.

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FROM DAMANHÛR TO MEḤALLET RÛḤ, 46 M., railway in 2-2¼ hrs. (fare 36 pias.). — Beyond *Sanhûr* and *Raḥmâniyeh (Rahmania)* the train crosses the Rosetta arm of the Nile. — 13 M. **Desûḳ** *(Desuq)*, a town with 7000 inhab., on the right bank of the Rosetta arm. A large fair (mûlid) is held here in Aug. or Sept. in honour of the local saint, Seiyid Ibrâhîm ed-Desûḳi (p. xcii), the founder of an order of dervishes. — Farther on we cross several canals and pass the station of *Shabbâs.* — At *Kalîn (Kalline, Qallin)* diverges the branch-line for Sherbîn (p. 175). — Then come *Shîn (Chine,* p. 33), *Koṭûr (Qotur;* p. 33), and *Konaïsseh (Konayesseh, Konaissa).* — 46 M. *Meḥallet Rûḥ* lies on the railway from Ṭanṭa to Manṣûra (p. 174).

Damanhûr is also the starting-point of several LIGHT RAILWAYS: 1. To *Teh el-Bârûd* (see below) viâ *Delingat* and *Tod* (which are also connected by another line). — 2. To *Teh el-Bârûd* viâ **Shubrakhît** *(Hôt. du Nil,* kept by a Greek; 2746 inhab.), on the Rosetta arm of the Nile (branch to *Miniet Salâmeh*), and *Shandîd* (see below). — 3. To *Edfina* (p. 31) viâ *Zarḳûn (Zarqun)* and *'Aṭf.* At *'Aṭf* the *Maḥmûdiyeh Canal* (p. 15) diverges from the Nile; and on it barges and small steamers maintain communication with Alexandria. The machines which here impel the waters of the Nile towards Alexandria are very striking. — 4. To *Kafr ed-Dawâr,* see p. 31.

From Shubrakhît (see above) we may visit the ruins of *Ṣâ el-Ḥagar* (Saïs, p. 33) by boat or on donkey-back in 1-1½ hr. In the latter case we cross the Rosetta arm and follow the E. bank.

48 M. *Saft el-Melûk.* About 3 M. to the S.E., near *Nebîreh (Nebeirah),* on the Canopic arm of the Nile, lie the ruins of *Naucratis,* a Greek commercial city, founded by Amasis. The ruins do not repay a visit.

53½ M. *Teh el-Bârûd (Itai el-Barud;* buffet) is a village with a large mound of ruins.

FROM TEH EL-BÂRÛD TO CAIRO, 76 M., branch-railway along the W. margin of the Nile delta in 3-3¼ hrs. (three trains daily). — 9½ M. *Kôm el-Ḥamâdah;* 14½ M. *Wâked (Waqed).* To the right extends the Libyan Desert. — Beyond (19½ M.) *Ṭeiriyeh (Teiria)* the train skirts the *Khaṭâṭbeh Canal,* which diverges from the Rosetta arm. — 31 M. *Kafr Dâûd,* a village with 3000 inhabitants. — 38½ M. *Khaṭâṭbeh* (to Bîr Hooker, see below). — 45½ M. *Wardân,* with 5000 inhabitants. The next stations are *Kattâ (Qatta), El-Manâṣhi* (p. 121), and *Usîm (Oussime, Ausim),* the ancient *Letopolis.* — Beyond (74½ M.) *Embâbeh* we cross the Nile to (76 M.) *Cairo* (see p. 143).

LIGHT RAILWAYS run from Teh el-Bârûd to *Damanhûr* viâ *Delingat* or *Shubrakhît* (see above) and to *Kafr 'Awâneh* viâ *Shandîd* (see above).

From *Khaṭâṭbeh* (see above) a private railway of the Egyptian Salt & Soda Co. leads to (34 M.; 3 hrs.) *Bîr Hooker,* on the E. edge of the **Wâdi Naṭrûn** ('Natron valley'). This valley (ca. 20 M. long) in the Libyan desert contains ten salt-lakes, which are supposed to be connected with the Nile and which dry up almost entirely in summer. These lakes and the surrounding soil yield salt and soda (natron), which are used in Egypt for bleaching and in the manufacture of soap and glass. The Wâdi Naṭrûn is celebrated for its hermitages and convents, which were established here as early as the 4th cent. and had great influence in the development of Christianity. Only four of them are still inhabited, and these are most conveniently visited from Bîr Hooker. Close to Bîr Hooker are the *Deir es-Suryân* ('convent of the Syrians') and, 10 min. from it, the *Deir Abu Bshoi* ('convent of St. Pshoi'); farther to the N. is the *Deir Baramûs,* while the *Deir Abu Makâr* ('convent of St. Macarius') lies at the S. end of the valley. — From Bîr Hooker to the *City of St. Menas,* see p. 29.

The line skirts an irrigation-canal of considerable size, an offshoot of the Khaṭâṭbeh Canal (see above), from which numerous small branches radiate. The fellahin may be observed raising wate from the canals by means of Archimedean screws or by large wheel

(sâḳiyeh) hung with buckets or scoops (comp. p. lxxii). The cultivated land becomes richer. Beyond *Taufîḳîyeh (Taufiqia)* the train crosses the Khaṭâṭbeh Canal and an iron bridge over the Rosetta arm of the Nile (fine view to the left), and reaches —

64½ M. **Kafr ez-Zaiyât** *(Buffet)*, on the right bank of the Nile. The town (10,000 inhab.) carries on a busy trade in grain, cotton, and other products of the Delta, and contains large cotton-warehouses and mills for the separation of the cotton from the seeds.

A Light Railway, to the N. of the main line, runs from Kafr ez-Zaiyât to Ṭanṭa viâ *Bermâ* (9000 inhab.; see below).

We cross several canals, enlivened by numerous ships.

76 M. **Ṭanṭa** *(Buffet)*. — Hotels. *Hôtel des Pyramides; Hôt. Belle Grèce; Hôt. Khédivial; New Hotel.* The hotels send dragomans to meet the trains. British Consular Agent, *E. Erba*. — Banks. Agencies of the *Crédit Lyonnais*, *Anglo-Egyptian Bank*, *National Bank of Egypt*, and *Deutsche Orientbank*. Anglican Church Services in winter.

Ṭanṭa, on the Ḳaṣed (Qased) Canal, the thriving capital of the province of *Gharbîyeh*, which lies between the Rosetta and Damietta arms of the Nile, has a population of 54,437 and possesses large public buildings, churches, bazaars, a large American mission hospital for women and children, an extensive palace of the Khedive, and a small museum of antiquities.

The *Mosque of the Seiyid Aḥmed el-Bedawi*, the most popular saint in Egypt (p. xcii), who was born in the 12th cent. at Fez and settled at Ṭanṭa after a pilgrimage to Mecca, is a handsome domed building, erected by ʿAbbâs I. and Ismâʿîl Pasha on the site of the original building, which dated from 1276. The large forecourt contains the basin for ablutions. Europeans are often denied access to the interior. The catafalque of the saint is covered with red velvet adorned with gold embroidery and is enclosed by a handsome bronze railing. Connected with the mosque are a college, the largest but one in Egypt (2026 students and 99 professors in 1911; comp. p. 55), and two small schools (medreseh). The sebîl, or tank, with the small school above it, in the space adjoining the mosque, is older.

From Ṭanṭa to *Meḥallet Rûḥ*, *Manṣûra*, and *Damietta*, see R. 10.

From Ṭanṭa to Cairo, 66½ M., branch-railway in 3½-3¾ hrs. — The line runs to the S. to (17½ M.) *Shibîn el-Kôm*, the capital of the province of *Menûfiyeh*, one of the most fertile regions in the Delta. — 25½ M. *Menûf*, a

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doch; branch-line to Zifteh, see p. 174), the *Baḥr Shibîn* (p. 175), the ancient Sebennytic arm of the Nile and now the main arm of the Damietta branch. A number of cotton-cleaning mills afford an indication of the wealth of the country. — 93 M. *Kuesna (Quesna).* Near Benha, on the Damietta arm of the Nile, is a large khedivial palace, where 'Abbâs I. (p. cxxii) died in 1854 (probably by violence). — The train crosses the Damietta branch of the Nile by a large iron bridge.

100½ M. **Benha,** with 20,000 inhab., is the capital of the province of *Kalyûbîyeh* and the junction for the railway to Zaḳâzîḳ and the Suez Canal (p. 181). It is noted for its oranges, mandarins, and grapes. A considerable market is held here on Mondays.

To the N.E. of Benha, not far from the town and to the left of the railway, are the insignificant ruins of the ancient *Athribis*, now named *Kôm el-Atrib.* — A branch-line (five trains daily) leads to (8 M.) *Mit Barak*, on the left bank of the Damietta arm, and light railways run to *Mansûra* and the *Barrage du Nil* (see p. 173).

Beyond Benha the train crosses the large Rayâḥ et-Taufîḳî. Near (108½ M.) *Ṭûkh* or *Ṭûkh el-Malak* (light railway to Beltân and Shibîn el-Ḳanâṭir, see p. 171) the mountains enclosing the Nile valley become visible in the distance. — 113½ M. *Ḳaha (Qaha).*

120½ M. **Kalyûb** *(Calioub, Qaliub)*, a district-capital with 16,798 inhab., is the junction of branch-lines to Zaḳâzîḳ (p. 171) and to Ṭanṭa (see p. 33) viâ the Barrage du Nil (p. 122). The outlines of the pyramids then begin to loom in the distance on the right. The track crosses the *Sharḳâwîyeh (Sharqawia) Canal.*

The Libyan chain becomes more distinctly visible, and we observe also the Moḳaṭṭam range with the citadel, and the mosque of Mohammed Ali with its slender minarets. Gardens and villas come in sight. To the left lie the site of the ruins of Heliopolis (the obelisk of which is not seen from the railway), Maṭârîyeh with its sycamores, Ḳubbeh, the residence of the Khedive, and the suburb of 'Abbâsîyeh, while on the right we perceive the long Shâri' esh-Shubra (p. 78).

130 M. **Cairo** (central station), see p. 35.

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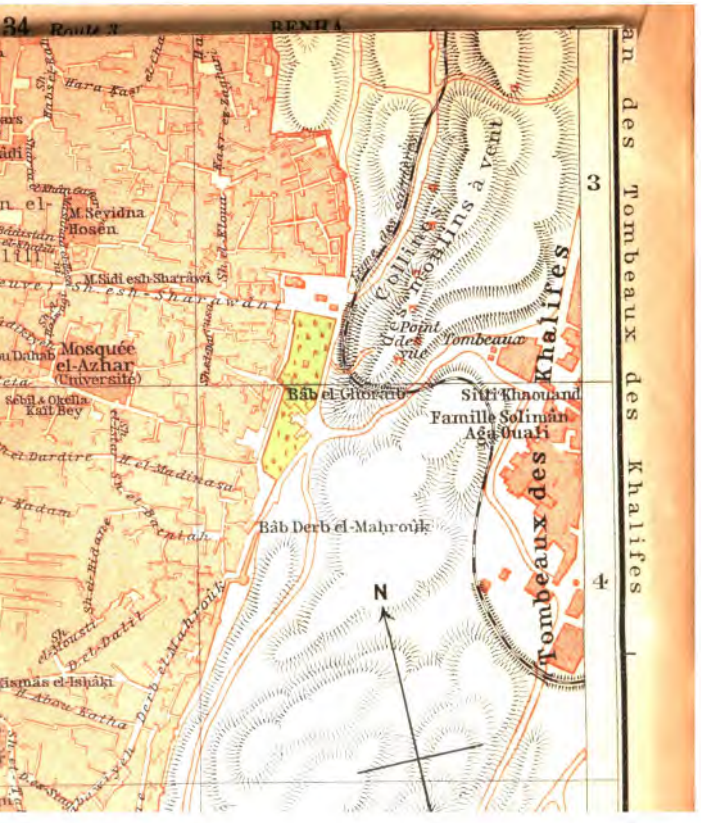

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4. Cairo.

PLAN OF CAIRO. The commonest word for a street is *Shâri'* (French Chareh), meaning a main street, avenue, or boulevard; other words used are *Sikkeh* (street), *Derb* (road, also caravan-track), *Hâra* (lane, also quarter of a town), and *'Aṭfa* (blind alley). *Midân* is a square. — Since the British occupation the names of the streets have been written up at the corners in Arabic, accompanied by English or French transliterations on a somewhat inexact system (p. xxviii). Our plan follows this transliteration in general, correcting, however, the more obvious defects (*e.g.* the English 'ee' is represented, as in the text, by 'i'). Some of the old French names, consecrated by usage, have been retained.

a. Railway Stations. Hotels and Pensions. Restaurants and Cafés.

Railway Stations. 1. CENTRAL STATION (Gare Centrale, Pl. B, 1; Buffet), on the N. side of the town, 12 min. from the Ezbekîyeh Garden, for *Alexandria*, *Port Sa'îd*, *Suez*, the whole of the *Delta*, and *Upper Egypt*. — 2. PONT LIMÛN STATION OR GARE DE MATARIYEH, beside the last, for the line to *Shibîn el-Kanâṭir* (comp. p. 120) viâ *Demirdâsh* (for *'Abbâsiyeh*), *Kubbeh*, *Zeitûn*, *Maṭarîyeh* (*Old Heliopolis*), *El-Marg*, etc. — 3. BÂB EL-LÛK STATION (Gare de Bâb el-Loûk; Pl. B, 5), for *Helwân* viâ *El-Ma'âdi* and for *'Ain es-Sira* (p. 115). — The hotel-commissionnaires, with their omnibuses, and representatives of the tourist-agents (p. 38) await the arrival of the fast trains. Luggage may be entrusted also to the Arab porters with numbered metal badges on their arms (trunk 1 pias., several articles ½ pias. each), who will conduct the traveller to the hotel-omnibus or procure a cab for him (tariff, see p. 39). Heavy luggage is sent on to the hotel in special vehicles.

Hotels (comp. p. xviii). The leading hotels at Cairo are excellent; at most of them evening dress is *de rigueur* at late dinner. Even the second-class hotels are well fitted up, nearly all having electric light, baths, etc. As all the hotels are frequently full, especially in Jan., Feb., and March, it is a wise precaution to telegraph for rooms from Alexandria or Port Sa'id, if they have not been engaged even sooner. In summer many of the hotels are closed and the others lower their prices. Children and servants pay half-price.

In the Interior of the Town: *SHEPHEARD'S HOTEL (Pl. B, 3; owned by the Egyptian Hotels Co.), Shâri' Kâmel 8, Ezbekîyeh, with 400 rooms (180 with bathrooms), separate suites for families, a famous terrace (band on Sat.), garden, restaurant, bar, post & telegraph office, etc., pens. from 80 pias., open all the year round; *SAVOY HOTEL (Pl. B, 4; owned by the George Nungovich Co. Ltd.), Midân Suleimân Bâsha, a fashionable house, with 250 rooms (many with bathrooms), central heating, private suites, and a high-class restaurant, frequented by British officers and officials, pens. from 90 pias.; *HÔTEL SEMIRAMIS (Pl. A, 5; owned by the Egyptian Hotels Co.), Kaṣr ed-Dubâra, on the Nile, a fashionable house, with 250 rooms (80 with bathrooms), central heating, bar, post-office, garden, terrace on the roof (fine view), etc., open Nov. 20th-April 20th, pens. from 80 pias.; *HÔTEL CONTINENTAL (Pl. B, C, 3; owned by the same company as the Savoy), Shâri' Kâmel 2, in the Place de l'Opéra, with 300 rooms (60 with bathrooms), family-suites, terrace, grill-room (déj. 20, D. 30 pias.; band), pens. from 75, in April-Nov. from 60 pias., many English visitors. — *HÔTEL D'ANGLETERRE (Pl. B, 3; same owners as the Savoy), Shâri' el-Maghrabi, a quiet family hotel, with 100 rooms, separate suites, terrace, etc., pens. from 60 pias.; *NATIONAL HOTEL (Pl. B, 3), Shâri' Su-

leimân Bâsha 30, at the corner of the Shâri' Deir el-Benât, with 150 rooms, pens. 60-80 pias. — NEW KHEDIVIAL HOTEL (Pl. B, 2), Shâri' Nûbar Bâsha 2, with 80 rooms, pens. 50-70 pias., well spoken of; EDEN PALACE HOTEL (Pl. C, 3), Shâri' el-Genaïneh, with 126 rooms, pens. from 46 pias., evening dress optional; *VILLA VICTORIA PRIVATE HOTEL (Pl. B, 3), Shâri' Shawarbi Bâsha 8, a quiet house in a good situation, with 50 rooms, pens. 60-70, April-Nov. 50-60 pias. — HÔTEL VILLA NATIONALE, Shâri' Shawarbi Bâsha 4 (Pl. B, 3, 4), with garden, pens. 45-55 pias.; HÔTEL BRISTOL ET DU NIL (Pl. C, 2, 3), Midân el-Khâzindâr, to the N.E. of the Ezbekîyeh, with 120 beds, pens. from 65 pias., evening dress optional. — HÔTEL MÉTROPOLE (Pl. B, C, 3), Hâret Zogheb, near the Shâri' el-Manâkh, with 80 rooms, pens. 52-60 pias. — HÔTEL DES VOYAGEURS (Pl. B, 2), Shâri' Nûbar Bâsha 10, with good cuisine, pens. 45-50 pias., HÔTEL DE PARIS (Pl. B, 2, 3), opposite Shepheard's Hotel, pens. 40-50 pias., both patronized by French travellers.

On the Gezireh Island in the Nile (p. 79): GHEZIREH PALACE HOTEL (same proprietors as Shepheard's), a family hotel of the first class, in a large garden (band twice weekly), close to the Khedivial Sporting Club, pens. from 75 pias.; restaurant at the Casino (see below).

In the Oasis of Heliopolis (p. 119): *HELIOPOLIS PALACE HOTEL, a first-class house with modern equipment, on the electric railway mentioned on p. 39, with 400 rooms (200 with bathrooms), garden, pavilion, etc.; open Nov.-April, pens. 80-120 pias. — HELIOPOLIS HOUSE, a first-class family hotel, opposite the last, with 60 rooms, large terrace (concerts), restaurant, bar, etc., pens. 40-50 pias. — PENS. BELLE-VUE, with 33 rooms, pens. 35-50 pias.

Near the Pyramids of Gizeh (p. 123): *MENA HOUSE HOTEL (same proprietors as the Savoy), at the terminus of the tramway to the Pyramids (p. 38, No. 14), with 150 rooms, swimming and other baths, garden, grass golf-course, tennis courts, post and telegraph office, library, etc., open Oct. 15th-May 15th and recommended to invalids (p. xxii; physician in residence); pens. from 66 pias. The restaurant (déj. at 1 p.m. 20 pias., D. at 7.30 p.m. 30 pias.) and the swimming-bath are open to non-residents also; regular motor-car services to and from the railway station (25 min.) and the town. Anglican Church service every Sunday. — SPHINX HOTEL, 10 min. to the S.E. of the terminus of the tramway, near the village of Kafr el-Haram (p. 138), pens. from 50 pias.

Pensions. *Rossmore House* (Misses Greenwell & Chicoll), Shâri' el-Madâbegh 15 (Pl. B, 3, 4), pens. 40-50 pias.; *Cecil House*, Shâri' el-Bustân 8, beside the Mohammed Aly Club (Pl. A, 4), pens. 35-50 pias.; *Grosvenor House*, Shâri' Borsah el-Gedideh 1 and Shâri' Kasr en-Nil, near the Savoy Hotel (Pl. B, 4), pens. 40-60 pias.; *Pens. Sima*, Shâri' el-Maghrabi 5 (Pl. B, 3), pens. 40 pias.; *Pens. Nationale*, Shâri' Kasr en-Nil 31 (Pl. A, B, 4, 3), pens. 45-55 pias.; *Villa Chatham*, Shâri' el-Bustân 32 (Pl. A, B, 4), pens. 40-50 pias.; *Pens. Morisson*, Shâri' Bûlâk 9 (Pl. A, B, 3), pens. 40-50 pias.; *Pens. Tadey*, same address, pens. 30-60 pias.; *Pens. Ehrlich*, Midân Suares (Pl. B, 3), pens. 25-35 pias.; *Pens. König*, Shâri' 'Imâd ed-Dîn; *Pens. Belge-Hanckar*, Shâri' Suleimân Bâsha 15, 2nd floor (Pl. A, B, 4, 3), pens. 28 pias. incl. wine.

Private Apartments (mostly unfurnished) are seldom to be obtained for a shorter period than six months. Information as to rooms may be obtained at the chief shops or from agents whose addresses may be best learned at the consulates. A sunny aspect should be chosen in winter, and a detailed written contract invariably drawn up. A bargain as to food may be made with some neighbouring restaurant; for only those conversant with the language should attempt to keep house for themselves with native servants.

Restaurants. Besides the grill-rooms at the best hotels: **St. James's*, Shâri' Bûlâk, opposite the Egyptian telegraph office (p. 87), déj. 15, D. 20 pias.; **Restaurant Bavaria*, Midân Kantaret ed-Dikkeh (Pl. B, 2), déj. 12, D. 15 pias.; **Dippmann* ('Tivoli'), with bar, Shâri' Elfi Bey; *Fiasch* (p. 87). — *Ghezireh Casino*, on the Gezireh Island (p. 79) formerly the Khedive Ismâ'il's pavilion, sumptuously fitted up in the oriental style, with a French restaurant (orchestra 4-6 p.m.); balls and symphony concerts.

Bars & Cafés. *New Bar*, *Mahroussa Bar*, *Café Khédivial*, all in the Place de l'Opéra; *Splendid Bar*, Shâri' Kâmel; *Restaurant-Bar High Life*, Shâri' Wagh el-Birket 42; *Brasserie Urquell*, *Parisiana*, both in the Shâri' Elfi Bey, near Shepheard's Garden — Cafés in the European style, at which beer and other beverages are obtained, abound in and near the Esbekîyeh; none of them are suitable for ladies. — CAFÉS CONCERTS (for gentlemen only): *Sphinx Bar*, Shâri' Bûlâk, with grill-room; *St. James's Restaurant* (p. 36); *Café Egyptien*, opposite Shepheard's Hotel, with female orchestra; *Eldorado*, in the E. part of the Shâri' Wagh el-Birket, under the colonnades. — The multitudinous ARAB CAFÉS are small and dirty and hardly worth visiting. Coffee in the Arabian style is easily obtained elsewhere. — BODEGAS. In the *Hôtel Royal* (Pl. C, 2), Shâri' Wagh el-Birket; *New Bodega*, opposite Cook's Agency (p. 38), with good cuisine; *Cairo Bodega*, Shâri' Elfi Bey 7. — CONFECTIONERS. *Sault*, Shâri' Bûlâk; *Groppi*, Shâri' el-Manâkh; *Lehrenkrauss*, Shâri' Kaṣr en-Nîl 22, with garden; *Maison Dorée*, Shâri' el-Manâkh. — BAKERS. *Kienzle & Simonds*, Shâri' el-Maghrabi; *Lehrenkrauss*, see above.

Beer. *Restaurant Bavaria* (p. 36); *Dippmann* (p. 36); *Flasch*, Midân Halîm Bâsha; *Brasserie Pilsen*, Shâri' Elfi Bey; *Bayrische Bierhalle*, with bar, Shâri' Bûlâk.

b. Consuls. Police. Banks. Post & Telegraph Offices. Tourist Agents. Steamboat Offices.

Consulates (comp. p. xx). BRITISH AGENCY (Pl. A, 5), *Viscount Kitchener of Khartoum*, diplomatic agent and consul-general, Shâri' el-Walda 3, Kaṣr ed-Dubâra; *A. D. Alban*, consul, Shâri' Gâmi' esh-Sherkes (Pl. B, 4), near the Midân Suleimân Bâsha; *G. G. Knox*, vice-consul. — UNITED STATES AGENCY (Pl. A, 5), *O. Arnold*, diplomatic agent and consul-general, Shâri' Lazoghli, Kaṣr ed-Dubâra; vice-consuls, *P. Knabenshue* and *L. Belrose*. There are also Austrian, Belgian, Dutch, German, French, and other consular representatives.

Sûdân Agent. *Major L. O. F. Stack*, Sûdân Agency (Pl. A, B, 5).

The **Police** (*Zabtiyeh*, Pl. D, 4; p. 62), which is under a military organization, consists of about 300 officials, who are very obliging to strangers. There are some European members of the force, chiefly Italians. The town is divided into districts, each with a police station (Karakôl).

Bankers. *Banque Impériale Ottomane* (Pl. B, 3), Shâri' 'Imâd ed-Dîn 13; *Anglo-Egyptian Bank* (Pl. C, 3), *National Bank of Egypt* (Pl. B, 4), Shâri' Kaṣr en-Nîl; *Crédit Lyonnais* (Pl. C, 3), Shâri' el-Bosta (office-hours 9-12 & 3-6); *Thos. Cook & Son* (p. 38); *Deutsche Orientbank* (Pl. B, 3), Shâri' el-Manâkh 23; *Banque d'Athènes* (Pl. B, 4), Shâri' Sheikh Abu'l Sebâ'a. — MONEY CHANGERS (comp. p. xv). The necessary small change can always be obtained from the money-changers in the streets, from the hotel-portier, or in making purchases in the shops or at the post-office. The coins received should always be carefully scrutinized.

Post Office (Pl. C, 3; p. 51), at the corner of the Shâri' Tâhir and the Shâri' el-Baidak. The office on the street, open daily from 7.30 a.m. to 9.30 p.m., sells postage-stamps only. The inner office is open from 9 a.m. till 6.30 p.m. (with a short interruption about 12.30 p.m.) and from 8.45 to 9.30 p.m. for the night express to Ismâ'îlîyeh. Lists of the mails by steamer to Europe, etc., are exhibited daily in the vestibule. The arrival of *Registered Letters*, etc., is intimated to the addressee by a notice, which must be produced, bearing the stamp of the hotel or the endorsement of a well-known resident, when the letters are applied for. There are several branch post-offices in the town; also at some of the hotels. Letter-boxes at all the hotels.

Telegraph Offices. *Eastern Telegraph Co.* (Pl. B, 3; British), Shâri' 'Imâd ed-Dîn. — *Egyptian Telegraph* (Pl. B, 3), Shâri' Bûlâk, at the corner of the Shâri' 'Imâd ed-Dîn. — Branch-offices in the Muski, at Bûlâk, and in Gezireh.

Tourist Agents. *Thos. Cook & Son* (Pl. B, 2, 3), Shâri' Kâmel 6, beside Shepheard's Hotel; *Hamburg-American Line*, at the Hôtel Continental; *Frank C. Clark*, near Shepheard's Hotel; *D. E. Munari* (comp. p. 418), Shâri' Kâmel 5; *Cox's International Agency*, Shâri' 'Imâd ed-Dîn; *Cairo Express Agency*, Shâri' el-Maghrabi. — *Compagnie Internationale des Wagon-Lits*, at the Central Station.

Steamboat Offices. *Hamburg & Anglo-American Nile Co.*, at the Hôtel Continental; *Peninsular & Oriental Co.*, *White Star Line*, *Union-Castle Line*, at Cook's (see above); *North German Lloyd* and *Roumanian Royal Mail Line*, Place de l'Opéra 3 (Sterzing); *German East African Line*, Shâri' el-Boṣṭa 3 (Fix & David); *Austrian Lloyd*, Shâri' el-Maghrabi 7 (Heller) and at Munari's (see above); *Khedivial Mail Steamship Co.*, at Munari's (see above); *Russian Steamship Co.*, Shâri' Kaṣr en-Nil 40 (Alshevsky); *Messageries Maritimes*, Shâri' el-Maghrabi 12; *Società Marittima Italiana*, Shâri' el-Maghrabi 39 (E. Figari); *Società Italiana di Servizi Marittimi*, at Cook's (see above). — Information as to the departure of steamers in the notice-frames at Cook's office and in the hotels. — Lloyd's Agent, *D. Rees*, Shâri' 'Imâd ed-Dîn.

c. Tramways. Electric Railway. Steamers. Cabs. Donkeys. Dragomans.

The **Electric Tramways** are numbered and have special compartments for women (fare, 1st class 10 mill., 2nd class 5 mill., unless otherwise stated). The principal points of intersection are the *Place El-'Ataba el-Khadra* (Pl. C, 3), to the S.E. of the Ezbekîyeh, and the *Central Railway Station* (Pl. B, 1; *Place Ramsès*). — 1 (white lamp). From the *Midân el-Khâzindâr* (Pl. C, 3) viâ the 'Ataba el-Khadra (see above), Shâri' es-Sâha (Pl. C, B, 4), Midân Ismâ'îlîyeh (Pl. A, 4, 5; Kaṣr en-Nil Bridge, Egyptian Museum), Shâri' Kaṣr el-'Aini, and Fumm el-Khalig (Pl. A, 7) to *Old Cairo* (p. 106); every 6½ min., in 40 min. — 2 (yellow). From the *Khedivial Sporting Club* at Gezîreh (p. 79) viâ the Bûlâk Bridge, Shâri' Abu'l 'Ela (Pl. A, 3), Shâri' Bûlâk, 'Ataba el-Khadra (see above), and Bâb el-Khalk (Pl. D, 4) to the *Citadel* (Place Saladin; Pl. E, 6); every 12 min. — 3 (white). From the *'Ataba el-Khadra* (see above) viâ the Central Railway Station (Place Ramsès; Pl. B, 1) and Midân ez-Zâhir (Pl. D, E, 1) to *'Abbâsiyeh* (comp. Pl. E, F, 1); every 3 min. — 4 (red). From the *Zablîyeh* (comp. Pl. A, 1) viâ the Central Railway Station (Pl. B, 1), Shâri' Clot Bey, 'Ataba el-Khadra, Midân Bâb el-Lûk (Pl. B, 4), and Midân Naṣrîyeh (Pl. B, C, 6) to the *Seiyideh Zeinab* (Pl. C, 6, 7); every 4 min. — 5 (red). From *Ghamra* (to the N. of Pl. D, 1) viâ the Midân ez-Zâhir (Pl. D, E, 1), Bâb esh-Sha'rîyeh (Pl. D, 2), Muski, Bâb el-Khalk (Pl. D, 4; Arabian Museum), Shâri' Khalig el-Maṣri, and the Seiyideh Zeinab (Pl. C, 6, 7) to the *Abattoirs* (beyond Pl. B, C, 7); every 5 min. — 6 (yellow). From *Embâbeh* (p. 143) to Gezîreh and across the Bûlâk Bridge, thence to the *Citadel* as in No. 2; every 12 min. (fares [illegible]. — 7. From the *Midân ez-Zâhir* (Pl. D, E, 1) as in No. 5 to

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20 min. in the morning and every 1/4 hr. in the afternoon (during summer every hour and half-hour), in 1 hr. (fares 4, 2 pias.; last car leaving for Cairo at 11.10 p.m.); when the Būlāk Bridge is open (see p. 79), the cars run viâ the *Island of Rôḍa* (p. 105). — 15 (violet). From the *'Ataba el-Khaḍra* (Pl. C, 3) either as in No. 14 to the *Zoological Gardens* and to *Gizeh Village*, or as in No. 1 to the Fumm el-Khalig and viâ the Island of Rôḍa and 'Abbâs II. Bridge to *Gizeh Village;* every 12 min. (fares 2, 1 pias.). — 17 (yellow). From the *Central Railway Station* as in No. 12 to the *Kaṣr en-Nil*, then to *Gamâmîz;* every 5 min. — From the *'Ataba el-Khaḍra* to *Heliopolis Oasis* (p. 119); every 10 or 15 min.

Electric Express Railway ('Métropolitain'; dark brown and white cars) from the *Shâri' 'Imâd ed-Din* (Pl. B, 3; beside the Egyptian telegraph office) to *Heliopolis Oasis* (p. 119); every 6-20 min. from 6.30 a.m. until midnight, in 20 min. (fare 2 or 1 pias.).

Steamboats of the *Compagnie des Bateaux-Omnibus du Canal Ismailia* ply daily from *Rôd el-Farag* (p. 78) to the *Barrage* (p. 122). Excursions are made also to the *Barrage* (p. 122) and *Saḳḳâra* (p. 145).

Nile steamers to *Upper Egypt*, see p. 201.

Cabs (comp. p. xviii), generally good victorias with two horses, are always abundant in the European quarters and others frequented by strangers. Closed cabs (landaus) are usually to be obtained only on special order and at higher fares. If a cab is hired by time the cabman should be informed before starting. Fares should never be paid until the end of the drive, and the passengers should give no attention to the complaints of the cabman. Bakshish is usually given only for drives of some length. — *Complaints*, with the number of the cab and the time, should be lodged at the police-office (p. 37). During the season the demands of the cabmen are often exorbitant, but as a general rule the mere mention of the dreaded police ('karakôl'; p. 37) is sufficient to reduce the drivers to reason.

CAB TARIFF for 1-3 pers. (each pers. extra 2 pias.; each piece of luggage beside the driver 1 pias.; night and day rate the same):

ORDINARY CABS. 1. Per drive within a radius of 4 kilomètres (2½ M.) from the Place de l'Opéra (Pl. C, 3): 1 kil. 3 pias., each additional kil. 2 pias. If the cab is dismissed beyond the radius 2 pias. more is charged for each kilomètre. Waiting, 2 pias. per 1/4 hr. — 2. By time (Arab. *Bisâ'a*), within the town: up to 1 hr. 10 pias.; each additional 1/4 hr. 2 pias.; whole day (8-8) 70 pias. — 3. Longer drives: *Citadel* 10, there and back (including halt of 1 hr.) 20 pias.; *Old Cairo* 12 & 25 pias. (including halt of 1 hr.); *Tombs of the Caliphs* 15 & 30 pias. (including halt of 2 hrs.); *Oasis of Heliopolis* 30 & 50 pias. (including halt of 2 hrs.); *Pyramids of Gizeh* 40 & 60 pias. (including halt of 3 hrs.).

TAXIMETER CABS. For the first kilomètre 2 pias., each additiona 600 mètres 1 pias.; waiting, 2 pias. per 1/4 hr.

TAXIMETER MOTOR CABS (Taxi-Autos). For the first 1200 mètres (3/4 M.) 3½ pias., each additional 400 mètres or 5 min. waiting 1 pias. On longer drives, when the cab is not wanted for the return, the cabman is entitled to 5 pias. from Gezîreh, the Citadel, or 'Abbâsiyeh, 8 pias. from Heliopolis, and 10 pias. from the Pyramids of Gizeh.

Donkeys (comp. p. xviii), per short ride in the city 1-2, per hr. 4-5 pias., half-a-day 8-12, for a day's excursion 20-25 pias. They may be found at all the most frequented points, but they are now seldom used by Europeans in the town. For visits to the Tombs of the Caliphs and the Mamelukes, to the Mokaṭṭam Hills, and similar excursions, donkeys offer this advantage over cabs, that they can go everywhere, while the bridle-paths are much less dusty than the carriage-roads. The bakshish should be proportionate to the quality of the donkey and the behaviour of the donkey-boy.

Dragomans (comp. p. xxv). Only hurried travellers require a cicerone. The best (5-8*s.* per day) are to be had at Cook's office (p. 38) or at the hotels, where also a list of the guides licensed by the police may be seen. Travellers are warned against the guides who offer to show them the life of Cairo at night. — Intercourse with the natives, comp. p. xxiv.

d. Physicians. Chemists. Hospitals. Baths. Hairdressers.

Physicians. English: *Dr. Beddoe; Dr. Day; Dr. Garry; Dr. Keatinge* (see below); *Dr. Madden; Dr. Milton; Dr. Murison* (see below); *Dr. Phillèps; Mr. Richards; Dr. Tribe*, and others. German: *Dr. von Becker-Bey; Prof. Engel-Bey; Dr. Kautzky-Bey; Dr. Wermer. Dr. Brossard* (see below; French); *Dr. Hegi* (see below), *Dr. Hess-Bey* (both Swiss). — Oculists: *Dr. Fischer* (English); *Dr. Meyerhof* (German). — Aurists: *Dr. Beddoe* (English); *Dr. von Hebentanz* (Hungarian). — Skin Diseases: *Dr. Scheuber* (Russian); *Dr. Lotsy* (Dutch). — Orthopædist: *Dr. Conrath* (see below; Austrian). — Diseases of Women: *Dr. Dobbin* (English); *Dr. Hildebrandt, Dr. Retzlaff* (Germans). — Dentists: *Dr. Duprey, Dr. Hooper, Dr. Waller* (English); *Dr. Arbesly, Dr. Freund, Dr. Henry, Dr. Steen* (Amer.). The addresses of the above may be obtained at the hotels, from the chemists, and at Diemer's (see below).

Chemists. *German & English Dispensary*, Shâri' el-Bawaki; *Pharmacie Anglo-Américaine, New English Dispensary, Stephenson & Co.*, all three in the Place de l'Opéra; *London Pharmacy*, in the Halim Building, beside Shepheard's Hotel; *Savoy Pharmacy (Norton & Co.)*, Shâri' Kasr en-Nil; *Roberts*, opposite the Savoy Hotel; *Pharmacie Nardi*, in the Muski.

Hospitals. *Victoria Hospital* (Pl. A, 3; Prot.), Shâri' Deir el-Benât, managed by German Deaconesses, under the superintendence of *Drs. Zeller. Murison*, and *Hegi*. — *French Hospital* (physician, *Dr. Brossard*), at 'Abbâsiyeh (p. 78), served by Sisters of Charity. — *Austria-Hungarian Rudolf Hospital* (physician, *Dr. Conrath*), at Shubra. — *Anglo-American Hospital* at Gezîreh (p. 79). — *Italian Hospital*, at 'Abbâsiyeh. — The *Kasr el-'Aini* (Pl. A, 7; p. 53), a government hospital for native patients with a school of medicine, is under the superintendence of *Dr. Keatinge*. — *Church Missionary Society Hospital* (physician, *Dr. Lasbrey*), in Old Cairo (p. 106), for native patients. — The *Association Internationale d'Assistance Publique*, Shâri' Gâmi' esh-Sherkes 32 renders first-aid (gratuitous) to victims of accidents.

Baths. *European Baths* at the hotels; *Swimming Baths* (in summer only) behind Shepheard's Hotel. — The *Arab Baths* are scarcely suitable for Europeans (comp. p. xxvii).

Hairdressers in the European style abound in the frequented quarters of the town. We may mention *K. Weinrich & Co.*, Shâri' Kasr en-Nil 44, *H. Muhr*, Shâri' el-Manâkh 25, and those at the Savoy, Continental, Semiramis, Ghezireh Palace, and Shepheard's Hotels. — *Arabian Barbers* (not for Europeans), see p. 48.

e. Shops.

Booksellers and Stationers. *F. Diemer's Successors (Finck & Baylaender)*, at Shepheard's Hotel (also photographs and newspapers; foreign literature; general information); *B. Livadas & Kutsikos* ('The Tourist'), Shâri' Kâmel, opposite Shepheard's Hotel; *Savoy Booksellers (Michel)*, Shâri' Kasr en-Nil, opposite the Savoy Hotel; *Librairie Centrale (Delbourgo)*, Shâri' 'Imâd ed-Din. — Stationery, visiting-cards, etc.: *Boehme & Anderer*, Shâri' el-Maghrabi; *Diemer* (see above); *Papeterie Suisse (Baader & Gross)*, Shâri' Kasr en-Nil. — English Newspapers: *Egyptian Gazette*, the leading English paper (1 pias.), *Egyptian Morning News* (1/2 pias.), *Egyptian Daily Post* (1/2 pias.), all three daily; *Sphinx* (weekly during the season only; 2 pias.). — Circulating Library, in All Saints' Garden, Shâri' Bûlâk.

Photographs. *Lekegian*, beside Shepheard's Hotel; *Diemer* (see above); *P. Dittrich (Heyman & Co.)*, Shâri' Elfi Bey 7 (negatives developed). — **Photographic Materials.** *Egypt Kodak*, Place de l'Opéra; *Del Mar*, Midân Suarez; *Dittrich* (see above).

European Wares. Clothing, shoes, articles for travellers, for shooting, etc.: *Davies, Bryan, & Co.*, Shâri' 'Imâd ed-Din, corner of Shâri' el-Manâkh; *Roberts, Hughes, & Co.*, Midân Suarez; *Phillips & Co.*, Shâri' Kasr en Nil; *Collacott*, Shâri' el-Maghrabi; *Mayer*, Muski; *S. Stein, Bacharach & Co.*, both in the 'Ataba el-Khadra; *Karmann*, in the Muski and the Halîm Building, beside Shepheard's Hotel. Ladies' requirements: *Au Printemps*, Shâri' Kasr en-Nil 28; *Mlles. Cécile*, Shâri' Shawarbi Bâsha 7; *Francès*, Shâri'

'Imâd ed-Dîn; *Cicurel, Chemla Frères*, Shâri' Bûlâk 11 and 19; *H. Paschal*, Shâri' el-Bawaki. — Household requirements: *J. & H. Fleurent*, Shâri' Elfi Bey, behind Shepheard's Hotel; *Walker & Meimarachi*, Shâri' Kaṣr en-Nil. — Watchmakers and goldsmiths: *Pavid*, beside Shepheard's Hotel; *Buys-Badollet*, opposite Shepheard's; *Lattès*, Shâri' el-Manâkh 30; *Kramer, Süssmann*, both in the Muski; *Alexakis, Zivy*, both in the Halîm Building, beside Shepheard's Hotel; *Rud. Stobbe*, Shâri' el-Manâkh 28. — Sporting Goods: *Bajocchi*, in the Ezbekîyeh, near the Bristol Hotel. — Opticians: *Davidson & Regenstreif*, in the Hôtel Continental; *Lawrence & Mayo*, in Shepheard's Hotel Buildings; *Beinisch*, Muski; *Süssmann, Kramer*, see above. — Flowers: *Stamm*, Shâri' el-Manâkh 28; *Eggert*, in Shepheard's Hotel; *Khouloussy Bey*, Shâri' Kaṣr en-Nîl.

Tobacco (comp. p. xvii). Turkish tobacco (Stambuli) and cigarettes are sold by *Nestor Gianaclis*, Halîm Building, beside Shepheard's Hotel; *Dimitrino & Co.*, Shâri' Kâmel; *Salonica*, Place de l'Opéra; *Melachrino*, Halîm Building; *Matossian*, Shâri' el-Ezbek; *Laurens*, opposite the Savoy Hotel; etc. — Cigars: *Engelhardt*, Place de l'Opéra; *H. & C. Flick*, *Van Vlooten*, both in the Hôtel Continental, and opposite Shepheard's.

Arabian Bazaars, see p. 50 & pp. 53 et seq. The most important for purchases is the *Khân el-Khalîli* (p. 54). Many so-called oriental articles are, however, manufactured in Europe and are to be obtained at home equally genuine and much cheaper. — The prices demanded by the dealers for 'antiques' are absurd, though unfortunately many travellers are foolish enough to pay them, in spite of the notorious fact that most of the articles are forgeries (p. 252). Genuine articles may be obtained from *M. Nahman*, Shâri' Sheikh Abu'l Sebâ'a 20, and from *Kytikas*, *N. Tano*, and *R. H. Blanchard*, all three in the Shâri' Kâmel. Those sold at the Museum are cheaper (p. 81). A special permit from the Museum authorities is required by law for the export of large specimens.

Arabian Woodwork, Inlaid Work, and Ivory Carvings are sold by *Parvis*, an Italian, on the left side of a court near the entrance to the Muski (p. 53), and by *E. Hatoun*, also in the Muski; strangers should not fail to visit the interesting workshops, which they may do without making any purchase. Also, *Furino*, Shâri' Suleimân Bâsha, behind the Savoy Hotel.

Oriental Embroidery, Carpets, and other Articles. *Vitali Madjar*, in Shepheard's Hotel; *Chellaram*, in the Hôtel Continental; *The Oriental Carpets Manufacturers*, opposite the Savoy Hotel; *Joseph Cohen*, Khân el-Khalîli; *Ispenian*, Shâri' Kaṣr en-Nîl; *Pohoomull Brothers*, opposite Shepheard's; *Kytikas* (see above); *Philip; Hatoun* (see above); *The Oriental Galleries*, Shâri' el-Manâkh 13; in the *Oriental Museum* (Gabriel Antoine); also at various dealers in the Khân el-Khalîli (p. 54).

Goods Agents. *F. Bancel & Co.*, Shâri' el-Maghrabi and opposite Shepheard's; *John B. Caffari*, Shâri' el-Manâkh; *Congdon & Co., Blattner & Co.*, both in the Shâri' Kaṣr en-Nîl; *John Ross & Co.*, Shâri' el-Maghrabi 31; *Cook & Son* (p. 38); *Egyptian Bonded Warehouse Co.*, Shâri' Zabṭîyeh, near the station. Those who make purchases in Egypt to any considerable extent are recommended to send them home through the medium of a goods-agent, in order to avoid custom-house examinations, porterage, and various other items of expense and annoyance. The consigner should satisfy himself that the packing is properly done, as subsequent complaints are generally futile. — *Parcel Post*, see p. xix.

f. Theatres. Clubs. Churches. Schools.

Theatres. At the *Khedivial Opera House* (Pl. C, 3; p. 51) a French or Italian opera company performs in the winter season (chiefly grand opera). Box office open 9-12 and 2-5; boxes dear (evening-dress compulsory; closed boxes for Moslem ladies). — *Théâtre Printania* (Pl. B, 3), Shâri' Elfi Bey (French touring companies; comedies and operettas). — *Théâtre Abbas* (Pl. B, 2), Shâri' Kantaret ed-Dikkeh (cinematograph performances). — *Kursaal, Casino de Paris*, two variety theatres in the Shâri' 'Imâd ed-Dîn. — Summer Theatre, adjoining the *Kaṣr en-Nîl Terrace* at the Kaṣr en-Nîl Bridge. —

English Military Band on Tues. & Frid. evenings during the summer in the Ezbekîyeh Garden. — Shadow Plays (*Khaiyâl eẓ-Dill;* comp. p. xxvii) may be seen in the disreputable quarter of the Fish Market (El-Wasʿa; p. 52), in a small café belonging to a certain Sheḥâta Ḥamâm (Shârîʿ Bîr Ḥommos). As the performances, which begin at about 9 o'clock in the evening and last for several hours, take place only two or three times a week, travellers should ascertain the programme beforehand.

Scientific Societies. The *Khedivial Geographical Society* (Pl. A, 5; Shârîʿ Sheikh Yûsuf; p. 53), founded on the instigation of Prof. G. Schweinfurth, the celebrated African traveller, possesses a library, a reading-room, and a small ethnographical and geographical museum (open daily except Sun. & Frid., 8-2; two rooms, in the second a collection of maps; secretary, Gaillardot-Bey); president, Dr. Abbate-Pasha. — *Institut Égyptien* (Pl. A, 5; p. 53), with a library; president, Yacoub Artin-Pasha. — *Institut Français d'Archéologie Orientale* (p. 53), with an oriental library and a printing-press. — *German Imperial Institute for the Study of Egyptology* (at Gezîreh, p. 79), with an Egyptological library; director, Prof. Ludwig Borchardt. — *Société Internationale de Médecine;* president, Dr. Comanos-Pasha. — *Société Khédiviale de Médecine;* president, Dr. Abbas-Bey Hilmi. — Colleges. *Azhar University* (p. 55); *Université Egyptienne* (p. 52); *School of Law* (Pl. C, 4; English and French sections); *School of Medicine* (p. 40); *Polytechnic School* (p. 80); several *Training Colleges* (comp. p. 53).

Clubs. The *Club Mohammed Aly* (Pl. A, 4), Shârîʿ Suleimân Bâsha, is fitted up in the English style (introduction necessary). — *Turf Club* (Pl. B, 3), Shârîʿ el-Maghrabi 12. — *Automobile Club*, Shârîʿ el-Madâbegh 25. — *Khedivial Sporting Club*, at Gezîreh (p. 79), *Heliopolis Sporting Club*, at Heliopolis Oasis (p. 119), both with golf-links (18 holes) and cricket, tennis, and polo grounds. — *Heliopolis Racing Club*, at Heliopolis Oasis (p. 119). — *British Recreation Club* (Pl. A, 3), Shârîʿ ʿAbbâs.

Churches. Anglican: *All Saints'* (Pl. B, 3), Shârîʿ Bûlâḳ (chief services at 11 a.m. and 6 p.m.); *St. Mary's* (Pl. A, 5), Kaṣr ed-Dubâra. — Presbyterian: *St. Andrew's* (Pl. A, 3), at the so-called Abu'l ʿEla Level Crossing (services at 10.30 a.m. and 6.15 p.m.). — *American Service* in the American Mission (Pl. B, C, 3; at 6 p.m.). — *French Protestant Church* (Pl. A, 3). — *German Protestant Church* (Pl. A, 3). — Roman Catholic. *Eglise de l'Assomption* (Pl. D, 3), Shârîʿ el-Banadkia 2, in the Muski, with branch-churches in the Shârîʿ ʿImâd ed-Dîn (*St. Joseph's;* Pl. B, 4) and at Bûlâḳ (*La Vierge du Carmel*); *Jesuit Church*, Shârîʿ ʿAbbâs, in the Collège de Faggâla; *Church of the Mission of Central Africa (Eglise du Sacré-Coeur)*, Shârîʿ Deir el-Benât (Pl. A, B, 3). — *Orthodox Greek Church of St. Nicholas* (Pl. D, E, 3, 4), in the Ḥamzâwi (p. 58). — *Coptic Catholic Church* (Pl. D, 3) and *Coptic Orthodox Church* (Pl. C, 2); service on Sun. at 10 a.m., on Christmas Day and the Sat. of Holy Week at 10 p.m. — *New Synagogue* (Pl. B, 3), Shârîʿ el-Maghrabi. The *Jews* here are of two sects, the Talmudists and the Karaïtes, the former being by far the more numerous. Most of the synagogues are in the Jewish quarter (Derb el-Yehûd; Pl. D, 3).

Schools. *St. Mary's English School* (comp. Pl. A, 5), in the Kaṣr ed-Dubâra, Shârîʿ Kaṣr el-ʿAini, and the *Church Missionary Society School*, at ʿAbbâsîyeh (p. 78), both for natives. *English School* for British boys and girls in Dean's Buildings, Shârîʿ Gezîret Bedrân (Pl. A, B, 1). — The six *Schools of the American Mission* (Pl. B, C, 3) have their sphere of operations among all classes and creeds. The *American Mission College for Girls*, Shârîʿ ʿAbbâs 4, is attended chiefly by Copts. — The *German School* (next the Prot. church, Pl. A, 3) is patronized by all nationalities and sects. There is another German school, adjoining the Bâb el-Lûḳ Station, kept by the Sisters of San Carlo Borromeo. — Besides these there are a *Lycée Français* (Pl. B, 4), several *Collèges des Frères* (Rom. Cath.), an *Ecole des Soeurs du Sacré-Coeur* (school for girls), an *Institution des Dames du Bon-Pasteur* (p. 78), a *Collège de la Ste. Famille* (school of the Jesuits), and a *School for the Blind* at ʿEzbet ez-Zeitûn (p. 120; adm. on Thurs., 2-4). — The Ministry of Education maintains at Cairo 13 *Primary Schools* (11 for boys and 2 for girls) and 3 *Secondary Schools* for boys. For the elementary schools, see p. 49.

g. Sights and Disposition of Time.

Unbelievers are admitted by ticket (2 pias.) to most of the *Mosques*, the restoration of which has been taken in hand by a *Comité de Conservation des Monuments de l'Art Arabe* (in the Arabian Museum, p. 62), and to the *Tombs of the Mamelukes*, except on Frid. and at the time of the midday prayer (about noon) and on festivals. On leaving the mosques ½ pias. bakshish should be given for the use of the slippers.

1ST DAY. Forenoon: Tour of inspection in the immediate neighbourhood of the *Ezbekiyeh* (p. 51); then walk or drive through the *Muski* and to the *Bazaars* (most animated on Mon. & Thurs.; pp. 53-62). — Afternoon (by cab): to the **Tombs of the Caliphs* (p. 111) and the **Citadel*, with the mosque of *Mohammed Ali* (*View of Cairo; pp. 68, 69), returning (by tramway if preferred) viâ the Shâri' Moḥammed 'Ali (p. 62).

2ND DAY. Forenoon: **Egyptian Museum* (p. 80). — Afternoon: Mosques of **Sultan Hasan* (p. 66), **Ibn Tulûn* (view; p. 71), and **Kâit Bey* (p. 73).

3RD DAY. **Pyramids of Gizeh* (p. 123), which may be seen in the course of a forenoon if necessary.

4TH DAY. Forenoon: **El-Azhar Mosque* (p. 55), Mosques of *Ghûri* (p. 59) and **Muaiyad* (p. 59), the *Bâb Zuweileh* (p. 60), and the **Bookbinders' House* (p. 59); spare time may be spent in the Bazaars (pp. 53-62). — Afternoon: by railway, or by carriage along the 'Abbâsiyeh road viâ Kubbeh, to *Maṭâriyeh* (Old Heliopolis, p. 120); or by the electric express line to *Heliopolis Oasis* (p. 119).

5TH DAY. Forenoon: Second visit to the **Egyptian Museum* or the Bazaars. — Afternoon: Ascent of the **Moḳaṭṭam* (p. 116; view at sunset) and visit to the monastery of the *Bektashi Dervishes* (p. 70). Those who take the less common excursion to the *Spring of Moses* and the *Smaller Petrified Forest* (p. 117), returning by the Moḳaṭṭam, must start early.

6TH DAY. Forenoon: **Arabian Museum* (p. 62; closed on Frid.) and *Khedivial Library* (p. 64). — Afternoon: Across the *Kasr en-Nil Bridge* (closed to traffic at certain hours, see p. 79) to *Gezireh* (p. 79) and the *Zoological Gardens* (p. 80).

7TH DAY. By railway (luncheon should be brought) to Bedrashein and thence on donkey-back to *Memphis* and **Sakkâra* (pp. 142 et seq.). It is well worth while to ride viâ *Abusîr* (p. 141) to the Mena House Hotel and return thence to the town by tramway (comp. p. 142).

8TH DAY. Forenoon: **Muristân Kalâûn* (p. 75), mosques of **Mohammed en-Nâṣir* (p. 76) and *Hâkim* (p. 77), **Bâb en-Nasr* (p. 77). — Afternoon (cab, tramway, or railway): *Rôḍa* (p. 105) and **Old Cairo* (p. 106), with the Coptic churches and the mosque of Amr (p. 108); also, if time permit, the *Hôsh el-Bâsha* and the *Tombs of the Mamelukes* (p. 115), after which we return by the Place Saladin (p. 68).

9TH DAY. *Barrage du Nil* (p. 122), either by railway (from the Central Station; luncheon should be taken) or (preferable) by steamer.

10TH DAY. To *Abu Rodsh* (p. 139) or to *Abusîr* (p. 141), if the latter has not already been visited on the way back from Sakḳâra (see above, Day 7).

The *Egyptian Museum* (p. 80), the *Arabian Museum* (p. 62), the *El-Azhar Mosque* (p. 55), and the *Bazaars* deserve repeated visits.

For the *Mohammedan Festivals*, see p. xcv. On account of the crowd ladies should not attend these except in a carriage. During the festivals unbelievers are not admitted to the mosques.

Cairo, *El-Kâhira*, or *Masr (Miṣr) el-Kâhira*, or simply *Masr*, is situated in 30° 4′ N. latitude and 31° 17′ E. longitude, on the right bank of the *Nile*, about 12 M. to the S. of the so-called 'cow's belly', the point where the stream divides into the Rosetta and Damietta arms. It has not inaptly been styled 'the diamond stud on the handle of the fan of the Delta'. On the E. side of the city, which covers an area of 11 sq. M., rise the barren, reddish Moḳaṭṭam Hills (p. 116), which form the commencement of the eastern desert. On

the W. the city reaches the bank of the river and the island of Gezîreh and has entirely absorbed the suburb of Bûlâḳ (p. 78).

Cairo is by far the largest city in Africa, as well as in the Arabian regions. It is the residence of the Khedive and of the principal authorities and has a governor of its own. In 1907 the population was returned as 654,476, including the suburb of Helwân. This was inclusive of about 53,000 Europeans, most of whom were Greeks (19,419) and Italians (13,296). The native Egyptian population consists of 546,328 townspeople and 4548 Beduins. The other Ottoman subjects include 10,546 Turks, 14,539 Syrians, 226 Arabs, and 4205 Armenians, besides whom there are 18,097 Sudanese negroes of various tribes, Persians, Hindoos, etc. The great majority of the inhabitants are Mohammedans (529,877), while there are 36,605 orthodox and 3026 Catholic Copts, 22,599 adherents of the Greek Church, 20,545 Roman Catholics, 20,281 Jews, 13,720 oriental Christians of various sects, and 6867 Protestants.

History of Cairo. At a very remote period a city lay on the E. bank of the Nile, opposite the great pyramids, and was called by the Egyptians *Khere-ohe*, or 'place of combat', because Horus and Seth were said to have contended here (p. cxliv). This formed a kind of suburb of Heliopolis. The Greeks named it *Babylon*, probably in imitation of the Egyptian name of the island of Rôḍa, viz. *Per-hapi-n-On* or the 'Nile City of On' (Heliopolis). The citadel of this town (p. 106) was fortified by the Romans and under Augustus became the headquarters of one of the three legions stationed in Egypt. In 641 A.D. Babylon was captured by *'Amr ibn el-'Âṣ*, the general of Caliph Omar, who established a new capital of the country to the N. of the fortress, extending as far as the Gebel Yeshkûr (p. 71). This, named *Fusṭâṭ* (Lat. *fossatum* = surrounded by trenches), was, like Egypt itself, also called *Miṣr* or *Maṣr el-Fusṭâṭ* by the Arabs; its present name of *Old Cairo (Maṣr el-'Atîḳa* or *Maṣr el-Ḳadîmeh)* was of later introduction. A mosque was built on the site of the conqueror's tent. When, after the fall of the Omaiyades in 750 A.D., Fusṭâṭ, with the exception of the great mosque, was burned to the ground a new residence was built still farther to the N. by the Abbaside governors, and around this sprang up the new quarter of *El-'Askar*. The town was extended to the N.E. as far as the base of the citadel by *Aḥmed ibn Ṭulûn*, who erected the quarter of *El-Ḳaṭâ'i' (Ḳaṭâ'îyeh)*. Aḥmed's splendour-loving son *Khumâraweih* embellished the town with lavish magnificence. The modern city of Cairo was founded by *Gôhar*, the general of the Fatimite *Caliph Mu'izz*, after the conquest of Egypt in 969 A.D. He erected a residence for the Caliph and barracks for the soldiers commanded by him to the N. of El-Ḳaṭâ'i'. At the hour when the foundation of the walls was laid the planet Mars, which the Arabs call Kâhir, or 'the victorious', crossed the meridian of the new city, and Mu'izz accordingly named

the place *El-Ḳâhira*. Its N. and its S. limits are to-day marked by the Bâb el-Futûḥ (p. 77) and the Bâb Zuweileh (p. 60) respectively. In 973 Mu'izz took up his permanent residence in the new city of Cairo. A new period of prosperity began under the Ayyubides. *Saladin* endeavoured to unite the still separated cities of Cairo and Fusṭâṭ by means of a common wall, which, however, was never finished, and in 1179 he founded the citadel. Under his luxurious and extravagant successors Cairo was greatly extended and magnificently embellished, and in the 14th cent. it reached its zenith. At that period, however, it was fearfully devastated by the plague, as it had been on former occasions (*e.g.* in 1065 and in 1295) and was also several times subsequently (especially in 1492, when about 12,000 people are said to have been carried off by it in one day). The town suffered severely in other ways also, and indeed its whole history, so far as recorded, like that of the sultans and the Mamelukes themselves, seems to have presented an almost continuous succession of revolutions, rapine, and bloodshed. As most of the Mameluke sultans who resided in the citadel died a violent death, so the reign of almost every new potentate began with bitter and sanguinary contests among the emîrs for the office of vizier, while but few reigns were undisturbed by insurrections in the capital. During the third régime of *En-Nâṣir* (1293-1340), who had been twice deposed and as often recovered his throne, a persecution of the Christians took place at Cairo. The churches which had been built in the capital and elsewhere were closed or demolished, while the Christians themselves were so ill-treated and oppressed, especially in the reign of *Sultan Ṣâliḥ* (1351-54), that many of them are said to have embraced Islamism. In 1366 and 1367, in the reign of *Sultan Sha'bân*, sanguinary conflicts took place in the streets of Cairo between hostile parties of Mamelukes, and in 1377 Sha'bân himself was tortured and strangled in the citadel. Even greater disorders attended the dethronement of *Sultan Barḳûḳ* (1389), when the wildest anarchy prevailed at Cairo, the convicts escaped from their prisons, and in concert with the populace plundered the houses of the emîrs and the public magazines. The following year another rebellion among the Mamelukes restored Barḳûḳ to the throne. Scarcely, however, had he closed his eyes and been succeeded by

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prisoner and executed (p. 61). Selîm caused the finest marble columns which adorned the palace in the citadel to be removed to Constantinople. Under the Turks few new buildings were erected in Cairo and the city was freely exposed to the exactions of the soldiery, but it still remained a busy and brilliant provincial capital. — After the Battle of the Pyramids (p. 79) in 1798 Cairo was occupied by *Bonaparte*, who established his headquarters here for several months. On his return to France Kléber was left as commander-in-chief of the French troops at Cairo, where he was assassinated on June 14th, 1800. In 1801 the French garrison under Belliard, being hard pressed by the grand-vizier, was compelled to capitulate. On August 3rd, 1805, *Mohammed Ali*, as the recognized pasha of Egypt, took possession of the citadel, which for the last time witnessed a bloody scene on March 1st, 1811 (comp. p. 68). Under *Ismâ'îl* the neighbourhood of the *Ezbekîyeh* (p. 51) was remodelled, the great thoroughfare known as the Shârî' Clot Bey and Shârî' Moḥammed 'Alî was formed, and the new suburb of *Ismâ'îlîyeh* was begun to the S.W. of the Ezbekîyeh. To the N. of the last the *Taufîkîyeh* was added under *Taufîḳ*. The insurrection of Arabi in 1882 (p. cxxiii) scarcely affected Cairo.

Comp. 'The Story of Cairo', by *Stanley Lane-Poole*, in the 'Mediæval Town Series' (2nd edit.; London, 1906); 'Oriental Cairo', by *Douglas Sladen* (illus.; 2nd edit., London, 1913; 7*s.* 6*d.*); 'Cairo and its Environs', by *A. O. Lamplough* and *R. Francis* (illus.; London, 1909; 20*s.*); 'The City of the Caliphs', by *E. A. Reynolds-Ball* (Boston, 1897; 12*s.* 6*d.*); *Tyndale's* book mentioned on p. clxxxix; and 'Cairo, Jerusalem, and Damascus', by *D. S. Margoliouth* (illus.; London, 1907; 20*s.*).

The ****Street Scenes** presented by the city of the Caliphs admirably illustrate the whole world of oriental fiction and produce an indelible impression on the uninitiated denizen of the West. This oriental life seems to feel the atmosphere of the newer quarters uncongenial, and it must therefore be sought for in the old Arabian quarters, where the streets are so narrow that there is hardly room for two riders to pass and the projecting balconies of the harems with their gratings often nearly meet. The busy traffic in the principal streets presents an 'interminable, ravelled, and twisted string of men, women, and animals, of walkers, riders, and carts of every description. Add to this the cracking of the drivers' whips, the jingling of money at the table of the changers established at every

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extent. The 'Sherîfs', or descendants of the prophet, now frequently wear white turbans, though originally they wore green, the colour of the prophet. Green turbans are now worn by the Mecca pilgrims of a year's standing. The various orders of dervishes are similarly distinguished; the Rifâ'îyeh wear black, dark-blue, or bluish-green turbans, the Aḥmedîyeh red, the Ḳâdirîyeh white. The 'Ulamâ, or clergy and scholars, usually wear a very wide, evenly folded turban of light colour. The orthodox length of a believer's turban is seven times that of his head, being equivalent to the whole length of his body, in order that the turban may afterwards be used as the wearer's winding-sheet, and that this circumstance may familiarize him with the thought of death. Many Mohammedans now, however, wear European dress or adopt a semi-European, semi-oriental costume; a common head-gear is the red *tarbûsh* (erroneously known as a *fez* by most Europeans). Little difference is now observable between the costume of the Copts, Jews, and other oriental 'unbelievers' and that of the Moslem Egyptians, except that the Coptic priests usually wear a black turban.

The *Women* of the poorer and rustic classes wear nothing but a black gown and a veil. Their ornaments consist of silver, copper, glass, or bead bracelets, earrings, and anklets, while their chins, arms, and chests are often tatooed with blue marks. Similar tatooing is common also among the men. In Upper Egypt nose-rings also are frequently seen. The women of the upper classes are never so handsomely dressed in the streets as at home. When equipped for riding or walking they wear a silk cloak, with very wide sleeves (*tôb* or *sableh*), over their home attire. They don also the *barḳu'*, or veil, which consists of a long strip of muslin, covering the whole of the face except the eyes and reaching nearly to the feet. Lastly they put on the *ḥabara*, a kind of mantle, which in the case of married women consists of two breadths of glossy black silk. The Coptic, Jewish, and Syrian women wear the same costume, but are generally unveiled. The wealthier ladies, who drive in their carriages attended by eunuchs, usually veil their faces up to their eyes with thin white gauze after the fashion of Constantinople. Egyp-

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chief'); *'yemînik yâ bint'* ('to thy right, girl'); *'dahrik yâ sitt'* ('thy back, lady'); *'yâ 'arûsa'* (bride); *'yâ sherîf'* (descendant of the prophet); *'yâ efendi'* (the title for a native gentleman). — BEGGARS are very numerous at Cairo, most of them being blind. They endeavour to excite compassion by invoking the aid of Allah: *'yâ Moḥannin yâ Rabb'* ('O awakener of pity, O Master'); *'ṭâlib min Allâh ḥakk lukmet 'eish'* ('I seek from my Lord the price of a morsel of bread'); *'ana ḍeif Allâh wa'n-nebi'* ('I am the guest of God and of the Prophet'). The usual answer of the passer-by is *''al Allâh'*, or *'Allâh yeḥannin 'aleik'* ('God will have mercy on thee'), or *'Allâh ya'ṭîk'* ('God give thee'; comp. p. xxiv).

The *Sakka*, or water-carrier, with his goatskin of water, carried either by himself or by a donkey, still plies his trade in Cairo

although the water-works supply every house in the city, as well as the public sebîls (p. clxxxii), with water, and though on

Several times during the day and also at night the solemn and sonorous cry of the muezzin, summoning the faithful to prayer (see p. lxxxvii), reverberates from the tops of the minarets *(mâdna)*. When the shops are shut the watchmen *(bauwâb)* place their beds *(serîr)* of palm-twigs in the streets outside the entrances and prepare to spend the night there; sometimes they have only mats or rugs to sleep on. The street-traffic ceases in the Arab quarters comparatively early, while in the European districts it goes on till nearly midnight. But during the month of Ramadan it continues throughout the whole night even in the Arab quarters; the story-tellers (p. xxvi) in the cafés then have many listeners, while shadow-plays (p. xxvii) and broad farces attract others.

The traveller will observe the *Schools (kuttâb)*, of which there are 193 in Cairo, with 363 teachers and 11,925 scholars, and one of which is attached to almost every public fountain (sebîl; p. clxxxii). He will find it very amusing to watch the *fikî*, or schoolmaster, teaching his pupils with the aid of ad-

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boys. It is not advisable to watch the fiḳî too closely, as he is easily disconcerted.

These schools, mostly founded by endowments of the Waḳf Administration (p. lxxxvi), are now managed by the Ministry of Education. The mere reading and recitation of verses from the Koran being in itself considered a meritorious act, the great object of these schools is to teach the pupils to recite the Koran by heart. Although the language is often antiquated and obscure, no explanations are given, so that the boy who knows the whole book by heart usually understands but little of it. After learning the alphabet the pupil is taught to write a few simple words, such as the names of his friends, and then learns the ninety-nine 'beautiful' names of Allah, a knowledge of which is necessary to enable him to repeat the ninety-nine prayers of the Mohammedan rosary (sebha). The boy is next made to learn the *Fâtiḥa* (p. lxxxvii), or first chapter (sûreh) of the Koran, after which he proceeds to learn the last, the last but one, and the others in the same inverted order, until he reaches the second, the reason being that the chapters gradually diminish in length from the second to the last. The course of study frequently takes 4-6 years and its completion is commemorated by the celebration of the *Khatmeh*, a family festival, to which the schoolmaster is invited.

The **Bazaars**† of Cairo, though inferior to those of Damascus and Constantinople, present to the European traveller many novel features and many interesting traits of oriental character. As is the universal custom in the East, shops of the same kind, with their workshops, are congregated together in the same quarter, named sometimes after a mosque but more usually after the wares there sold, e.g. *Sûḳ en-Naḥḥâsîn*, bazaar of the coppersmiths, *Sûḳ el-Khordagîyeh*, bazaar of the ironmongers. Most of the bazaars consist of narrow, and often dirty, lanes, generally covered over with an awning to shade them from the sun, and flanked with shops about 6 ft. wide. These shops *(dukkân)* are open towards the street, and in front of each is a *maṣṭaba* or seat on which the customer takes his place and on which the shopkeeper offers his prayers at the appointed hours. These lanes usually enclose a massive storehouse of considerable size *(khân)*, consisting of two stories. Several such khâns together form a quarter of the city *(ḥâra)*. These were formerly closed at night by massive, iron-mounted gates, still in some cases preserved, though no longer used.

The principal market-days are Monday and Thursday, when the traffic in the narrow streets is so great that it becomes difficult or impossible to traverse them. Pedlars are seen forcing their way through the crowd, shouting at the top of their voices. So, too, we observe coffee-sellers, water-carriers, sweetmeat-vendors, and others, elbowing their way.

In walking through bazaars and other streets the traveller will be interested in observing how industriously and skilfully the Artisans work, with tools of the most primitive description. The turners *(Kharrâṭ)*, for example, are equally adroit with hand and foot.

† *Bâsâr* is properly speaking a Persian word, the Arabic equivalent for which is *sûḳ*. The magazines of the wholesale merchants, with their large courts, are called *wakkâleh* or *wakkala*, which the Franks have corrupted to *Occaieh* or *Okella* (comp. p. clxxxvi).

European travellers who purpose making large purchases in the bazaars must arm themselves beforehand with the most inexhaustible patience. Time has no value for an Oriental, and that fact must be taken into the calculation. Everything must be haggled for, sometimes in the most obstinate fashion. When the customer knows the proper price and offers it, the dealer will remark '*shwaiyeh*' (it is little), but will close the bargain. Sometimes the shopkeeper sends for coffee or tea from a neighbouring coffee-house in the course of the bargaining. If no satisfactory agreement can be reached, the customer should calmly proceed on his way. Every step he takes will lower the demands of the obdurate dealer. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay, in order that the offer may be raised. A common phrase in the ceremonious East is '*khuduh balâsh*' (take it for nothing), which, of course, is never seriously meant. Foreigners, however, must be prepared to pay more than natives. Dragomans and commissionnaires usually have a private understanding with the dealer, so that to make purchases in their company is to add 10-20 per cent to the price. The street-hawkers often ask as much as 5, 10, 15, or even 20 times the value of their wares. Skill in getting the better of a purchaser is in the eyes of an Oriental merely a desirable business accomplishment.

1. The Ezbekiyeh and the New Quarters.

The central point of the foreign quarter, between the old Arabian Cairo and the new town built in the European style within the last 50 years, is the —

***Ezbekiyeh Garden** (Pl. C, 3), or simply the *Ezbekîyeh*, on the site of the former Ezbekiyeh Lake and named after the heroic Emîr Ezbek, the general of Sultan Ḳâït Bey (1468-96; p. cxix), who brought the general and son-in-law of Bayazid I. as a captive to Cairo. A mosque, now vanished, was erected here in 1495 in honour of his victory. The fine gardens, which have several entrances (adm. $^1/_2$ pias.), were laid out in 1870 by M. Barillet, formerly chief gardener to the city of Paris. They cover an area of $20^1/_2$ acres and contain a variety of rare and beautiful trees and shrubs. Crows and kites are here very numerous. In the centre of the gardens is a roller skating rink. Military bands, see p. 42.

To the S. of the Ezbekîyeh lies the *Opera House* (p. 41), between which and the Hôtel Continental stretches the Place de l'Opéra (*Midân et-Teatro*; Pl. B, C, 3), with an equestrian statue of *Ibrâhîm*

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Adjoining the Ezbekîyeh on the N.E. is the small *Mîdân el-Khâzindâr* (Pl. C, 3; Shâri' Clot Bey, see p. 78). The narrow lanes to the N.E. lead to the so-called *Fish Market (El-Was'a)*, one of the most disreputable quarters of Cairo.

Westwards from the Ezbekîyeh and to the W. of the Shâri' Kâmel and the Shâri' 'Abdîn, as far as the Nile and the Shâri' 'Abbâs, extend the quarters of **Ismâ'îliyeh** and **Taufîḳîyeh.** — The *Ismâ'îliyeh* was begun by the Khedive Ismâ'îl (p. cxxii), who desired to rival the modern quarters of Paris and presented sites here gratuitously to anyone who would undertake to erect on each a house worth at least 30,000 fr. within eighteen months. This is still the fashionable quarter as well as the seat of the European trade. Several of the principal hotels and banks are situated here, also the English church, the ministerial offices, most of the consulates, and many palaces of European, Levantine, and Egyptian grandees. Ismâ'îlîyeh and Taufîḳîyeh are separated from each other by the wide and busy Shâri' Bûlâḳ, which, beginning on the W. at the Ezbekîyeh, leads to the quarter of Bûlâḳ (p. 78) and the new Bûlâḳ Bridge (p. 79). To the left stands the *Church of All Saints* (Pl. B, 3; p. 42). — To the S. of the Shâri' Bûlâḳ, and parallel with it part of the way, run the Shâri' el-Maghrabi and the fashionable Shâri' el-Manâkh. Farther to the S. is the Shâri' Ḳaṣr en-Nîl, leading from the Shâri' 'Abdîn (p. 51) to the Mîdân Suleimân Bâsha (Pl. A, B, 4), with the monument of *Suleimân Pasha*, while at the N.E. corner stands the *Savoy Hotel* (p. 35). Beyond this point the street leads past the handsome *Palace of Count Zogheb*, built by Herz-Pasha in the Arabic style, to the barracks of *Kaṣr en-Nîl* (Pl. A, 4) and the *Museum of Egyptian Antiquities* (p. 80).

The Shâri' Suleimân Bâsha (Pl. A, B, 3, 4) leads from the Mîdân Suleimân Bâsha to the *Mîdân Ismâ'îliyeh*, where it joins the Shâri' el-Kubri, leading to the Ḳaṣr en-Nîl Bridge. Farther on the street takes the name of Shâri' Ḳaṣr el-'Aini. On its right side are the English *Church of St. Mary* (p. 42) and a handsome quarter erected on the site of the *Palace Ḳaṣr ed-Dubâra*, including the *British* and the *United States Agencies* (Pl. A, 5). On the E. side of the street is the *Université Egyptienne* (Pl. A, 5), an institution founded in

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Mr. Beadnell in the Libyan desert. In the centre room are three skulls (preserved entire) of the Arsinoïtherium Zittelli (a species of monster rhinoceros; from the Faiyûm); bones of the Palæomastodon and Mœritherium, the oldest known representatives of the order of pachydermata; and two complete specimens of a monster tortoise (Testudo Ammonis). In the side-rooms are mineralogical and geognostic specimens (fine auriferous quartz) and a complete collection of the fossils characteristic of the various geological formations of Egypt.

Adjoining the Museum are the *Institut Egyptien* (p. 42) and the *Chemical Laboratory of the Survey Department;* in the S.W. corner of the grounds is the *Geographical Society* (p. 42); and in the N.E. angle, the *Public Health Department Laboratory* and the *Bacteriological Institute.* At the E. end of the ministerial building is the *Office of the Department of Public Health (Services Sanitaires).*

Farther on, on the left side of the Shâri' Ḳaṣr el-'Aini, lie the *Education Office* (Ministère de l'Instruction Publique; Pl. A, 6) and the *Naṣrîyeh Training College.* Behind the latter, in the Shâri' el-Munîra, is the *French Institute of Oriental Archaeology* (p. 42). The continuation of the Shâri' Ḳaṣr el-'Aini passes on the right side the large *Hospital of Ḳaṣr el-'Aini* (Pl. A, 7; p. 40), with the small *Mosque* of the same name. — Thence to the *Mîdân Fumm el-Khalîg* and to *Old Cairo*, see pp. 104 et seq.

2. The Muski and its Side Streets.

A visit to the chief *Bazaars* (comp. p. 50), to which this section is devoted, is so full of novelty and interest that the traveller will scarcely have time to combine with the first visit the inspection of the *Mosques* passed on the way. — Both ladies and gentlemen, aided by the following description and the plan of the town (p. 35), may plunge fearlessly into the thickest of the crowd, especially if they do not mind taking an occasional wrong turning.

The chief thoroughfare of the Arabian part of Cairo is the ***Muski** (Pl. C, D, 3), which begins at the square of El-'Ataba el-Khaḍra (p. 51) and, with its continuations the Sikkeh el-Gedîdeh (see below) and the Shâri' esh-Sharawâni (Pl. E, F, 3), traverses the entire breadth of the old town (nearly 1 M.). This street has now to a great extent lost its external oriental characteristics. The numerous tobacco and cigar stores and emporiums of clothing present

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on to the next turning) into the long line of thoroughfare beginning with the Shâri' el-Khordagîyeh, and at the first cross-street on the right we enter a large covered bazaar, known as the Khân el-Khalîli.

The **Khân el-Khalîli** (Pl. E, 3), still the centre of the market traffic of Cairo, was founded in 1400 by Garkas el-Khalîli, master of the horse to Sultan Barḳûḳ, on the site of a château of the Fatimites. It forms a distinct quarter of the city, and is intersected by a main street and numerous cross-lanes, formed by long rows of stalls of tradesmen and artisans, all covered over. Here are the headquarters of the silk and carpet merchants and the vendors of trinkets. We follow the main avenue, the SIKKET EL-BÂDISTÂN, which contains two graceful Arab gateways. In the first lane on the left is the *Bazaar of the Shoemakers*, in which the red shoes of the Arabs may be purchased. Farther on, to the right of the main street, are some large *Carpet Bazaars*.

The prices of *Carpets*, like those of other oriental goods, are liable to great fluctuation. As soon as a purchaser appears, the dealers spread their wares over the whole court for his inspection. Patience and time are essential for a satisfactory bargain (comp. p. 51). The black or white tulle shawls, embroidered with gold and silver thread, are sold by the best dealers by weight; the price varies from 3 to 6 mill. per dirhem (48.15 gr. troy). Many of the so-called Damascene silks, and particularly the lighter kuffiyehs in pleasing colours, are manufactured at Lyons and Crefeld.

Taking the second cross-lane on the right and passing through an interesting *Arab Gateway*, with stalactite vaulting, inscriptions, serpentine ornamentation, and a few mosaics, we enter the attractive *Brass Bazaar* (Shâri' Khân el-Khalîli). From this bazaar we enter the Shâri' esh-Sharawâni (p. 53) or go on through the Sikket el-Bâdistân. Opposite the end of the latter, in the Mashhad el-Ḥoseini, is the —

Gâmi' Seiyidna'l-Ḥosein or **El-Ḥasanein** (Pl. E, 3), the mosque of the youthful Ḥosein, who fell at Kerbela in 680 A.D. in battle against the enemies of his father Ali, son-in-law of the prophet, who was slain in 661. Ḥosein is still highly venerated by Shiite Mohammedans (p. xcii), particularly in Persia. The mosque (inaccessible to non-Moslems) is of no architectural importance, while it has been almost completely modernized, even to the introduction of gas-lighting. The chief attraction is the mausoleum, which contains the head of Ḥosein, said to have been brought to Cairo in a green silk bag. This mosque is chiefly frequented by men on Thursdays and by women on Saturdays.

From the mosque we turn to the S., cross the Shâri' esh-Sharawâni obliquely, and enter the SHÂRI' EL-ḤALWAGI (Pl. E, 3), which is mainly occupied by the stalls of the **Booksellers.**

Most of the booksellers are also scholars, and their shops are the resort of the learned world of Cairo. As the prices of books vary greatly in accordance with the demand and other circumstances, and as there is no such thing as a fixed publishing price, purchasers should always endeavour to ascertain beforehand the true value of any work they wish to buy. As in the case of many other wares, the line between new and

second-hand books is not so strictly drawn in the East as in Europe. The booksellers generally keep catalogues, several feet in length, to refresh their memories regarding the state of their stock. The Koran, which is shown very reluctantly to non-Moslems, is kept separate from the other books. The books are piled up in a very inconvenient fashion. Many of them are sold in loose sheets, in which case the purchaser should see that the work is complete, as gaps are of frequent occurrence. The bindings usually consist of leather or pasteboard. Valuable books are often kept in cases of red sheepskin. — The workmanship of the bookbinders, who, like other oriental artisans, work in the open street, is far inferior to that of European productions. Red is their favourite colour.

We now follow the Shâri' el-Azhar, which leads to the left to the main entrance of the Azhar Mosque.

The ***Gâmi' el-Azhar** (Pl. E, 3, 4), the 'most blooming', the most important monument of the Fatimite period, was completed in 970 A.D. by *Gôhar*, the vizier of the Fatimite Sultan El-Mu'izz, and here, three years later, El-Mu'izz offered his first prayer after his entry into Cairo. Admission, see p. 43; cameras are forbidden and the visitor should carefully abstain from any manifestation of amusement or contempt. The mosque was converted into a **University** in 988 by *Caliph El-'Azîz* (p. cxv). The rectangular ground-plan of the original building, almost entirely rebuilt by the Emîr Salar after an earthquake in 1303, is easily recognizable, but it has been so frequently restored that no part of it can be said to date actually from the Fatimite period except the central part of the sanctuary, with its cupolas. Everything outside this rectangle is known positively to be of later date. The characteristic old ornamentation of the arcades and cupolas in the sanctuary deserves special attention; that of the walls has been for the most part renewed after vanished patterns. The arcades of the court *(ṣaḥn)* were rebuilt under the Khedive Taufîḳ with scrupulous reproduction of the old style and the retention of the old columns. — The successive rulers of Egypt have emulated each other in maintaining and enlarging this venerable building. In the 18th cent. the wealthy 'Abd er-Raḥmân Kiḥya added four aisles to the sanctuary, and in more recent days Sa'îd Pasha and the Khedives Taufîḳ and 'Abbâs II. have been notable benefactors of the mosque. 'Abbâs II. erected a new building in place of the dilapidated N.W. side of the mosque, and his neo-Arab

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The nationality of the various groups of students may be learned from the guide.

No lectures are delivered on Thurs. or during the **fasting month of Ramadan.** When teaching, the professor (*sheikh*) sits cross-legged on a straw-mat or chair and reads from a book placed on a desk (*rahleh*) before him, explaining each sentence as he proceeds, or he directs one of the more advanced students to read aloud, adding his own explanations from time to time. The students sit in a circle around the teacher, listening or attentively taking notes. As soon as a student knows by heart and can explain the whole of the book that is being studied by the class, the sheikh makes an entry (*ijazeh*, i.e. permission) in the student's copy of the work, whereby authority to lecture in the faculty concerned is conferred. But the student cannot avail himself of this permission until he has passed the final examination, to which he may submit himself after receiving an ijâzeh in each of the subjects of examination.

The complete Curriculum at the Azhar now lasts from 7 years. If the student, however successfully passes the final examination at the end of this period he receives the *Shehâdet-el-mah'ad*, or 'diploma of learning', which qualifies him to teach at the Azhar or other institutions of similar standing (*e.g.* the mosque of Ahmed at Tanta, p. 350). At the end of the eleventh year a preliminary examination is held, success in which secures the *Shehâdet-el-'âlimîyeh*, a diploma qualifying for the minor offices in the religious and for the post of elementary teacher. The subjects taught at the university fall into two classes: preparatory studies and professional studies. The former embrace syntax (*nahw*), grammar (*sarf*), rhetoric (*balâgha*), logic, the art of verse (*arûd* and *kafiyeh*), arithmetic, geometry, time to keep, and the proper mode of reciting the traditions (*mustalah el-hadîth*). The professional subjects are theology (*usûl*), jurisprudence (*fikh*), exegesis of the Koran (*tefsîr*), and the teaching of the traditions (*hadîth*). History, geography, mathematics, and physics are not taught here. — The above list of the subjects with which the student has to occupy himself under the present conditions of Islam and at the present day, and the mere mention of their titles, will suffice to show the extent to which the Azhar is out of touch with the whole advance of modern civilization, in consequence of which they are the most backward in the knowledge of the present day in Muhammedan countries. The [illegible] grade of [illegible] the students with a knowledge of the elementary arrangements [illegible] them.

At the head of the University is the Sheikh el-Azhar, with an administrative committee [illegible] Ministry of Finance, [illegible] the University [illegible] Mosque [illegible] evening [illegible] and [illegible] the [illegible] of the

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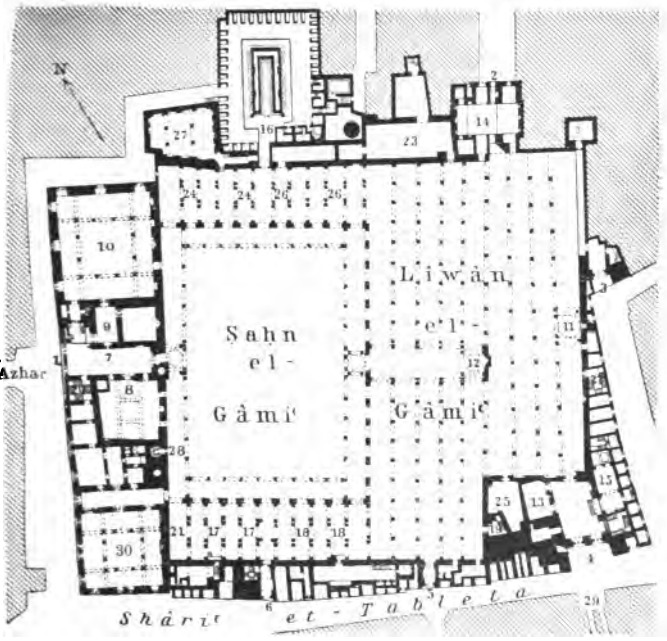

After Herz-Bey.

GATES: 1. *Bâb el-Muzaiyinîn* ('gate of the barbers'), on the W.; 2. *Bâb el-Gôhargiyeh* ('gate of the jewellers'), on the N.; 3. *Bâb esh-Shorbeh* ('soup gate'), on the E.; 4. *Bâb es-Sa'âideh* ('gate of the Upper Egyptians'); 5. *Bâb esh-Shawwâm* ('gate of the Syrians'); 6. *Bâb el-Maghârbeh* ('gate of the North West Africans'), these three on the S.

7. ARCHWAY. 8. *Mesgid* (mosque) *Taibarsiyeh*. 9. Steward's office. 10. *Zâwiyet el-Ibtighâwiyeh* (library). — LIWÂN EL-GÂMI', now the principal hall for instruction. — 11. Prayer-recess of 'Abd er-Rahmân Kihya. 12. Dome in front of the old prayer-niche. 13. Tomb of 'Abd er-Rahmân. 14. *Zâwiyet*

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The nationality of the various groups of students may be learned from the guide.

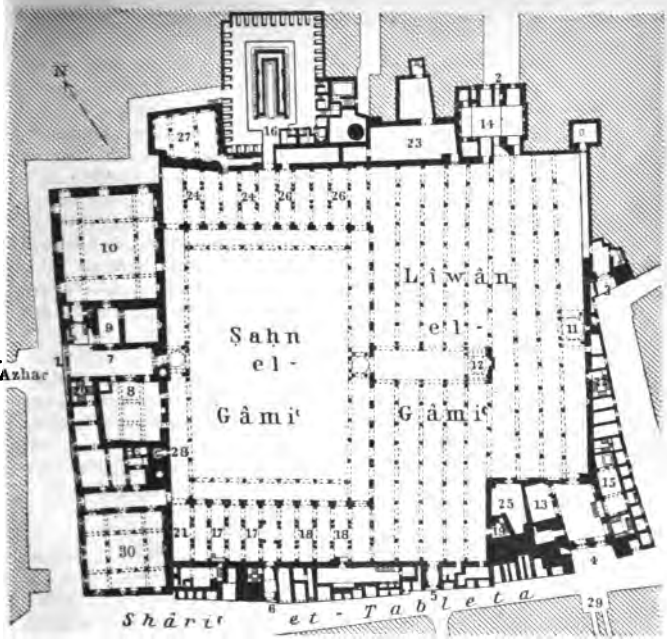
No lectures are delivered on Thurs. or during the fasting month of Ramadan. When teaching, the professor *(sheikh)* sits cross-legged on a straw-mat or chair and reads from a book placed on a desk *(raḥleh)* before him, explaining each sentence as he proceeds; or he directs one of the more advanced students to read aloud, adding his own explanations from time to time. The students sit in a circle around the teacher, listening or attentively taking notes. As soon as a student knows by heart and can explain the whole of the book that is being studied by the class, the sheikh makes an entry (*Igâzeh*, *i.e.* permission) in the student's copy of the work, whereby authority to lecture in the faculty concerned is conferred. But the student cannot avail himself of this permission until he has passed the final examination, to which he may submit himself after receiving an Igâzeh in each of the subjects of examination.

The complete Curriculum at the Azhar now lasts for 17 years. If the student *(mugâwir)* successfully passes the final examination at the end of this period he receives the *Shehâdeh el-ʿÂlimîyeh*, or 'diploma of learning', which qualifies him to teach at the Azhar or other institutions of similar standing (*e.g.* the mosque of Aḥmed at Tanṭa, p. 33). At the end of the eleventh year a preliminary examination is held, success in which secures the *Shehâdeh el-Ahlîyeh*, a diploma qualifying for the minor offices in the mosques and for the post of elementary teacher. The subjects taught at the university fall into two classes: preparatory studies and professional studies. The former embrace syntax *(naḥw)*, grammar *(ṣarf)*, rhetoric *(balâgha)*, logic *(mantik)*, the art of poetry *(ʿarûḍ* and *ḳâfiyeh)*, algebra *(ǧibr)*, arithmetic *(ḥisâb)*, and the proper mode of reciting the traditions *(muṣṭalaḥ el-ḥadîth)*. The professional subjects are theology *(kalâm)*, jurisprudence (*fikh*; p. lxxxvi), the explanation of the Koran *(tafsîr)*, and the teaching of the traditions (*ḥadîth*; p. lxxxv). History, geography, mathematics, and style are optional subjects. — The above list of the subjects will serve to convey an idea of the intellectual condition of Orientals at the present day. The most conspicuous defect of their culture consists in the entire absence of independent thought, in consequence of which they are the mere recipients of the knowledge of the past. Their minds are thus exclusively occupied with the lowest grade of intellectual work, their principal task consisting in the systematic arrangement or encyclopædic compilation of the knowledge handed down to them.

At the head of the university is the *Sheikh el-Gâmiʿ*, with an administrative committee of five. Control, especially in matters of finance, is exercised by a Conseil Supérieur. Instruction is free; the university is supported by pious endowments, from which also bread and spending money are provided for the students. Within the last few years numerous 'strikes' have taken place among the students in consequence of the alleged misappropriation of the endowments by government. The income is now £E 28,900 in cash annually, besides 25,000 loaves of bread daily, representing an annual addition of £E 18,250.

The principal entrance (Pl. 1), where strangers receive a guide, is on the N.W. side, and is called *Bâb el-Muzaiyinîn*, or 'Gate of the Barbers', because the students used to have their heads shaved here. To the right of this is the *Mesgid Ṭaibarsîyeh* (Pl. 8), with a magnificent miḥrâb, or prayer-recess, of 1309, and to the left are the office of the steward (Pl. 9), in a restored mausoleum, and the *Zâwiyet el-Ibtighâwîyeh* (Pl. 10), now used as a library and containing some rare MSS.

The long archway (Pl. 7), ending in a portal added by Ḳâït Bey (by whom the adjacent minaret also was built), leads directly into the large *Ṣaḥn el-Gâmiʿ*, or mosque-court, enclosed by an arcade



After Herz-Bey.

GATES: 1. *Bâb el-Muzaiyinîn* ('gate of the barbers'), on the W.; 2. *Bâb el-Gôhargiyeh* ('gate of the jewellers'), on the N.; 3. *Bâb esh-Shorbeh* ('soup gate'), on the E.; 4. *Bâb es-Sa'âideh* ('gate of the Upper Egyptians'); 5. *Bâb esh-Shawwâm* ('gate of the Syrians'); 6. *Bâb el-Maghârbeh* ('gate of the North West Africans'), these three on the S.

7. ARCHWAY. 8. *Mesgid* (mosque) *Taibarsiyeh*. 9. Steward's office. 10. *Zâwiyet el-Ibtighâwiyeh* (library). — LÎWÂN EL-GÂMI', now the principal hall for instruction. — 11. Prayer-recess of 'Abd er-Rahmân Kihya. 12. Dome in front of the old prayer-niche. 13. Tomb of 'Abd er-Rahmân. 14. *Zâwiyet*

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(restored), with Persian keel-arches, niches, medallions, and open-work pinnacles.

The *Sanctuary* (Lîwân el-Gâmi'), with its nine aisles, now forming the principal lecture-hall, has 140 marble columns (100 antique) and covers an area of about 3600 sq. yds. The front and older part is low in the ceiling. The part at the back, to which we ascend by a few steps, has considerably higher arcades (restored). The hall is imperfectly lighted. A staircase to the right of 'Abd er-Raḥmân's pulpit *(minbar)* ascends to an upper story, which is assigned to students from Mecca and Yemen. On the S. side is the Tomb of 'Abd er-Raḥmân (Pl. 13). The N. side is bounded by the very elegant little mosque of *Zâwiyet Gôhargîyeh* (Pl. 14; restored).

The ceilings of the *Northern* and of the *Southern Lîwân* are supported by double colonnades. The N. Lîwân is adjoined by the Court of Ablutions (Pl. 16), with a basin in the centre.

The *Lateral Lîwâns* and many of the subsidiary buildings of the mosque are set apart as sleeping or working apartments (riwâḳs, literally 'galleries') for the use of students of particular countries or of particular provinces of Egypt (comp. the Plan and its reference numbers 17-27, p. 57). From the W. angle of the Great Court we proceed to the *Small Mosque* (*Riwâḳ el-'Abbâsi;* Pl. 30), built by 'Abbâs II., the reigning Khedive. One of its doors brings us back to the Shâri' el-Azhar.

Leaving the insignificant *Mosque of Moḥammed Bey Abu Dahab* (p. cxx) on the left, we follow the Shâri' es-Ṣanâdikîyeh (Pl. E, 3), called also *Sûḳ es-Sûdân* or bazaar for wares from the Sûdân (gum, dûm-palm nuts, etc.), which leads direct to the Shâri' el-Ashrafîyeh, opposite the Mosque of Ashraf (p. 53).

From the Shâri' el-Ashrafîyeh, on the left side of the Mosque of Ashraf, the Shâri' el-Ḥamzâwi es-Seghîr (Pl. E, 3), with the bazaar of the same name, leads to the W. The Sûḳ el-Ḥamzâwi is the bazaar of the Christian merchants (Syrians and Copts), who vie with their Mohammedan fellow-tradesmen in the exorbitance of their demands, and whose chief wares are European calico, porcelain, and drugs (which last are sold in nearly all the bazaars). This narrow winding street is prolonged to the S. by the Shâri' el Ḥamzâwi el Kebîr, to the left of which (approached

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till we come to a broader covered passage, which we follow to the *right* for a few paces, and then take the first lane to the left. This lane is continued under the name of *Sharʿ el-Menaggidîn* and is inhabited chiefly by tailors, cloth-merchants, and dealers in undressed wool. A short abrupt curve of this lane, to the left, then brings us to the *Sharʿ el-ʿAḳḳâdîn*.

The Sharʿ el-Asharafîyeh forms the first part of a long line of streets leading to the S. and farther on taking successively the names of Sharʿ el-Ghûri, Sharʿ el-ʿAḳḳâdîn, and Sukkarîyeh.

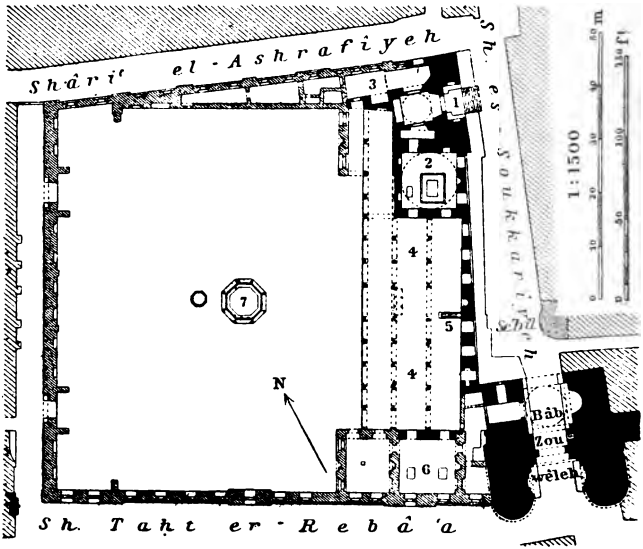
In the Sharʿ el-Ghûri the first things to catch our eye are the beautiful façades of the medreseh and mausoleum of **Sultan El-Ghûri** (Pl. E, 3, 4), which have so often been depicted by the brushes of famous artists. The Medreseh, to the W. (r.), was finished in 1503 and has a minaret, inappropriately crowned with five modern dwarf cupolas. The most notable features of the interior are the beautiful pulpit and the tasteful marble panelling of the lower part of the walls. Opposite the medreseh, on the E. side of the street, is the Mausoleum, dating from 1504. The sultan, who fell in Syria (p. cxix), is not, however, buried here. From the rectangular vestibule we pass to the right into the oratory, covered by a dome. From this a door leads into the maḳʿad (restored), or hall in which the sultan was wont to await the hour of prayer. To the left of the vestibule lies a second chapel, now used as a school office. Adjacent is a charming sebîl with a school, projecting into the street (p. clxxxii).

To the E. of the Sharʿ el-ʿAḳḳâdîn lies the quarter of *Hôshḳadam*. In its main street stands the **House of Gamâl ed-Din ez-Zahâbi** (No. 6; Pl. E, 4), president of the merchants, one of the best preserved of the earlier Arabic private houses in Cairo. The building, generally known as the 'House of the Bookbinders', dates from 1637 (visitors knock; 2 pias.). Through a crooked passage (*dirkeh*) we reach the court of the salâmlik, or living-rooms of the owner, with two well-preserved façades. In the S.W. corner is a flight of steps leading to the maḳʿad, an open colonnade with two arches. The inscription on the cornice gives information about the building. Adjoining the maḳʿad is an oriel window with mashrabîyehs (p. clxxxv), whence the ladies of the harem could overlook the court. Proceeding in a straight direction we enter the beautiful ḳâʿa, or drawing-room of the harem (p. clxxxv), adorned with fine mosaics. The middle and lower-lying part of the room is covered with a wooden dome, and the flat wooden ceiling of the other parts of the chamber is also very beautiful.

The Sukkarîyeh (Pl. E, 4) forms the bazaar for sugar, dried fruits (*nuḳl*), fish, candles, and similar wares. On the left is the modern marble *Sebîl of Mohammed Ali*, and on the right the —

**Gâmiʿ el-Muaiyad (Pl. D, E, 4), called also *Gâmiʿ el-Aḥmar* (*i. e.* 'the red mosque') after the adjoining Derb el-Aḥmar (p. 61). It was erected by *Sultan Sheikh el-Maḥmûdi Muaiyad* (p. cxviii), of the dynasty of the Circassian Mamelukes, who had been defeated in a rebellion against Sultan Farag and vowed that he would build a mosque on this site if he were released from prison. The mosque was not finished till a year after the sultan's death (1422). The three massive walls, intended to enclose three new lîwâns, were erected during a thorough restoration in the second half of the 19th century (modern portions shaded grey on the ground-plan, p. 60). The bronze gate at the entrance (Pl. 1), the handsomest

in Cairo, originally belonged to the mosque of Sultan Ḥasan (p. 66), but was bought for the new mosque for 500 dinars. — To the left of the vestibule is a bronze-mounted wooden door, leading to the mausoleum of the sultan (Pl. 2), which is covered with a beautiful dome. To the right is a corridor (Pl. 3) leading to the old but restored sanctuary (Pl. 4), a magnificent apartment with lofty stilted arches. The decoration is rich and effective. The lower part of the wall with its niches is adorned with panels of coloured marble and other stones, surmounted by charming dwarf



arcades with colonnettes of blue glass-paste and a rich mosaic of coloured marbles. Above the niches are stucco windows and inscriptions in finely carved and gilded letters, interspersed with gilded

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blocks of stone and in plan resembles the two other gates of the Fatimite period, the Bâb el-Futûḥ and the Bâb en-Naṣr (p. 77). It was erected at the end of the 11th cent. by Greek builders from Edessa. The S. side consists of two huge towers, surmounted by the elegant minarets of the Muaiyad Mosque. On the tower to the W. are a number of stone and wooden balls, probably dating from the Mameluke period. Ṭûmân Bey, the last of the Circassian sultans of Egypt, was hanged on this tower by Sultan Selîm I., on April 15th, 1517 (p. 45). This gate is called also *Bâb el-Metwalli*, from the old tradition that the most highly revered saint Ḳuṭb el-Metwalli (Mutawalli) has his abode behind the W. half of the gate, where he sometimes makes his presence known by a gleam of light. On both wings of the gate hang shreds of clothing, teeth, and other votive offerings, placed here by sufferers in hope of cure. Opposite the outside of the gate is the sebîl of Sultan Farag, by the large grated window of which executions by strangulation took place down to the middle of the 19th century.

From the Zuweileh Gate the Derb el-Aḥmar (Pl. E, 4) leads towards the E. About 200 yds. from the gate is (No. 36) the restored ***Mosque of the Emir Kijmâs el-Isḥâḳi**, a small but handsome building, erected in 1481 in the style of Ḳâ'it Bey. The mausoleum, which is large in proportion to the mosque, long remained empty, as Emîr Kijmâs el-Isḥâḳi, master of the horse to Ḳâ'it Bey, died and was buried in Syria. In 1851, however, the pious Sheikh Abu Hureiba was interred here.

In the same street, farther on named Shâri' et-Tabbâneh (Pl. E, 4, 5), lies the ***Mârdâni Mosque** *(Gâmi' el-Mârdâni)*, one of the largest in Cairo, built in 1338-40 by Emîr Alṭun Bogha el-Mârdâni, cup-bearer of Sultan Moḥammed en-Nâṣir. The building was in a thoroughly ruinous condition in the 19th cent., but has recently been restored by Herz-Pasha. — The nearly square court is surrounded by colonnades. The prayer-niche and the walls on each side of it are covered with costly mosaics. The new concrete dome in front of the prayer-niche is borne by superb ancient Egyptian granite columns.

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Bazaar of the Shoemakers, at the entrance to which (on the left) is the dilapidated Fatimite mosque of *Ṣâliḥ Ṭalâyeh* (12th cent.). Farther on, in the *Shâriʿ el-Khiyamîyeh*, is the bazaar of the tent-makers, where bright-coloured tent-covers may be purchased; and this, in turn, ends at the Shâriʿ Moḥammed ʿAli.

3. The South-Eastern Quarters.

The route described in this section leads viâ the Shâriʿ Moḥammed ʿAli to the *Citadel*, and thence by a wide curve to the S. back to the same street. *Tramways*, see pp. 38, 39 (Nos. 2, 4, 5, 6, 7, 12, 13, & 17).

Starting from the Place El-ʿAtaba el-Khaḍra (see p. 51), the Shâriʿ Moḥammed ʿAli (Pl. C-E, 3-6), 1 M. in length, leads to the S.E. straight to the foot of the citadel (tramway No. 2, p. 38). On the left, about one-third of the way down the street, lies the Place Bâb el-Khalḳ, with the *Administration Building* (*Gouvernorat*; Pl. D, 4), containing the *Police Headquarters* (p. 37), and the building of the *Arabian Museum* and the *Khedivial Library* (p. 64).

The ***Arabian Museum** (entr. on the E. side), consisting of objects of artistic or antiquarian interest from ruined mosques and other Egyptian buildings, especially those of Cairo, is due to the zeal of *Franz-Pasha*, formerly technical director of the Waḳf Administration (p. lxxxvi). The constantly increasing collections were formerly exhibited in the mosque of El-Ḥâkim but were transferred in the year 1903 to the groundfloor of the present handsome new building in the Arabic style. The museum is open daily from Nov. to April, except on Frid. and festivals, 9-4 (adm. 5 pias.); from May to Oct., 8-1 (adm. 1 pias.). Illustrated English catalogue (1907), 20 pias. Director, *Max Herz-Pasha*; curator, *ʿAli Bey Bahgat*.

The walls of the Vestibule are occupied by a chronological survey of the Mohammedan dynasties of Egypt. — We pass to the right into —

Room I. *Tombstones*. Nos. 9-42, 54, 55, with Cufic inscriptions; 64. Marble slab with inscription mentioning an endowment of Saladin; 100. Inscription with the name of Sultan Ghûri, from the water-works of Old Cairo; Tombstones in the form of columns; 138a. Stone commemorating the dedication of a fountain; 172. Fine lamp, with the name of Sultan Ḥasan (14th cent.).

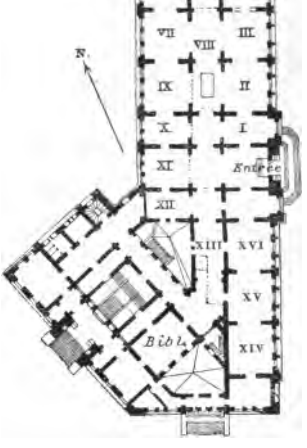
Room II. *Marble and other Stone Carvings*. No. 26. Fragment of a cornice with an eagle (period of the Fatimites); 39. Marble slab with fine ornamentation from the mosque of Sarghutmash (14th cent; p. 73); 89-114. Marble fragments, with inlays of stucco or marble; 115-120, 123. Armorial bearings; 127, 128. Two reliefs with lions, made from the bases of Roman columns; 132 et seq., Stone jars with their stands; 156-172. Capitals of columns, including an ancient Egyptian one from the mosque of Mârdâni (p. 61); 175, 176. Coptic columns; 177-185. Shafts of Arabian columns, with sculptures from prayer-niches; 186, 188. Two columns from the mosque of Kâït Bey in Medînet el-Faiyûm; 192. Fragment of the Nilometer at Rôḍa; 193. Hanging lamp from the mosque of Sultan Ḥasan.

Room III. *Stone Sculptures, Works in Plaster, and Mosaics*. Mosaic pavement from the Maḥmûdîyeh mosque (p. 63); 2. Slab of a fountain from the sebîl of Sultan Faraj, with representations of animals (Persian); 8-10. Capitals of ancient columns which have been used for well-curbs; 28-30. Mosaics from the walls of a house (conventional ornamental inscription on No. 28); 35. Cast of an engaged column from the Ṭulûn mosque (p. 71),

with its original capital; 37. Plaster window-tracery from the mosque *of Sâlih Talâyeh*; 39-46. Plaster ornaments from the mosque of El-Kâmil, with inscriptions and arabesque ornamentation; 51, 52. Plaster windows from the mosque of Mârdâni; 54. Fine window from the Kijmâs mosque; 57. Tasteful modern window; 63, 64. Hanging lamp from the mosque of Sultan Hasan.

Room IV. *Wood Carvings.* Pulpits, Koran reading-desks. No. 1. Coptic door from the Kalâûn mosque; 95-97. Prayer-niches in carved wood; 101-103. Cenotaphs (No. 101 from a tomb near the tomb-mosque of the Imâm Shâfi'i); 104 et seq., Reading-desks.

Room V. *Wood Carvings, Fret Work, and Turned Work.* Mashrabîyehs. No. 1. Door from the tomb-mosque of Sultan Es-Sâlih Aiyûb (13th cent.); 21-23. Balconies; 24-34. Perforated wood-carvings (No. 27, from the mosque of the Imâm Shâfi'i, of especially delicate execution); 35. Bronze lamp from the mosque of 'Abd el-Bâsit.



Room VI. *Wood Carvings.* Specimens of carved wood illustrating the development of Arabic ornamentation; ceilings; painted fragments of wood; wooden doors with fine inlays of ivory: 1. Carved portal; 25a. Carving of the Fatimite period, with animal-designs; 198. Carving from the mosque of El-Ashraf Bars Bey. — From the Turkish period: 205, 206. Carvings from the mosque of Suleimân Pasha (p. 70); 214. Carving from Damietta.

Room VII. *Wood Carvings.* Old wooden ceilings. — Wood-carvings from doors: to the right of the entrance, *2, 5. from a cenotaph of the Aiyubide period. — Show-cases A-D contain smaller wood-carvings, most of them inlaid with ivory 8 (No. 16, in A, Eagle and hare). — 142-145. Locks; 146, 147, 149. Wooden tables (Kursi); 148. Wooden table with fine mosaic from the mosque of Sultan Sha'bân. — *156. Koran-case with mosaic and elegant hinges, from the same mosque. Such boxes have always 30 compartments, arranged in three rows, for the 30 books of the Koran. Small chest inlaid with ivory. — 176. Richly painted and gilded wooden ceiling, from the sebîl of Suleimân Sâri.

Room VIII (to the left of R. VII). *Chairs, Benches, Cupboard Doors, Mashrabiyehs.* — Minbars or pulpits. — Mosaic pavement and fountain from an Arab house in the Hilmîyeh, Cairo.

Room IX. *Works in Metal.* Bronze-mounted doors: 1. from the mosque of Sâlih Talâyeh (12th cent.); 2. from the tomb-mosque of Imâm Shâfi'i (13th cent.); 3. from the convent-mosque of Bars Bey (15th cent.); 6. from the mosque of Princess Tatar el-Hegâziyeh (14th cent.). — *Table Case A:* 9-13. Candlesticks (No. 9 inlaid with silver). — *Table Case B:* 15. Koran-case, with elaborate brass cover and silver ornamentation; 14a. Writing utensils. — *Central Case:* 19. Fine brazen dish; 22. Brazen vessel with ornaments and arms. — *Cases C & D:* Choice bronze vessels. — *Case G:* Two fine rifles; weapons; gold coins. — In the glass-cases beside the middle window are ornamental *Swords and rifles. — 105, 106. Small brass tables richly inlaid with silver (No. 105 with the name of Sultan Nâsir, 14th cent.);

107. Bronze grating with silver ornamentation; 110-123. Fine metal lustres (No. 110 belonging to Sultan Aḥmed, 14th cent.; 115 & 115a from the mosque of Ḳâït Bey, at Medînet el-Faiyûm; 123 from the Ghûri mosque).

Room X. *Works in Metal.* Door-mounts, bands bearing inscriptions, knockers, doors with bronze mounts. — 91. Door studded with iron nails; 92, 93. Doors from the mosque of Seiyideh Zeinab; 130, 130a. Scales inlaid with silver; 136. Bronze chandelier from the mosque of El-Ghûri; 94-102. Crescents from domes and minarets.

Room XI. *Fayence* (that on the E. wall native, that on the W. wall imported from other oriental countries). Fayence tiles, including several with carnations and one with a representation of the Kaaba at Mecca (made at Damascus in 1726). — The show-cases contain glazed vessels, pottery, dishes of various kinds; 107 etc., Lamps and lamp-weights; fragments of fayence. Case I: B. Fragments of fayence bearing coats-of-arms; D. Magnificent cornelian dish, from the mosque of Sultan Kalâûn, a beautiful specimen, 17⅜ inches in diameter and 4 inches high, with 19 cut facets on the edge. Case F: Lamps; dishes with fine glaze.

Room XII. *Fayence.* Fayence tiles of European manufacture, such as were used to line the walls of Arab houses in the 18-19th centuries.— On the wall to the right, Stucco decorations of an Arab room from a house in Old Cairo. Below, 72-74. Carved doors from Meḥalleh el-Kubra. The cases contain vessels from Rhodes, Moorish dish (52), Persian and Syrian tiles, and Celadon vases (64-67).

Room XIII. *Plaster Casts.* — Small Arab room from Rosetta (restored).

Room XIV. *Textiles.* First glass-case to the right: 1. Piece of silk with the name of Ma'mûn, son and successor of Hârûn er-Rashîd; 5. Piece of silk with the design of two birds seated facing each other (12th cent.); 6. Fabric with the name of Sultan Nâṣir (14th cent.); 7. Fabric with a double-headed eagle; 8. Waistcoat; 10. Fabric with finely worked inscriptions; 11. Fabric with printed patterns and inscriptions. Two show-tables and frames contain oriental book-covers. — 31, 32. Koran-cases covered with leather, with embossed ornamentation and inscriptions (No. 31 from the mosque of Sultan Ḥasan, the other bearing the name of the donor, Sultan El-Ghûri). In a glass-case is a map with a compass, within the cover of which is a representation of the Kaaba in lacquer-work.

Room XV. **Enamelled Hanging Lamps from Mosques*, most of them made of light green glass, with enamelled flowers, foliage, inscriptions, medallions, and coats-of-arms. The oldest of these dates from the 13th century. The place of manufacture is unknown. Only about a hundred of these lamps are now extant; most of those in this museum (over 60) are from the mosque of Sultan Ḥasan (p. 66). The finest specimens are (in Case A) No. 1, with the titles of Sultan Ashraf Khalîl; 5, with the arms of a *Gûkândâr* or 'mallet-bearer' (*i.e.* the Mameluke in charge of the game of polo); (in Case B) 7, with the arms of the cup-bearer Shekhûh; (in Cases G & H) *51-56. Specimens from the mosque of Sultan Ḥasan.

Room XVI. *Hanging Lamps* (see above). Adjoining the exit, pictures of the sacred cities Medina (r.) and Mecca (l.). — Among recent additions to the museum is a rich *Collection of Oriental Carpets.*

On the first floor of the Arabian Museum is the ***Khedivial Library** (*Kutubkhâneh;* special entrance from the Shâri' Moḥammed 'Ali), founded in 1870 by the Khedive Ismâ'îl by uniting the libraries of several institutions and mosques, and regularly added to since. The chief credit of arranging this fine collection of books belongs to four Germans, Dr. Stern, Dr. Spitta-Bey, Dr. Vollers, and Dr. Moritz. Present Director, *Dr. Schade.* The whole library consists of over 75,500 vols. (12,000 MSS.), of which 32,000 are in oriental languages (Arabic, Persian, Turkish, Amharic, and Syrian). The Koran alone accounts for no fewer than 2677 volumes.

The illuminated Persian MSS. are extremely valuable. The library contains also a collection of coins (upwards of 3800) of the Mohammedan rulers of Egypt. — The reading-room is open daily, except on Frid. and official festivals, from 8 to one hour before sunset (in July, Aug., and Sept. 8-1; during Ramadan 10-2). Visitors to the other rooms require a special permit from the director, while those who wish to borrow books must obtain a guarantee from some high official or other personage in Cairo known to the director.

The **Show Room** (open free, 9-4) contains coins and specimens of oriental MSS. and printed works. We begin with the table-cases to the right. — *Shelves 1, 2.* Arabic papyri (7-9th cent.); *Shelves 3-5.* Arabic documents on paper, parchment, and potsherds (8-13th cent.); *Shelf 6.* Early Arabic books (9-13th cent.); *Shelf 7.* Autographs of famous oriental authors; *Shelf 8.* Arabic MSS. from North Africa and Spain (11-17th cent.). — *Shelves 9-20.* Fine examples of the Koran. These are remarkable for their large size, superb execution, and great age. The Mohammedans have always exercised the greatest care in preparing the MSS. of the Koran, and have always regarded the sacred book which was sent to them from heaven with the most profound reverence. The oldest specimens of the Koran (*Shelves 9 seq.*), dating from the 8-10th cent., are in the *Cufic*, or early-Arabic, character and are written on parchment. Among the fine large copies of the Koran on paper which were executed for the sultans of the Bahrite Mamelukes (1250-1382) and their emîrs, the most notable are those (*Shelves 14 seq.*) made for the Sultans Ḥasan and Sha'bân and their emîrs Shekhûh and Ṣarghutmash (14th cent.). — *Shelves 21-36:* Korans of the 14-15th cent. made for the Emîrs Kijmâs and Arghûn and the Circassian Mameluke Sultans Barḳûḳ, Farag, Muaiyad, and Bars Bey; Korans and other books of the 15th cent., prepared for the Sultans Ḥoshḳadam, Kâit Bey, and El-Ghûri. The largest Koran in the collection, measuring 44¾ by 35 inches, belonged to Ḳâit Bey. — *Shelf 37.* Korans of the 14-15th cent. (Mameluke period). — *Shelf 38.* Korans written in India. — On one of the shelves is a collection of coins.

Shelves 39-44. *Persian MSS. with miniatures. The origin and development of this branch of art have not yet been adequately investigated. The specimens here exhibited are all the work of Mohammedan artists, though the influence of E. Asiatic taste is noticeable in those of later date. These book-illustrations are distinguished from the purely ornamental art of the Korans by a greater freedom of conception and variety of motive, particularly by the frequent employment of living forms. Nearly all are illustrations of poetical or historical works. The chronological arrangement shows that this art was at its best in the 14-16th cent., and that thereafter a rapid decline set in. *Shelf 39.* *Divân of the poems of Farid id-Din Attar, written in 1454; Poems of Jâmi, written in the N.E. Provinces of India, perhaps in the 17th century. *Shelf 40.* Anthology of Persian poetry, written for the library of Sultan Bayazid (15th cent.); Persian MSS. of the 16th cent.: *Bustân of Sa'di. *Shelf 41.* Korans written by Persians. *Shelf 42.* Korans and other books written by Indians; two albums with Indian miniatures and autographs of celebrated Persian and Turkish calligraphers (1670-1703); the poem of Yûsuf and Zuleika, by Jâmi, written in 1604, with full-page illustrations. *Shelf 43.* Persian miniatures of the 15-16th cent.; a second specimen of Jâmi's poem of Yûsuf and Zuleika, written in 1533; the Cosmography of Kazwini (1567), translated into Persian, with diagrams in the E. Asiatic style; two MSS. of Mehr and Mushtari, a poem by Assâr (1493); several MSS. of the Shâhnâmeh or Book of Kings of Firdausi. *Shelf 44.* Persian miniatures of the 16-17th cent.; three copies of the Divân of Hâfiz of Shirâz (1566, 1565, and 1680); Gulistân of the poet Sa'di, written by Sultan Mohammed Nûr (16th cent.). — *Shelf 45.* Korans written by Turks. *Shelf 46.* Turkish MSS. with miniatures; a copy of the Kudatku Bilik, the first work of Turkish literature in Arabic characters, composed about 1110 and written in Cairo about 1350; Cosmography of Kazwini (Oct., 1553). — *Shelf 47.*

Turkish albums (16-17th cent.); *Shelf 48.* Autographs of Turkish sultans; *Shelf 49.* Arabic books, printed in Africa (Zanzibar, Sûdân, Egypt, Tunis, Algiers, Fez); *Shelf 50.* Arabic books printed in Asia (China, East Indies, Persia, etc.), and also the earliest European specimens; *Shelves 51-54.* Arabic, Persian, and Turkish book-bindings. On the walls: Koran written for the Sultan Oedyaitu of Persia (1311) and later (1326) acquired by the Mameluke Sultan Nâṣir, with wonderful ornamentation.

From the Bâb el-Khalḳ Square we continue to follow the Shâri' Moḥammed 'Ali. About 1/4 M. farther on a side-street leads to the left to the *Gâmi' el-Malika Safîya* (Pl. D, 5), a Turkish-Arabian mosque of 1611, with a dome borne by six monolithic antique columns and ornamentation in the Byzantine-Arabian style. Behind it, in the Shâri' ed-Daûdîyeh, lies the small ***Mosque of El-Burdeini** (Pl. D, 5), built in 1630 and restored in 1885, lavishly adorned with mosaics, and adjoined by an elegant minaret. The beautiful wooden ceilings and the elaborate pulpit are especially notable.

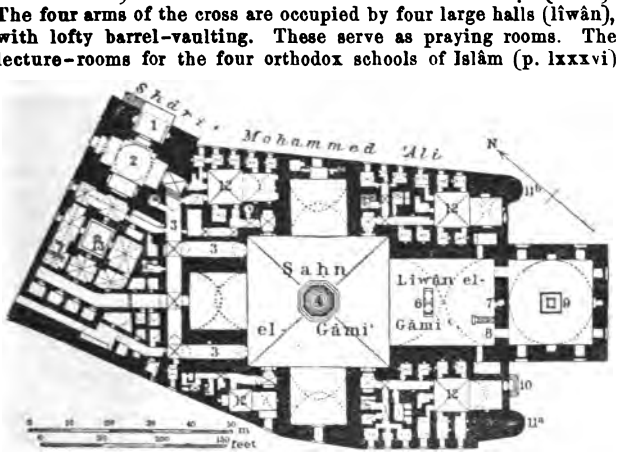
Farther on the Shâri' Moḥammed 'Ali passes the much altered mosque of *El-Ḳeisûn* (*'Asûn'*; Pl. D, 5) and leads to a large square adorned with gardens in front of two large mosques. That on the left is the **Gâmi' Rifâ'iyeh,** a handsome columned edifice completed in 1912. It stands on the site of the tomb of Sheikh 'Ali Rifâ'i and contains the family burial-vault of the Khedive Ismâ'îl (d. 1895). — On the right rises the —

****Gâmi' Sulṭân Ḥasan** (Pl. E, 6), the 'superb mosque', and the finest existing monument of Egypto-Arabian architecture. It was built in 1356-59 for Sultan Ḥasan (p. cxviii), perhaps by a Syrian architect, and has been restored by Herz-Pasha. The huge proportions of the building, which occupies a shelving rock below the citadel, taken in conjunction with the masterly execution of its details, produce an effect of great majesty. Admission, see p. 43.

The exterior recalls the broad surfaces of the early-Egyptian temples. All the façades are crowned by a unique and boldly projecting cornice of 'stalactite' formation and furnished with pinnacles (restored). The broad wall-surfaces are relieved by blind recesses and round-arched windows in couples. The mausoleum, which projects boldly from the S.E. façade, is covered by a dome (180 ft. high), said to have been originally egg-shaped but reconstructed after 1616 in the Turkish-Arabian style. The N.W. façade is unfinished. — The massive ***Gateway* (Pl. 1), 85 ft. high, though its ornamentation was never fully carried out, has been more or less imitated in many other Egyptian mosques. The original magnificent bronze gate now adorns the mosque of Muaiyad (p. 59). — The *S. Minaret* (Pl. 11a; 285 ft. high) is the highest minaret in Cairo (that of El-Ghûri 213 ft., Ḳalâûn 193 ft., El-Muaiyad 167 ft., El-Azhar 167 ft., Ḳâït Bey and Barḳûḳ 164 ft., Ṭulûn 131 ft., 'Amr 105 ft.). The minaret (Pl. 11b) at the E. corner was overthrown by an earthquake, but was afterwards rebuilt on a smaller scale.

The building is in the form of an irregular pentagon, 85,000 sq. ft.

in area, in which the cruciform shape of the original *Medresch* (p. clxxx) has been skilfully incorporated. — From the main entrance (Pl. 1) we enter first a domed vestibule (Pl. 2) and then a smaller anteroom, whence steps ascend to the corridor (Pl. 3), adjoining the large Ṣaḥn el-Gâmi' or mosque-court (115 ft. long and 105 ft. broad). In the centre of the court is the Meiḍâ (Pl. 4). The four arms of the cross are occupied by four large halls (Îwân), with lofty barrel-vaulting. These serve as praying rooms. The lecture-rooms for the four orthodox schools of Islâm (p. lxxxvi)



1. Chief Entrance (from the Shâri' Mohammed 'Ali). 2. Vestibule. 3. Corridor. 4. Meiḍâ (fountain for ablutions). 6. Dikkeh. 7. Prayer-recess (ḳibla). 8. Pulpit (minbar). 9. Mausoleum of Sultan Ḥasan. 10. S. Entrance. 11a and b. Minarets. 12. Medresehs (lecture-rooms) for the four schools of Islâm. 13. Old court of ablutions in the sunk floor (ruinous).

were fitted up in the four small medresehs (Pl. 12). The Îwân el-Gâmi' or sanctuary has as its chief embellishment an elaborate in-

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To the S.E. of the mosque of Sultan Ḥasan extends the large ***Place Saladin** (*Mîdân Saladîn;* Pl. E, 6, 7), the finest square in the city, at Viscount Kitchener's instigation formed in 1913 out of the *Place Rumeileh* and *Place Mohammed Ali* by the demolition of several small streets and buildings. At the N. end of the Place, on slightly elevated ground, stand two mosques, the *Gâmiʿ el-Maḥmûdîyeh* and the *Gâmiʿ Emîr Akhôr* (Pl. E, 6). On the E. side rises the citadel (see below), with the *Bâb el-ʿAzab* (Pl. E, 6), flanked with its huge towers. Along the E. side of the Place extends the *Shâriʿ Maṣṭabet el-Maḥmal;* in its S. part is the *Sûḳ el-Ḳaṣr*, the scene of a busy afternoon market. Here also take place the festivities on the departure of the Mecca Caravan (comp. pp. xcvi, xcvii). At the S. end of the Place are the *Prison* and, farther on, the gate named *Bâb el-Ḳarâfeh* (Pl. E, 7). — Taking the Shâriʿ Dâyir er-Rifâʿi, which leads round the Gâmiʿ Rifâʿîyeh to the square mentioned on p. 66, we see on the right, on a rocky hill, the small *Gôhar Mosque* (Pl. E, 6).

From the N.E. corner of the Place Saladin the citadel is approached by the Shâriʿ el-Maḥgar, a carriage-road, and then by the winding Shâriʿ Bâb el-Gedîd, whith a view of the Tombs of the Caliphs (to the left). Foot-passengers ascend by the Shâriʿ ed-Defterkhâneh, passing the *Government Archives* (Defterkhâneh; Pl. E, F, 6), built by Mohammed Ali in 1828, or, quitting the Place Saladin by the Bâb el-ʿAzab (see above), proceed straight on by a narrow and crooked lane, enclosed by lofty walls. It was in this lane, formerly the chief approach to the citadel, that the massacre of the Mamelukes took place on March 1st, 1811, by order of Mohammed Ali (p. cxxi). Amîn Bey, the only one who survived, is said to have escaped by making his horse leap into the moat.

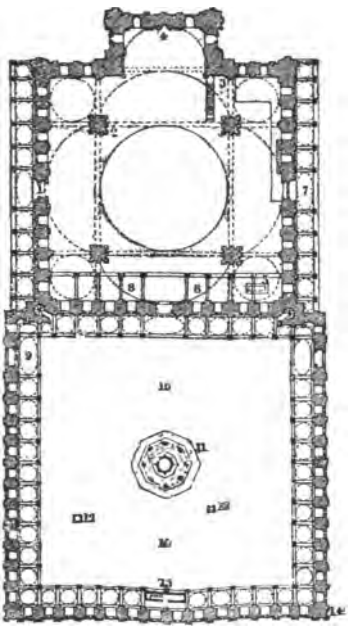
The **Citadel** (*El-Ḳalʿa;* Pl. E, F, 6) was built in 1179 by Saladin (p. 45), with stones taken, according to the very credible statements of Arabian historians, from the small pyramids at Gîzeh. Of the original structure, however, nothing now remains except the outer E. wall and a few towers in the interior. Although the fortress commands the city, it is itself commanded by the heights of the Moḳaṭṭam, rising above it immediately to the S.; thus in 1805 Mohammed Ali was enabled, by means of a battery planted on the Gebel Giyûshi (p. 116), to compel Khurshîd Pasha to surrender the Citadel. — We enter the outer court of the Citadel by the *Bâb el-Gedîd* (Pl. F, 6; 'New Gate'), and then pass through the *Bâb el-Wastâni* ('Middle Gate') into the main court, where the Alabaster Mosque rises in front of us, with the En-Nâṣir Mosque to the left.

The ***Gâmiʿ Mohammed ʿAli** (Pl. E, F, 6; tickets, see p. 43; slippers 1 pias.), or 'Alabaster Mosque', the lofty and graceful minarets of which are so conspicuous from a distance as to form one of the landmarks of Cairo, was begun by Mohammed Ali, the founder of the present Egyptian dynasty, on the site of a palace which was blown up in 1824; and in 1857 it was completed in its

present form by Sa'îd Pasha (p. cxxii). The architect was the Greek *Yûsuf Boshna* of Constantinople, who, aided by Greek foremen, built it on the model of the Nuri Osmanîyeh mosque at Constantinople. The columns are built, and the walls incrusted, with poor yellow alabaster. Wood painted to resemble alabaster is used also.

The *Entrance* (Pl. 9), near the centre of the N. side, leads directly into the *Ṣaḥn el-Gâmi'* (Pl. 10), or *Court*, enclosed by vaulted galleries, in the upper parts of which plain limestone has been used instead of alabaster. In the centre is the *Hanefîyeh* (Pl. 11), or basin for ablution, in the debased Turkish style. On the W. side is the approach to a tower (Pl. 13), which terminates in a pavilion with Moorish arabesques and contains a clock presented to Mohammed Ali by Louis Philippe.

The INTERIOR is entered through the centre of the E. gallery of the court. It consists of a large quadrangle, with Byzantine domes resting on 4 huge square pillars. The size of the place and the manner in which it is lighted produce a very



1. Sultan's Entrance. 2. Kursi. 3. Pulpit. 4. Prayer-recess. 5. Tomb of Mohammed Ali. 7. Entrance. 8. Great Gallery. 9. Usual Entrance. 10. Sahn el-Gâmi'. 11. Hanefîyeh.

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gardens. At our feet stands the mosque of Sultan Ḥasan. To the N. and N.W. are the Windmill Hills and the green plain traversed by the Nile. To the W., in the distance, are the Pyramids, towering above the desert. On the flat roofs of the houses we observe innumerable ventilators, called malḳaf, by means of which the cool north-wind is introduced into the houses.

The **Gâmiʿ en-Nâṣir** (Pl. F, 6) was erected in 1317 by Sultan En-Nâṣir. Long used as a military magazine and storehouse, it is in a dilapidated condition. It exhibits traces of the Romanesque taste on the exterior, particularly on the portals. The two curious minarets are surmounted by bulbous cupolas adorned with bright-coloured fayence tiles in the Persian style. The sadly misused lîwâns, in the construction of which some fine ancient Byzantine columns were used, still retain their painted cassetted ceilings. The dome in front of the prayer-recess rests upon ancient Egyptian granite columns, but only the drum now remains.

The entrance to the barracks opposite the N.E. façade of the Gâmiʿ en-Nâṣir leads to the small **Gâmiʿ Sulaimân Bâsha** (Pl. F, 6), also called *Sâryat* or *Sisariyeh*, on the E. side of the citadel, which was erected in 1528 by Sulaimân, one of the Mamelukes of Sultan Selîm. The architecture is a mixture of Arabian and Turkish. The mosque contains Cufic inscriptions, marble mosaics, a decorated prayer-recess, and a pulpit in marble. In the N.E. corner of the forecourt is the tomb of the saint Sâryat.

By skirting the N.E. and S.E. sides of the Gâmiʿ en-Nâṣir we reach the so-called **Well of Joseph** (*Bîr Yûsuf*; Pl. F, 6), a square shaft, with a spiral passage around it, sunk in the limestone rock to a depth of 290 ft. Within the shaft, at a depth of about 155 ft., is a platform on which the oxen stood that brought the water to the surface by means of a sâḳiyeh. The well was sunk by Saladin to provide the citadel with water, but has lost its importance since the completion of the new water-works. The name is due to the legend that this was the well into which the Joseph of Scripture was put by his brethren.

A narrow lane leads from Joseph's Well to the *Bâb el-Gebel* (Pl. F, 6; 'mountain-gate'), the S. main gate of the citadel, whence a road leads straight to the Moḳaṭṭam (p. 116). A road diverging to the right a little farther on leads to the **Monastery of the Bektashi** (*Deir el-Magauri*), a Turkish order of Dervishes, situated among green palms on a bare mountain-slope (visitors admitted). [The monastery may be reached also from the Place Saladin viâ the narrow lanes between the Tombs of the Mamelukes and the citadel.] An easy staircase ascends to a court, in which are situated the residences of the monks. The garden in front commands an admirable view of the city, the valley of the Nile, and the desert. From the court a dark cave (probably an old quarry) enters the mountain-side, with the graves of dervishes. At the end is a chamber containing the tomb of a sheikh, where worshippers are frequently observed. The remains of a wife of ʿAbbâs I. also rest here, under an elaborate gilt tomb.

From the Bâb el-Gebel a road leads to the S. to the *Tombs of the Mamelukes* (p. 115). — To the *Tombs of the Caliphs*, see p. 111.

We return to the Place Saladin (p. 68) and follow the **Shâriʿ Moḥammed ʿAli** (p. 62) to its intersection with the **Shâriʿ el-Ḥilmîyeh** (Pl. D, 5, 6). The latter street, along with its continuations, the *Shâriʿ es-Siyûfiyeh* and the *Shâriʿ er-Rukbîyeh* (Pl. D, 6, 7), forms the main thoroughfare traversing E. Cairo from N. to S. (comp. p. 59).

to the S. of the Shâri' Moḥammed 'Ali. In the Shâri' el-Ḥilmîyeh, on the left, is the *Monastery of the Mevlevîs* ('Derviches tourneurs'; Pl. D, 6), an order of dancing dervishes (p. xcii), whose 'zikr' (comp. p. xci) may be witnessed on Frid. afternoons at two o'clock (previous application through a dragoman necessary). At the intersection of the Shâri' Siyûfîyeh and the Shâri' es-Salîbeh is the rich and effective marble *Sebîl of the Mother of 'Abbâs I.* (Pl. D, 6). To the left, in the Shâri' Shekhûh (leading to the Place Saladin), is the *Gâmi' Shekhûh*, built by the emîr of that name (1350-55), and opposite, on the S. side of the street, is the *Khânḳâh* or *Convent of Shekhûh*, occupied by dervishes of the Ḳâdirîyeh Order (p. xcii). — We continue to follow the Shâri' er-Rukbîyeh and turn down the Shâri' Ibn Ṭulûn to the right, in which, after about 100 yds. more, we observe on the right a lane leading to the E. entrance of the now disused and sadly neglected —

***Gâmi' Ibn Ṭulûn** (Pl. D, 7; also pronounced Ṭalûn). This mosque, the oldest in Cairo but one, was erected in 876-879 by *Aḥmed ibn Ṭulûn*, the founder of the dynasty of the Tulunides (p. cxiv). It lies in the quarter of *Ḳal'at el-Kabsh*, on a hill named *Gebel Yeshkûr*, and occupies an area of 30,720 sq. yds., 20,320 of which are taken up by the mosque proper. The edifice is said to have been designed in imitation of the Kaaba at Mecca, but without columns, by a Christian prisoner, who, in return for his release, constructed the whole of the building of entirely new materials (*i.e.* not taken from other buildings). The walls consist of brick, coated with stucco. The older part of the ornamentation, which is in carved (not moulded) stucco and wood, exhibits none of the intricate forms of the Byzantine-Arabian style, which appear in the later restorations. At a later period the mosque was used as a magazine and as an asylum for aged men, which explains the addition visible in the N.W. lîwân, below the minaret.

From the main entrance (Pl. 1, p. 72) we pass through the E. outer court to the *Chief Lîwân* (Pl. 4) or sanctuary, and thence proceed to the inner quadrangle or *Ṣaḥn el-Gâmi'*, 99 yds. square. With the exception of the ceilings, most of which have been restored, the

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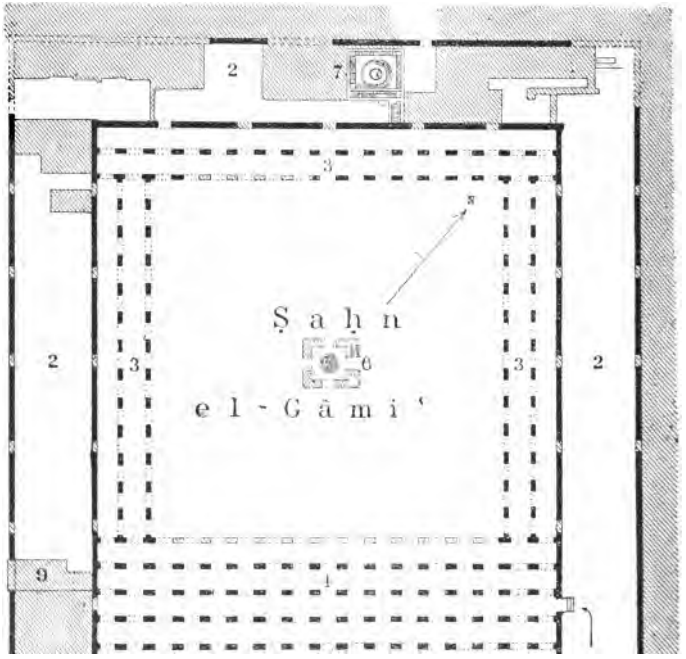
are among the earliest examples of the kind. On one of the pillars of the sanctuary (Pl. x) is a marble tablet bearing the charter of the mosque in ancient Arabic (Cufic) characters. Another pillar exhibits fine stucco ornamentation. The original roof of the arcades, of which



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The *Prayer Recess* (Pl. 5) has fine Byzantine capitals and remains of gilded mosaic. The wooden cupola over it has lately been restored. The *Pulpit* erected by Sultan El-Manṣûr (p. 71) in 1298 is still noticeable, though it has been robbed of its characteristic panels carved in ebony and ivory. These were sold in Europe and some of them are now in the South Kensington Museum.

The large *Minaret* (Pl. 7), in the N.W. outer court, dates from a later period and is perhaps a reproduction of a tower at Samarra on the Tigris. It is built of stone, instead of brick, and also shows peculiarities in its square lower section and elsewhere. The horse-shoe arches at the entrance are particularly fine. The ascent is easy, and the top commands an admirable *View. To the S. are the pyramids of Dahshûr and to the W. the huge pyramids of Gîzeh; the valley of the Nile as far as the Delta lies before us; to the E. rise the picturesque slopes of the Moḳaṭṭam and the Citadel; in the foreground all round lies Cairo, with its houses, mosques, palaces, and gardens; to the N., at the foot of the minaret, is the Medreseh Ṣarghutmash. — From the minaret access is gained to the concrete roofs of the lîwâns, protected by elegant balustrades; a walk round these is recommended for a full appreciation of the view.

We return to the Shâri' Ibn Ṭulûn, turn to the right by the Shâri' ez-Ziyadeh, on the S.W. side of the mosque, and follow the winding Shâri' el-Kabsh and the Shâri' er-Rahaba, all in the quarter of Ḳal'at el-Kabsh (p. 71), to the —

***Medreseh Ḳâit Bey** (Pl. C, 7), which was erected in 1475 and has been recently restored by Herz-Pasha. It is cruciform in ground-plan, and its rich and elegant forms afford a good example of the style current under the second Mameluke dynasty (p. clxxx). The minaret is one of the most graceful in Cairo. The pulpit is richly embellished with wood-carving. The mosaics on the pavement and the fine ornamentation of the walls also are worthy of notice. The dome is modern.

The Shâri' Bîr el-Watâwît leads to the E. from the Shâri' Ibn

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the small square and mosque of Es-Seiyideh Zeinab. On the way it passes the high-lying *Gâmi' Sangâr el-Gauli* (1303), with two stilted domes and a minaret resembling that of the Hâkim Mosque. To the N. of this street lies the quarter of *Birket el-Fîl* ('lake of the elephants'), on the site of a former lake.

The **Gâmi' es-Seiyideh Zeinab** (Pl. C, 6, 7) was completed in 1803 and enlarged and restored in 1884. The interior (not open to foreigners) contains the tomb (restored) of Zeinab, daughter of Imâm Ali and granddaughter of the Prophet; the bronze railing enclosing the sarcophagus bears the date 1210 (of the Hegira). In front of this mausoleum are the cenotaphs of three saints, beneath a stone canopy.

From this point the tramway (No. 5, p. 38) leads to the N., along the course of the former Khalîg Canal (p. 104), to the Bâb el-Khalḳ and the Muski. Roughly parallel with it goes a series of tortuous streets, called successively Shâri' Seiyideh Zeinab, Shâri' el-Lobûdîyeh, Derb el-Gamâmîz, Shâri' el-Habbanîyeh, and Shâri' Bâb el-Khalḳ, leading to the ($1^1/_4$ M.) Shâri' Moḥammed 'Ali and the Place Bâb el-Khalḳ. In the SHÂRI' EL-HABBANÎYEH is the former Dervish monastery of *Tekkîyeh es-Sulṭân Maḥmûd* or *Tekkîyeh Habbanîyeh* (Pl. D, 5). It was erected in the Turkish-Arabian style about the middle of the 18th cent. by Muṣṭafa Agha, vizier of Sultan Selîm, and is now occupied by students of the Azhar Mosque (p. 55). The building possesses a large court, with a fountain and a few palm-trees. Around the court are the cells of the students, and adjoining it is a small mosque. Built on to the monastery is the highly interesting *Sebîl of Sultan Maḥmûd*, with its prominent rotunda and elaborate façade, its projecting blinds, and its coloured marble and porcelain interior embellishment.

4. The Northern Quarters.

The following section deals principally with the interesting edifices in the N.E. part of Cairo, to the N. of the Sikkeh el-Gedideh, the continua-

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are usually sold by weight, and an official guarantee of its correctness may be obtained in the bazaar.

From this labyrinth of lanes we return to the Shâri' el-Khordagîyeh, which is prolonged by the *Shâri' el-Gôhargîyeh*. On the left side of this street are the striking red and white façades of the Muristân Ḳalâûn, the medreseh of En-Nâṣir, and the Barḳûḳîyeh (see below and p. 76), which occupy what was once the site of a small palace of the Fatimite sultan Mu'izz.

Opposite is the broad *Shâri' Beit el-Ḳâḍi*, leading to the **Beit el-Ḳâḍi** (Pl. E, 3), or 'House of the Judge', originally a palace of Emîr Mamaï, a general of Ḳâït Bey. The open veranda, with its five lofty pointed arches, dates from this period. This court was formerly the supreme tribunal of the country, and the appointment of cadi, made by the government at Constantinople, was frequently bestowed upon favourites, as it is a very lucrative post. Now, however, the cadi is always an Egyptian and his jurisdiction is limited to questions of civil status (birth, marriage, inheritance). — We return to the main street.

The ***Muristân Ḳalâûn** (Pl. E, 3) is one of three buildings begun by *Sultan El-Manṣûr Ḳalâûn* (p. cxvii), in 1285 and finished by his son En-Nâṣir in 1293, the two others being the mosque and mausoleum mentioned below. They are the largest monuments of their time and are of considerable architectural interest. They date from the period during which the Arabian architecture of Egypt began to be influenced by the European style introduced into Syria by the Crusaders. — The Muristân was once a vast hospital, the greater part of which is now in a ruinous condition and occupied by coppersmiths and other mechanics. Part of it contains a new ophthalmic hospital, erected by the Waḳf Administration (p. lxxxvi). Originally there was a separate ward for every known disease, besides lecture-rooms for students and an orphanage.

The large portal is constructed of black and white marble in alternate courses. The doors show traces of their former covering of bronze. The adjoining corridor has a richly carved wooden ceiling. [The other corridors are vaulted in the Gothic style.] To the left of the corridor lies the *Mosque;* to the right is the *Mausoleum of Ḳalâûn*, one of the most beautiful Arab buildings in Cairo. It has been restored by Herz-Pasha. The forecourt, the elegant façade of which is adorned with carved stucco ornamentation, is adjoined by the mausoleum proper. This is covered by a handsome dome, supported by four massive granite columns and four pillars. The exquisitely carved and coloured wooden ceiling and the prayer-recess, with its columns of red porphyry and its beautiful dwarf-arcades, are noteworthy. The marble and mother-of-pearl mosaic ornamentation of the walls and pillars is the finest of the kind in Cairo. In the centre stands the sultan's catafalque. The stucco ornamentation above the exterior of the W. exit may be noticed.

Adjacent to the Muristân is the **Medreseh and Tomb of En-Nâṣir**, dating from about 1303, now almost a total ruin.

We enter it from the street by a marble portal in the Gothic style, brought by Sultan El-Ashraf Khalîl, the elder brother of En-Nâṣir, from the church of Acre, which he destroyed in 1291. The door leads into a corridor, on the right side of which is the tomb of En-Nâṣir (dome collapsed), while to the left is the sanctuary of the medreseh. In front are the ruins of the main building, now containing coppersmiths' workshops.

The third large building is the ***Barḳûḳiyeh**, the medreseh of *Sultan Barḳûḳ* (1382-99; p. cxviii), built in 1384. It possesses an interesting marble portal and a bronze-mounted door. The greater part of it has been thoroughly restored, and the colouring and gilding applied to the sanctuary and mausoleum (in which a daughter of Barḳûḳ rests) are, unfortunately, much too loud. — Opposite is a modern sebîl.

The N. continuation of the Gôhargîyeh is the busy Shâri' en-Naḥḥâsîn, with the market of the coppersmiths. To the right, between the Ḥâret Beit el-Ḳâḍi and the Derb Kermez, are the remains (stone below, brick above) of the huge façade of the palace of *Dâr Beshtâk* (Pl. E, 3; p. clxxxiii), which was erected in 1330 by the Emîr Beshtâk on the foundations of a palace of the Fatimite caliphs (entr. from the Derb Kermez). The interior still retains traces of its elaborate decorations, while the main room of the harem (Ḳâ'a; inaccessible) is well preserved. — At the intersection of the street with the Shâri' el-Tombakshîyeh (p. 77) stands the *Sebîl 'Abd er-Raḥmân*, one of the prettiest structures of its sort in Cairo (18th cent.). On the groundfloor is the chamber for the distribution of the water, tastefully decorated with fayence. Upstairs is the hall of an elementary school, commanding a striking retrospect of the busy street.

At the corner of the Ḥâret es-Sannannîn, farther on, to the right, stands the **Gâmi' el-Aḳmar** (Pl. E, 2), built in 1125 by El-Ma'mûn, the grand vizier of El-Âmir, the Fatimite. The façade, now laid bare for the greater part, is the oldest mosque-façade in Cairo and therefore of considerable architectural interest (comp. p. clxxix); it is built of hewn stone, with tall pointed arches in rectangular frames alternating with small recesses in two stories. — The street now becomes the Shâri' el-Marḳush el-Barrâni. On

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Gâmi' el-Ḥâkim (Pl. E, 2), begun in 990, on the plan of the Mosque of Ibn Ṭulûn (p. 71), by Caliph El-'Aziz, and completed by his son El-Hâkim in 1002-1012. It was seriously damaged by the earthquake of 1303, but was restored soon afterwards by Beybars II. Under the French it was used as a fort. It now lies in ruins, with the exception of the sanctuary, which has a modern ceiling. The two minarets, at either end of the W. wall, are noteworthy. Originally round, they owe their present cubical shape to a surrounding wall, built at a later date. In the case of the N. minaret, which is incorporated in the town-wall (see below), the finely carved marble windows and the Fatimite inscriptions in its original lower portion may still be identified. The dome-shaped tops, resembling Arabian incense-burners *(mabkhara)*, date from the above-mentioned restoration. The N. minaret commands a fine view.

At the end of the Shâri' Bâb el-Futûḥ rises the **Bâb el-Futûḥ** (Pl. E, 2), or 'Gate of Conquests', which is connected by the ancient city-wall with the **Bâb en-Naṣr** (Pl. E, 2), or 'Gate of Victory', 165 yds. to the E. (reached by the Shâri' el-Kassasîn). These two gates form the strong N.E. extremity of the old city-fortifications. Together with the mosque of Caliph Ḥâkim, situated between them (see above), they formed a strong position for the troops of Napoleon in 1799. These solidly built gates are, along with the Bâb Zuweileh (p. 60), the only survivors of the sixty gates in the Fatimite walls of Cairo erected by the vizier Badr el-Gamâli at the end of the 11th century. Their plan resembles that of ancient Roman gateways. Each has an outer and an inner gate, flanked by square or round towers and united by means of a vaulted inner court.

The *Ascent of the towers and town-wall is highly recommended (adm. 2 pias.). We first ascend the Bâb en-Naṣr, on which an old gallows is still standing, then walk along the wall, the battlements of which are partly preserved, to the Bâb el-Futûḥ, beyond which the wall is continued for some distance. The view ranges over the city and, on the W., to the Tombs of the Caliphs and the Gebel el-Aḥmar (p. 115). The return to the Bâb en-Naṣr should be made through the casemates, the finely jointed masonry of which includes

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The principal thoroughfare of the N.W. quarter is the SHÂRI' CLOT BEY (Pl. B, C, 2), which runs to the N.W. from the Mîdân el-Khâzindâr to the Central Railway Station (p. 35). — In the Derb el-Wassa, to the W. of the Shâri' Clot Bey, lies the **Chief Coptic Church** (Pl. C, 2), a modern building dedicated to St. Mark. (For Coptic services, comp. p. 107.) Adjacent are schools and the house of the Orthodox Coptic Patriarch. — The Shâri' Clot Bey ends at the MÎDÂN or PLACE RAMSÈS (Pl. B, 1, 2), which, at the instigation of Viscount Kitchener, will eventually be adorned with the colossal statue of Ramses II. found at Mît Rahîneh in 1820 (comp. p. 144). At the end of the Shâri' Nûbar Bâsha is the handsome modern *Sebîl of the Mother of Ismâ'îl Pasha* (Pl. B, 2).

From the N.W. end of the Place Ramsès the *Shâri' esh-Shubra* leads past the Central Railway Station to the village of *Shubra* (beyond Pl. B, 1), terminus of tramway No. 8 (p. 38; Hôt.-Restaurant Shubra). To the left in this street are the Asylum for Aged Men and the Ecole Tewfikieh, with a training college; on the right is the school of the Dames du Bon-Pasteur. At Shubra is a now neglected khedivial garden (adm. in the absence of Prince Ḥusein Pasha; fee 5 pias.). — From the tramway-dépôt the road to *Rôd el-Farag*, on the Nile, the most N. harbour at Cairo, leads to the left (tramway No. 9). Steamer to the Barrage, see p. 39.

The SHÂRI' EL-FAGGÂLA runs to the E. from the Place Ramsès, and from it, a little farther on, to the left, diverges the SHÂRI' EZ-ZÂHIR (*ed-Daher;* Pl. C, D, 1), pleasantly shaded by lebbakh-trees. In its prolongation is the *Mîdân ez-Ẓâhir* (Pl. E, 1), with the large mosque of that name, erected by Beybars I. (p. CXVII) at the end of the 13th century. Its exterior walls only have been preserved.

From the Mîdân ez-Ẓâhir the SHÂRI' EL-'ABBÂSÎYEH (Pl. E, 1) leads past a *Sebîl* on the site of the former Bâb Ḥuseinîyeh to the quarter of **'Abbâsîyeh** (comp. Map, p. 105), in a healthy situation on the edge of the desert (tramway No. 3, see p. 38; rail. station of Demirdâsh, see p. 120). It was founded by 'Abbâs I. in 1849. On the left side of the Shâri' el-'Abbâsîyeh is the *Fadawîyeh Mausoleum* (of the time of Ḳâït Bey), and farther on, at the N. end, are the *Egyptian Army Military School* and *Barracks*. 'Abbâsîyeh contains also most of the foreign hospitals mentioned on p. 40 and the *Government Lunatic Asylum*. — To Ḳubbeh, Maṭârîyeh, and the new villa-quarter of Heliopolis, see pp. 119, 120.

5. Bûlâḳ, Gezireh, and the Gizeh Suburb.

Comp. the Map, p. 106.

Bûlâḳ (or *Bulaq*), the quarter situated beyond the now filled-in Ismâ'îlîyeh Canal, is reached from the Ezbekîyeh by following the *Shâri' Bûlâk* (p. 52) and crossing a railway-siding (tramways Nos. 2 & 6, p. 38). To the left of the level crossing is the Scottish

Presbyterian *Church of St. Andrew* (p. 42), to the right a French Protestant chapel. Straight on beyond the railway line runs the busy *Shâriʿ Abu'l 'Ela*, which traverses the whole quarter and with its narrow side-streets and lanes affords a more characteristic picture of oriental life than Cairo proper. At the end of this street are the picturesque *Gâmiʿ Abu'l Ela* and the new *Bûlâḳ Bridge* (300 yds. long) to Gezîreh, built in 1909-12, with a central lifting span (closed for traffic daily 12-12.45 p.m. and 3-3.45 p.m.). — Another important thoroughfare, the *Shâriʿ es-Sâḥil* (Pl. A, 4), leads to the N. of the Egyptian Museum past the building of the *Road Board (Tanṣîm)* and the *Hospital of the Society for the Prevention of Cruelty to Animals*, to the W. end of the Shâriʿ Abu'l 'Ela.

At the N. end of Bûlâḳ is the *Arsenal* (1835), with a manufactory of weapons. Of the several mosques the most interesting is the *Gâmiʿ es-Sinânîyeh*, built in 1573 by Sînân, the Turkish governor under Selîm II. Bûlâḳ boasts also of several churches, a *Khedivial Technical School*, the *Government Model Workshops*, a *House of Correction for Women*, and the *Government Printing Office*.

The **Ḳaṣr en-Nil Bridge** (Arab. *El-Kubri;* Pl. A, 5; 420 yds. long), at the end of the Shâriʿ el-Kubri, unites the new town with Gezîreh. Early in the morning a picturesque crowd of peasants may be seen here with the wares they are bringing to market. The bridge is opened for the passage of vessels for about $1^1/_2$ hr. daily (generally 1.30-3; see notice-boards) and is then impassable. — A shorter route from the Ezbekîyeh to Gezîreh is offered by the above-mentioned Bûlâḳ Bridge.

The *Gezîret Bûlâḳ*, usually known simply as **Gezîreh** or *Gezira* (island), an island in the Nile, is a fashionable resort. From the *Mîdân el-Gezîreh* (tramway, see p. 80), immediately adjoining the Ḳaṣr en-Nil Bridge, the Sikket el-Gezîreh leads to the right to the fashionable villa-quarter of Gezîreh, passing (on the right) various pleasure establishments and attractive public gardens and (on the left) the *Anglo-American Hospital* and the grounds and racecourse of the *Khedivial Sporting Club* (p. 42). In the villa-quarter are also the *Ghezireh Palace Hotel* (p. 36), the Gezîreh Grotto, with the *Aquarium* (open 8.30-5; adm. $^1/_2$, on Sun. 1 pias.), containing an interesting collection of Nile-fish, and the *German Institute for*

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the so-called *Pont des Anglais*, spanning the W. arm of the Nile, and, under the name of *Shâriʿ el-Gîzeh*, skirts the river through *Gîzeh Suburb*, a new villa-quarter. [The Shâriʿ Maḥaṭṭet Bûlâḳ ed-Daḳrûr, which diverges to the right, leads to Bûlâḳ ed-Daḳrûr (p. 143).] On the right, at the corner of the Shâriʿ el-Brinsât, is the *Survey Department* (director, E. M. Dowson), and opposite is the *Mûdîrîyeh* of the province of Gîzeh. Farther on are the public *Gîzeh Gardens*, behind which lie the *Polytechnic School* and the —

Zoological Gardens (open daily, 9 till sunset; adm. 1/2, on Sun., when a military band plays, 5 pias.; café-terrace), which are rich in rare African animals and birds. The beautiful park itself, 52 acres in extent, is worth visiting for the magnificent royal palms (Oreodoxa regia), papyrus reeds, lotus plants, and other characteristic Egyptian vegetation. — The road next reaches the N. end of the little town of Gîzeh, where, at the station known as *Gîzeh Village*, it joins the tramway to the Pyramids (No. 14, p. 38). To the right is the *Government School of Agriculture*.

Gizeh or *Giza*, an uninteresting town with 16,500 inhab., is the capital of the province of Gîzeh (400 sq. M., with a population of 460,080). Tuesday is market-day. — For the Pyramids of Gîzeh, see p. 123.

6. The Egyptian Museum.

Tramways (Nos. 1, 12, 15, & 17), see pp. 38, 39.

The ****Egyptian Museum** *(Musée Egyptien du Caire*, Arab. *El-Antikkhâneh)*, containing Egyptian and Greek antiquities found in the valley of the Nile, lies in the Shâriʿ el-Antikkhâneh el-Gedîdeh, not far from the Ḳaṣr en-Nîl Bridge. Founded by the French Egyptologist *Aug. Mariette* (1821-81) in 1857 and originally housed at Bûlâḳ, the Museum was greatly enlarged by later directors (Grébaut, De Morgan, Loret, and especially Maspero) and is by far the largest and most important collection of its kind. Its growth is steady and rapid, owing to the regular archæological enterprises of the Egyptian Department of Antiquities, to purchases, and to the proceeds of foreign excavations, half of which have to be surrendered to the Museum on request. — The present Director (and also Director-General of the Egyptian Department of Antiquities) is Sir Gaston

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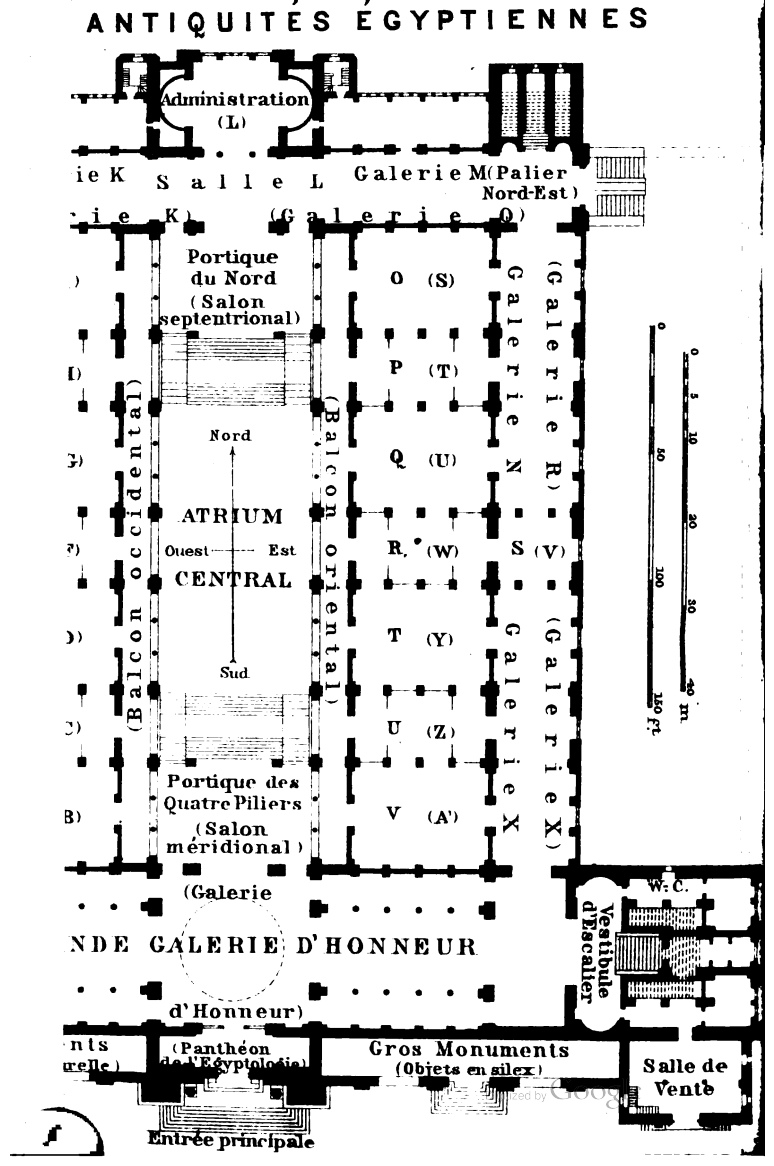
ANTIQUITÉS ÉGYPTIENNES
Administration (L)
ie K
S a l l e L
Galerie M (Palier Nord-Est)
(Galerie O)
Portique du Nord (Salon septentrional)
O (S)
P (T)
Q (U)
R (W)
T (Y)
U (Z)
V (A')
(Balcon occidental)
(Balcon oriental)
Galerie N
S (V)
(Galerie R)
(Galerie X)
Nord
ATRIUM
Ouest Est
CENTRAL
Sud
Portique des Quatre Piliers (Salon méridional)
(Galerie
d'Honneur)
NDE GALERIE D'HONNEUR
W. C.
Vestibule d'Escalier
(Panthéon de l'Égyptologie)
Gros Monuments (Objets en silex)
Salle de Vente
Entrée principale
0 5 10 20 30 40 m.
0 50 100 150 ft.

STUDENTS of special subjects should apply to the director or to one of the conservators. — There is no restriction on COPYING, SKETCHING, or PHOTOGRAPHING the exhibits, except that the permission of the director is required for setting up an easel or tripod-stand. — In the SALE ROOM (see below) antiquities (the genuineness of which is guaranteed by the Museum authorities) may be purchased; also photographs, picture post-cards, and the official publications of the Museum. Travellers going on to Upper Egypt should provide themselves here with a GENERAL ADMISSION TICKET of the *Service des Antiquités de l'Egypte* (comp. p. 200), admitting them to all monuments.

The museum-building, covering an area of 14,330 sq. yds., was erected in the Græco-Roman style in 1897-1902 by *M. Dourgnon*, at a cost of over 5,000,000 fr. In the front-garden rises a *Bronze Statue of Mariette* (p. 80), by Denys Puech (1904), behind the marble sarcophagus of the great Egyptologist.

The centre of the main façade is occupied by a porch flanked with two massive pillars. Above these are two alto-reliefs by Ferd. Faivre, representing Upper and Lower Egypt. On both sides of the porch are colonnades for the exhibition of monuments of a large size. At the corners are two pavilions, that to the left accommodating the *Library*, that to the right the *Sale Room* (see above).

The brown lettering on our PLAN refers to the rooms on the ground-floor, the black lettering to the corresponding rooms of the upper floor. The letters (A, B, etc.) designating the different rooms are marked on the walls. — At the entrance to each room of the groundfloor hangs a diagram showing the positions of the larger and more important objects. This should in each case be consulted as the frequent rearrangement of the exhibits prevents absolute accuracy in our description (comp. p. 90).

A. GROUND FLOOR.

On the groundfloor are the more ponderous monuments. Opposite the entrance is the —

ROTUNDA, forming the centre of the Principal Gallery (see below and p. 89). In the four niches are colossal statues: 615, 616. Two kings of the Middle Empire, afterwards usurped by Ramses II.; 11. Ramses II.; 12. Amenhotep, the son of Hapu, a sage of the time of Amenophis III. (18th Dyn.). Farther on by the pillars, to the left, 510. Statue of Sesostris III., to the right, 509. Statue of a king of the 13th Dyn., both from Karnak. — In the Portico (Portique des quatre Piliers) behind the Rotunda are two large wooden boats found near the N. Pyramid of Dahshûr.

PRINCIPAL GALLERY *(Grande Galerie d'Honneur)*, WEST WING: By the pillars, 13. Colossal statue of Sesostris I. as Osiris, from Abydos; 17. Statue of the same king, from Karnak. — Sarcophagi of the Ancient and Middle Empires, behind most of which stand large door-shaped steles. — 30. Alabaster coffin from Dahshûr; 44. Granite coffin of Khufu-onekh, adorned on the outside with doors through which the deceased might quit his coffin; 34. Coffin of Tegi, from Thebes, with representations on the inside of food, weapons, and ornaments for the use of the deceased in the future

life; 38. Wooden coffin of Prince Amenemhēt, with a smaller one within it. — By the pillars, 518, 519. Colossal statues of Sesostris I., from Karnak. — 50, 51. Low reliefs from the tomb of Sabu.

50. The deceased sits at a table covered with sacrificial gifts (meat, flowers, and fruits), while other gifts are brought to him by servants. 51. Sabu is being borne in a litter, while below servants carry statues of the deceased to the tomb; the victims are dismembered; the deceased sails on the Nile; he visits his flocks.

Vestibule of the South West Staircase *(Vestibule d'Escalier Sud-Ouest).* — S. wall: 61. Reliefs from the wall of a tomb representing Governor Ipi, with his wife Senbet and two daughters, inspecting the harvest operations, and Ipi borne in his litter to the river, upon which boats are floating.

We now turn to the right and enter the rooms containing the —

Monuments of the Ancient Empire (ca. 2980-2475 B.C.).

The first four rooms (A-D) contain the monuments of the 3rd-6th Dynasties, found mostly at Gîzeh, Saḳḳâra, and Abydos.

Gallery A. Statues, walls of tombs, false doors. — By the pillars, Wall-paintings from the maṣṭaba of Ra-hotep (comp. p. 83), in which the silhouettes of the figures are hollowed out and filled in with various pigments: to the right, snaring birds and ploughing, to the left, a hunt in the desert. — Nos. 91, 92. Two alabaster tables of offerings. Two lions support each of the tables in a slightly tilted position, so that the libations ran down into a vase placed between the tails of the lions. — In Case A are four royal statues: 96. Khephren, 97. Mykerinos, 98. Nuserrē (5th Dyn.), 99. Menkewhor; *102. Upper part of the wooden statue of a woman. — By the projecting walls on each side of this case, Reliefs from the mortuary temple of King Sehurē (5th Dyn.) at Abuṣîr (p. 141): E. Slaughter of cattle (below) and Personifications of provinces presenting their offerings (above); F. Two rows of figures bearing gifts, with personifications of the Ocean, Sacrifice, and Grain; A. King Sehurē suckled by the goddess of the South, with the goat-headed god Khnum standing by; B. Spoils of war from Libya, which the goddess of writing catalogues. — 85. Inscription, in which Uni, a high official, gives an account of his career under the first three kings of the 6th Dynasty. 111-113. Rock-reliefs from Sinai, with King Snofru overcoming a Semitic Beduin. *88. Reliefs in wood, depicting Hesi-rē standing and seated at a meal.

**Room B contains the artistic masterpieces of the Ancient Empire.

Opposite the entrance: **140. Wooden statue from Saḳḳâra, known as the Sheikh el-Beled (village-headman), a name given to it by the Arabs on account of its resemblance to a well-fed specimen of that modern functionary.

The feet, which had been broken off, are restored in old wood. The arms are separately worked and attached to the body. The upper part of the body and the legs are bare, while from the hips hangs an apron.

In the hand is the long rod of office (modern). The round head, with its short hair, and the portrait-like, good-natured face are remarkably life-like. The eyes are inserted. They consist of pieces of opaque white quartz with pupils formed of rock-crystal, and they are framed with thin plates of bronze, the edges of which form the eyelids.

*138. Diorite statue of King Khephren, found in the valley temple of Khephren, the so-called Granite Temple (comp. p. 136).

The king is represented in life-size, sitting on a throne, which is borne by two lions. At the sides of the seat are the arms of Egypt, and on the back is a falcon, protecting the king's head with its outspread wings.

*141. Statue of an official, sitting with crossed legs and writing; the eyes are inserted and the colouring has been well preserved.

Case E. Copy of a group representing King Mykerinos and his wife. Figures of servants of the Ancient Empire. 3155. Nude boy carrying a bag and a pair of sandals; 3156. Woman brewing beer; 3157. Servants lining beer-jars with pitch; 3158. Woman grinding corn; 3159. Baker; 3160. Man sitting before the fire roasting meat and shielding his face from the glow with his left hand. — Case F. 226. Mykerinos between Hathor and a goddess of an Upper Egpytian nome; Statues of the Ancient Empire. — 136 E. Relief representing Ra-hotep and his wife Nofret (see below) watching the capture of birds and the landing of a papyrus boat; 132, 133. Two large granite palm-columns from the mortuary temple of King Onnos (p. 165); 136 F. Ra-hotep and his wife at a hunt in the desert and inspecting cattle. — Case A. Statues of the Ancient Empire. 146. Sitting figure of a man with a long wig; 147. Seated figure of Hekenu. — Case B. 224. Mykerinos between Hathor and the goddess of the Theban nome; *149. Wooden figure of a man in a cloak; 151. Priest of the dead kneeling. — 155. Large tombstone of Ne-kew-rē and his wife, of admirable workmanship; 157. Alabaster statue of Mykerinos. — Case C. 225. Mykerinos between Hathor and the goddess of the nome of Diospolis Parva (p. 244); 159. Statue of the dwarf Khnemhotep; 161. Limestone statue of a nude boy. — Case D. Statues and family groups. — 142. Seated figure resembling No. 141 (see above), along with which it was found, but probably representing another personage; 136 D. Relief from the maṣṭaba of Ra-hotep (see below), with servants and women representing the villages that belonged to the deceased and bringing sacrificial gifts; *137. Representation in stucco of six geese, from the same tomb; 131, 134. Palm-columns from the mortuary temple of King Sehurē at Abuṣîr (p. 141).

Room C. In the centre, 202. Lotus-column with a bud-capital, from the grave of Ptahshepses at Abuṣîr (p. 142).

**Room D. In the centre, **223. Limestone statues of Prince Ra-hotep and his wife Nofret, from his maṣṭaba near Meidûm (p. 205), the colouring still remarkably fresh and the facial expression excellent (end of 3rd Dyn.).

*230. Embossed copper statue of King Phiops I., 231. Similar

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statue of his son Merenrē, both from Hierakonpolis (p. 337); 233-237. Fragments from the walls of tombs (233. Flute and harp players, singers, dancers, and two people beating time; 234, 237. Boatmen fighting; 235. An ape biting a man in the leg; 236. The deceased Enkheftka receiving from his attendants the products of his estates and different objects for his tomb-equipment. — 229. Statue of Ti, from Saḳḳâra (p. 154); 232. Tomb-relief (herdsmen with their cattle; below, fishermen and herdsmen preparing a meal; to the right, below, brewing); 221, 222. Fine clustered papyrus-columns (p. clix), from the mortuary temples of Kings Nuserrē and Sehurē (p. 141); *227, *228. Limestone statues of the priest Ranofer, from Saḳḳâra; 238. Fragments of reliefs from the Sanctuary of the Sun at Abu Gurâb (p. 140).

Monuments of the Middle Empire and of the Hyksos Period (Dynasties XII-XVI; 2000-1580 B.C.).

We pass through Room E, with monuments of the period between the Ancient and Middle Empires, into —

Room F. In the centre, *280. Wooden statue of the tutelary genius *(Ka)* of King Hor, represented as a nude man, bearing the hieroglyph *Ka* (two raised arms) on his head; the statue was found in the king's tomb by the S. Brick Pyramid at Dahshûr (p. 167), where it stood in a wooden shrine (No. 281). — *284. Limestone statue of Amenemhēt III., from his mortuary temple (p. 194); 285. Table of offerings of Princess Ptah-nofru, in alabaster; 286. Granite statue of Queen Nofret, wife of Sesostris I., from Tanis; 287. Rude painted sandstone statue of King Mentuhotep III. as Osiris, from his rock-tomb at Deir el-Baḥri (p. 305). — We return to Room E and thence enter —

*Room G. In the centre, *300. Tomb-chamber of Harhotep, containing his limestone coffin and adorned with pictures of household utensils required by the deceased; *301. Ten colossal limestone statues of Sesostris I., from Lisht (the fine reliefs on the throne should be noticed). 307-310. Boxes for entrail-vases.

By the walls and in Cases A and B: Statues of kings and private persons of the Middle Empire, from the 'Karnak Cachette' (p. 278). — 311. Lower part of a tomb-wall with a relief of a King Entef (11th Dyn.) accompanied by his hounds, found, like No. 322, at Drah Abu'l Negga (p. 283); 301-306. Statues of Sesostris I. as Osiris, from Lisht. Against the E. face of the central pillar between Rooms E and G: 322. Tombstone of the nomarch Entef.

Room H. 360. Tombstone of Prince Mentuhotep.

Monuments of the New Empire (Dynasties XVII-XX; 1580-1090 B.C.).

Room I. Statues and steles of the 18th Dynasty. — Against the E. face of the E. pillar between Rooms H and I: 417. Large inscription of Amosis I., from Abydos. — By the walls (beginning to

the left of the entrance of Gallery J): 415. Statue of Amenophis II.; 410. Memorial stone of Amenophis III., referring to his victories; *400. Statue of Thutmosis III. as a young man, in green schist from Karnak, represented as treading underfoot the nine bows symbolizing the desert-tribes; 467. Memorial stone of Amenophis IV. (p. cii) worshipping the sun; 468. Amenophis IV. sacrificing to the sun; 466. Amenophis II. protected by the snake goddess; *462. Statue of Amenhotep, son of Hapu (comp. No. 12, p. 81), with aged features, from Karnak; *456. Head of the goddess Mut (supposed by some to be Queen Teye, wife of Amenophis III.), from Karnak. — *Case B.* *451. Fine head in black granite with mild and regular features, perhaps King Haremheb; *452. The Queen of Punt (p. 223), a relief from the temple of Deir el-Baḥri (p. 301); 455. Head of a king. — **445, 446. The chapel and the sacred cow of the goddess Hathor, dedicated by Thutmosis III., discovered near the temple of Deir el-Baḥri (p. 305) in 1906. The walls of the chapel, the ceiling of which is painted so as to imitate the vault of heaven, are decorated with coloured reliefs representing Thutmosis III. and women of his family before the sacred cow and the goddess Hathor herself. The cow is a masterpiece of Egyptian sculpture, the head especially showing close observation of nature; in front of it stands the dead king, painted in black, while the living king is represented as drawing milk from the udder. 444. Painted sandstone statue of Mut-nofret, the mother of Thutmosis II. — Case A. *425. Statue of Isis, the mother of Thutmosis III., with a gilded diadem, from Karnak; 426. Statuette of a king, in petrified wood. — *422. Triumphal monument of Thutmosis III., from Karnak.

In the upper part appears the king sacrificing to Amon-Rē, with the patron-goddess of Thebes behind him. In the poetic inscription the king is hailed as a victor by Amon, and the conquered lands are enumerated.

Gallery J. Monuments of the Middle and New Empires. — Beginning on the S. at the two pillars: 531. Sandstone table of offerings, dedicated by a King Ameni-Entef Amenemhēt (13th Dyn.). 532. Colossal bust of a king of the Middle Empire; the name of King Merenptah (Amenephthes; 19th Dyn.) on the breast is a later addition. 533. Fine alabaster table of offerings, dedicated by Sesostris II.; 508. Head of a king, in grey granite, found in Bubastis. — Statues of kings with high cheek-bones, folds about the mouth, and other peculiar and foreign facial characteristics, and with hair and beards unlike those of Egyptians; these were formerly regarded as Hyksos princes (p. ci), but are now attributed with greater probability to the end of the 12th Dyn.: *500-503. Sphinxes, in black granite, found in Tanis; 504. Group in grey granite from Tanis, representing two water-deities, offering fish on lotus-stems, while they carry other fishes and birds in snares (on the front is engraved the name of King Psusennes, p. civ); 497. Upper part of the colossal statue of a king, from Medînet el-Faiyûm. — *496. Group of Thutmosis IV. and his mother; 493, 494. Statues of the lion-

headed goddess Sekhmet, dedicated by Amenophis III. in the temple of Mut at Karnak; *491. Statue of the god Khons, from the temple of Khons at Karnak (p. 262); 490. Sacred snake dedicated by Amenophis II. in the temple of Athribis, near Benha.

On the *Staircase to the Upper Floor:* (l.) 550. Colossal seated lion, in red granite, from Tell Mokdam; (r.) 551. Praying cynocephalus, in red granite, from the base of the great obelisk at Luxor.

Gallery K. Tombstones and fragments of walls of tombs, of the New Empire. — 560. Memorial stone of King Tut-enkh-Amun, referring to his buildings at Karnak; 562. Relief of a burial and a funeral dance; 559. Similar relief from the tomb of Harmin.

Room L (temporary arrangement). Statues and reliefs of the New Empire. — By the column on the left: 578. Group of Amon and Mut, dedicated by Sethos I. — *588. Sacred boat in granite from the temple of Ptah at Memphis; 581. Three sandstone blocks from Karnak, with representations of a procession of the sacred boats and of the dedication of the two obelisks by Queen Hatshepsut.

North Portico *(Portique du Nord).* 592. Ramses II., seated between Isis and Hathor; 593. Ramses II. and the god Ptah-Tenen. — *595. Stone with memorial inscriptions of Amenophis III., referring to his buildings for Amon, and of Amenephthes (Merenptah), referring to his victories over the Libyans ('Israel Stele').

This stood originally in a temple of Amenophis III. at Thebes and was afterwards used by King Amenephthes, who inscribed upon the back (turned towards the room) a hymn, concluding with the words: 'Israel is wasted and his seed is brought to nought'. This is the earliest mention of Israel in any Egyptian inscription. The stele was discovered by Flinders Petrie in 1896.

612. Sarcophagus of Thutmosis I.; 613. Sarcophagus of Queen Hatshepsut.

Central Atrium *(Atrium Central).* This court contains the largest and heaviest monuments, including the colossal figures with which the Temple of Tanis was adorned (p. 172). On the N. staircase: *610. Colossal group of Amenophis III. and his consort Teye, with their three daughters; in front of it, 635. Altar from the mortuary temple of Sesostris I. at Lisht (p. 205); 611. Two chapels dedicated by Ramses II., with representations of the gods Rē, Atum, and Amon. — 620, 631, 633. Colossal statues of unknown kings (of the Middle Empire), with the name of Ramses II. added at a later date (from Tanis); 621, 632. King Smenkh-ke-rē (13th Dyn.). — In the S.W. corner, *614. Limestone coffin of a lady of the harem of Mentuhotep III. (11th Dyn.), from Deir el-Baḥri, with interesting pictures on the outside (the deceased at her toilet, cows, etc.). — In the centre: 634. Point from the pyramid of Amenemhēt III., from Dahshûr; Stucco pavement from the palace of Amenophis IV. at Tell el-'Amarna (p. 212) including the representation of a pond with fishes and water-fowl. — We return to the North Portico and pass through it and Room L to —

GALLERY M. *660. The celebrated 'Tablet of Saḳḳâra', found in a tomb at Saḳḳâra, on one side of which is inscribed a hymn to Osiris, while on the other appears the scribe Tunri praying to 58 Egyptian kings, whose names are arranged in two rows, beginning with Miebis (1st Dyn.) and ending with Ramses II.; 661. Memorial stone of Ramses II., referring to the working of a sandstone quarry near Heliopolis.

GALLERY N. Monuments of the New Empire. Stone coffins in the form of mummies; statues of private individuals. — 673. Statue of Amon; 675. Fine head in granite from a colossal statue of Ramses II.; 704. Broken lid of a sarcophagus of one of the sacred rams of Mendes; 706. Bed of black granite with the mummy of Osiris.

ROOM O ('Room of Apes'). Chiefly monuments of the 19th and 20th Dynasties. — 765. Group representing the gods Horus and Seth crowning Ramses III. (figure of Seth lacking), from Medînet Habu; 768. The scribe Ramsesnakht, with Thout, the tutelar of scribes, sitting on his shoulder. — *Case A.* 741. Bust of a princess, with well-preserved painting, of the time of Ramses II.; *745. Busts of a man and a woman, from Thebes; 743. Ramses VI. seizing a Libyan. — 729. Upper part of the statue of a king; 728. Two obelisks of Ramses II., praying cynocephali, and small chapel with the figures of a scarabæus and of the god Thout in the form of a cynocephalus, from Abu Simbel (p. 406); 725. Bust of King Amenephthes; 724. Alabaster statue of a king. — Colossal statue of Ramses II., in red granite, found at Erment in 1913; the king is holding two poles to which are attached the heads of the falcon-headed Horus and of Isis.

Monuments of the Foreign Dynasties and the Later Period (1090-332 B.C.).

ROOM Q ('Naos Room'). Various chapels of gods (naoi) in granite. — In the middle: 790. Fragments of a chapel dedicated by Nektanebōs in the temple of Saft el-Hineh (p. 180) at Bubastis, covered with texts and religious representations; *791. Statue in green stone of the goddess Toëris in the form of a hippopotamus, of marvellous workmanship, found at Karnak (26th Dyn.). — 795. Memorial stone of Ptolemy Soter, found among the foundations of the mosque of Shekhûh at Cairo (p. 71); it relates to a gift of lands to the gods of Buto and is dated in the 7th year of the nominal reign of Alexander II., whose satrap Ptolemy calls himself.

Case C. 870. Tomb-relief of the Saïte period, representing the deceased watching the transport of ornaments intended for him. — 854-857. Table of offerings, Osiris, Isis, and Hathor as a cow, before whom stands a man called Psamtik, all found in the tomb of the latter at Saḳḳâra (a good work of the later period). — 829. Fine vase of black granite, dedicated to the god Thout by King Apries.

By the W. pillar (near the entrance to Room R): 858. Memorial stone of Ptolemy Philadelphus from Mendes (p. 172), relating to the

honours paid to the sacred ram at Mendes. — By the E. pillar: *851. 'Pithom Stele', or memorial stone of King Ptolemy Philadelphus, from Pithom (p. 180), recording his exploits and his benefactions to Egyptian temples.

Among the points mentioned are the facts that the king went to Persia and brought back to Egypt the images of gods which the Persians had carried off, and that he sent a fleet of four ships under a general to the S. parts of the Red Sea.

850. Memorial stone of Nektanebōs, with a decree relating to the taxation of the Greek factories and to the imports of Naucratis, found at that town. — We pass through Room R into —

Room S. Ethiopian monuments. — In the doorway: 937. Memorial stone of the Ethiopian king Espelut (ca. 650 B.C.), referring to his accession. — In the middle, *930. Alabaster statue of Queen Amenertaïs (25th Dyn.; comp. p. 278). — 937. Memorial stone of Piankhi (p. civ), referring to his victories over the minor Egyptian princes; 938. Memorial stone of Tanutamun, referring to his campaign against the Assyrians and their vassals in Lower Egypt; 939. Memorial inscription of Harsiotef, referring to his victories over the Nubians; 941. Group of the god Amon and an Ethiopian queen, from Meroë. — By the pillar at the entrance to Gallery X: 932. Statue of Osiris, dedicated by Nitocris, daughter of Psammetichos I. — We return through Room R and enter Room T.

Monuments of the Græco-Roman and Coptic Periods (4th cent. B.C.-7th cent. A.D.).

Room T. In the middle, 964. Money-box in the form of a snake, from a temple at Ptolemaïs. — E. wall: 972. Black granite statue of an Egyptian scribe named Horus. — 973. Statue of a man bearing a naos with an image of the god Horus, from Mît Rahîneh.

Case A. 994. Tombstone or stele, showing a woman in a mourning attitude, to whom a child hands a lyre (a Greek work of the 3rd cent. B.C.); *993. Marble head of a Gaul, an original Greek work of the beginning of the Ptolemaic period, from Rhodes.

*983. The famous Decree of Canopus, in three languages, found at Kôm el-Ḥiṣn, 6½ M. to the S. of Naucratis.

The decree appears above in hieroglyphics, or the ancient Egyptian written language, in the middle in the popular dialect written in the demotic character, and below in the Greek language and lettering. The decree was pronounced by an assembly of the priests in the temple of Canopus on March 7th (17th Tybi), 238 B.C., in the reign of Ptolemy III. Euergetes I. It praises the king for having brought back the images of the gods from Asia, gained many victories, preserved peace in the land, and saved it from imminent famine by his forethought in remitting taxes and importing corn. In token of gratitude a resolution is passed to institute new festivals in honour of the king and queen and their ancestors, to call all priests also 'priests of the divine Euergetæ', to found a new sacerdotal class to be named after Euergetes, and to introduce an improvement in the popular calendar so that the festival of Euergetes may always be celebrated on the first day of the year as in the year of the decree. It is resolved also to pay permanent honour to the Princess Berenice, who died young, and to celebrate an annual festival to her memory. The

inscriptions lastly declare that the decree is to be inscribed in the holy (hieroglyphic), the Egyptian (demotic), and the Greek languages, and to be exhibited in the temples.

980. Another copy of the same decree, found at Tanis. — 1016. Statue of a priest of Sobek, carrying a crocodile, the animal sacred to that god. — *Case B.* *1010. Venus wringing the water from her hair. — We pass through Room U into —

Room V. Coptic monuments, tombstones, and architectural fragments. Fine *Capitals and ornamented friezes from the Convent of Jeremiah at Saḳḳâra (p. 146), and the Convent of Bawîṭ (p. 218), illustrating the transition from Byzantine to Arabic decoration. — 1041. Tombstone with the Madonna and Child between two angels; 1042. Fine capital from Alexandria.

Gallery X. Monuments of the Later Period, of the Græco-Roman period, and of Coptic art. — 1080. Hathor capital, dedicated to Neith by Apries; 2004. Emperor in the guise of Pharaoh.

Case A. *1084. Head of Prince Mentemhēt, with peculiar features, probably of a negro type; *1085. Head of the Ethiopian king Taharka (the Tirhakah of the Bible), also with a negro cast of features. — 2002. Front part of a lion, used as the spout of a gutter; 2000. Relief from Luxor, representing Isis and Serapis, the latter strangling a gazelle.

Case B. Objects of foreign origin found in Egypt. 433, 434. Small clay tablets with cuneiform inscriptions, found at Tell el-'Amarna (see p. 212); 435. Cuneiform inscription of King Nebuchadnezzar relating to the building of a temple at Babylon.

Case C. Post-Christian objects from the ancient Nubian cemetery of 'Anîbeh (p. 402): statues of the deceased represented as souls in the form of birds, terracotta and glass vessels, Meroïtic tombstones, etc. — Architectural fragments from the Convent of Bawîṭ and the Convent of Jeremiah at Saḳḳâra (comp. above) including columns, capitals, friezes, and niches; *Painted niche from Bawîṭ, showing (above) God the Father between the Archangels Michael and Gabriel, and (below) the Madonna enthroned and the Child Jesus between apostles and saints. — 2020. Coptic inscription, found in a tomb near Deir el-Baḥri which was used as a church, containing a sermon against heretics and the customary prayer for the emperor and his family.

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Rotunda (p. 81), *662, 663. Statues of the god Ptah from the temple of Ramses II. at Memphis. — For the W. Wing, see p. 81.

We now ascend by the S.E. staircase to the upper floor.

B. Upper Floor.

As extensive alterations are to take place in the upper floor during the next few years, many rooms are for the time being re-arranged or closed; our description, therefore, can in many cases make no claim to accuracy.

The upper floor contains chiefly the smaller antiquities, the mummies, the gold ornaments, and the objects found in the Tombs of the Kings at Thebes. We begin with the E. wing of the —

Principal Gallery *(Galerie d'Honneur)*, where are exhibited the coffins and mummies of the priests of Amon and their families, which were discovered at Deir el-Baḥri (p. 305) in 1891. These date from the period of the 21st and 22nd Dynasties. Each corpse had an outer and an inner wooden coffin, both in the shape of a mummy and covered with yellow varnish. The arms are crossed over the breast, the men having their fists clenched while the hands of the women are open. The women wear round earrings. The mummy was generally enveloped in a kind of cover (cartonnage) forming a full-length representation of the deceased. In many cases old sarcophagi (19th and 20th Dyn.) have been used, and the original names replaced by new ones.

In the E. half of the gallery: *2080. Wooden war-chariot of Thutmosis IV., with beautiful reliefs embossed in linen covered with plaster, found in 1903 in the king's tomb at Thebes (p. 298). Adjacent is the reproduction of a war-chariot, the original of which is in the Archæological Museum at Florence. In the middle: Mummies of the sacred rams of Elephantine (p. 358), with gold masks.

In the Anteroom *(Panthéon de l'Egyptologie)* to the small galleries along the S. front of the building are busts of eminent Egyptologists. In the E. Small Gallery (to the left) is the *Collection of*

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We return to the W. wing of the PRINCIPAL GALLERY, which likewise contains coffins from the tomb of the priests of Amon (see p. 90). — Turning to the right we enter —

GALLERY A, which contains wooden coffins of various periods, but later will have only those of the Ancient and Middle Empires.

ROOM B. Earliest period. — *Case A.* Objects from the tomb of Menes (p. 224) and the cemetery of Abuṣîr el-Meleḳ (p. 206); vases in hard stone. — Adjacent is a glass case with objects dug up at Abydos by Prof. Petrie: Fragments of vases with names of kings; two stone vessels with stoppers of gold-leaf. — *Case B.* Other objects from the tomb of Menes: 3021. Ivory tablet with a sacrificial scene and the name of King Menes; 3022. Lion in rock-crystal; lion and three dogs in ivory; clay stoppers from beer-jars, sealed with the king's name; cow's feet in stone, used as the feet of chests; flint knives; arrow-heads; etc. — *Case C.* Articles from the royal tombs of Abydos (p. 243): Stoneware; flint implements; clay stoppers sealed with the names of kings; copper utensils; 3030. Elegant alabaster vase, with ornamentation imitating the cord by which the vessel was carried; 3033. Seated figure of King Khasekhem (3rd Dyn.); 3031. Large schist palette of King Narmer (1st Dyn.), with reliefs, from Hierakonpolis (p. 337). — *Cases D & E.* Stoneware and earthenware, flint knives, combs and toilet-articles, from burial-places in Upper Egypt; 3040. Vessel of diorite (the ears of the vase, to which copper handles are attached, are plated with gold); 3043. Flint knife with an engraved hilt of gold plate; 3044. Knife with a gold handle. — In the N.W. corner, between Cases D & E: 3052. Vase in red granite, with the name and figure of King Khasekhmui (2nd Dyn.). — *Case F.* Stoneware; 3060. Fragment of a schist palette with representations of animals; 3062. Kneeling figure in granite (3rd Dyn.). — *Cases G-J.* Terracotta stoppers. — *Case K.* Tombstones of royal dwarfs and lap-dogs, from Abydos. — Between the cases: Tombstones of kings of the first dynasties, from Abydos.

ROOM C. Coffins and mummies, chiefly of the Ancient and Middle Empires. — *Case E.* 3105. Mummy of Ament, a lady of the royal harem, with necklaces and tatooing (11th Dyn.). — *Case F.* Coffin with rude representations of men brewing and women grinding corn. — 3107. Mummy of King Merenrē (6th Dyn.), with a finely woven cloth; 3108. Wooden coffin, standing on a bier with lion's feet.

ROOM D. Objects found in tombs of the Ancient and Middle Empires. — *Case A.* Wooden models of boats which were used for pleasure-trips or for conveying the dead. — *Case B.* Figures of female servants with sacrificial offerings; models of kitchens; 3124. Potter's workshop; 3125. Joiner's workshop; 3126. Master and mistress of a house listening to their servants singing and playing on the harp. — *Case C.* 3136. Model of a kitchen in which a butcher, a cook, and a brewer are at work; 3137. Wooden chest with bronze models of sacrificial vessels. In the desk-case: Models of sacrificial

utensils. — *Case D.* *Small limestone statue of a harp player; small bronze tables with vessels; head-rests; models of sacrificial geese. — *Case E.* Models of boats and storehouses; kitchen; servants with sacrificial offerings; wooden and gilded models of sandals; head-rests. — *Cases F & G.* Wooden models of boats. — *Case H.* Boats; wooden figures; statuettes of servants; 3195, 3196. Two female servants, each with a basket on her head and a goose in her hand; 3194. Kitchen. — *Case I.* Boats, in one of which are soldiers with shields; models of storehouses. — *Case J.* Figures of servants; cattle feeding. — *Case K.* Figures of attendants; 3224. Man carrying boxes. In the middle: 3220. Wooden figure of a man in whose tomb most of these figures were found (6th Dyn.). — *Case L.* Models of boats; small barks of the sun.

Room E. Coffins of the late period. — 3262. Wooden bier from Akhmîm. — *Case A.* Cartonnage of the mummy of a woman, from Thebes (22nd Dyn.), fresh and beautiful in colour.

Room F. Objects found in tombs of the Middle and New Empires. — In the centre: *Glass Cases H & I.* Two wooden coffins from Beniḥasan, on which stand (in their original arrangement) models of kitchens, ships, barns, and figures of attendants. — *Glass Cases J & K.* *3345. Forty Egyptian soldiers with shield and spear, *3346. Forty negro soldiers with bow and flint-headed arrows, found in the tomb of the Nomarch Mesehti of Assiût. — *Glass Case F.* 3347. Large wooden boat, with two cabins, from the same tomb. — Behind Case F: *Two coffins and mummy-mask of Mesehti. — By the walls: *Case A.* Models of houses and barns, in terracotta and wood, being gifts to the dead. — *Case B.* Canopic jars. — *Case C.* Wooden head-rests; Ushebtis (p. cxlviii). — *Case D.* Sticks, sceptres, clubs; wooden models of weapons and utensils. — *Case E.* Wooden models of shields; mummy-masks. — *Case F.* Bronze, fayence, and alabaster vases for oil. — *Case G.* Canopic jars; alabaster vases in the form of slaughtered geese. — *Case H.* Terracotta models of kitchens; wooden baskets with models of sacrificial offerings.

Room G. Ornaments and amulets of mummies. — *Cases A & Y.* 3370, 3600. Two mummies of the later period with masks, breast

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Case F. 3365. Figure of the goddess Nephthys, protecting Osiris. — *Case G.* Above, Wooden boxes for ushebtis. In the desk-case, Tablets with eyes (see p. 92); falcons with outspread wings. — *Cases I, J, L, & M.* Figures of the dead, including one belonging to the vizier Ptahmose (No. 3377) in white and blue fayence; 3375. Amenmose, in bronze; 3378. Bier with a mummy beside which is seated the soul; small coffins with ushebtis. — *Cases O-R.* Above, Mummy masks; bead-nets of mummies; small wooden coffins with falcons' heads, for the entrails of the deceased; in the desk-case, Amulets; magic wands with curious representations. — *Case S.* 3505. Wooden figure of Isis (companion-piece in Case F). — *Case T.* Above, Wooden figures of Osiris. In the desk-case, Eyes and other amulets. — *Case V.* Above, Figures of Osiris; wooden falcons. In the desk-case, Round tablets with representations of the gods, which were placed under the heads of the mummies as amulets. — *Case X.* Parts of the coverings of mummies; a boat. In the desk-case, Leather ends of mummy-straps with pictures stamped on them.

Royal Mummies.

Towards the close of the New Empire the power of the Egyptian state was no longer in a position to protect even the last resting-places of the dead. Not only the necropolis at Drah Abu'l Negga (p. 283), but even the secluded tombs in the 'Valley of Kings' (p. 284) were plundered. The authorities contented themselves with rescuing the mummies of the ancient Pharaohs. Thus the bodies of nine kings were walled up in a side-chamber of the tomb of Amenophis II. For the same reason the mummy of Ramses II. was transferred from its tomb at Bîbân el-Molûk (p. 287) to that of Sethos I., and when that refuge ceased to be deemed secure it was removed to the tomb of Amenophis I. Finally, under the 21st Dyn., it was resolved to protect the royal mummies from further profanation by interring them all together in a rocky cleft near Deir el-Bahri (p. 305), which was artificially widened for the purpose. The corpses of the ruling dynasty also were placed here. Thus at last the remains of the great monarchs of the New Empire — Amosis I., Thutmosis III., Sethos I., and Ramses II. — were left in peace until in 1875 the fellahin once more discovered their secret resting-place and the plundering of the mummies began again. In 1881 the modern thieves were traced and their finds secured for preservation in the museum at Cairo. It was not till 1898 that Loret discovered the group of mummies in the tomb of Amenophis II.; and these were transferred to the Museum in 1901. Other royal tombs (of Thutmosis I. and II.) have since been

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of Sethos II. In the two upper divisions are objects from the tomb of Teye: Three fine cosmetic-pots, small models of papyrus rolls, boxes and vessels, two small figures of Bes, woman carrying a jar (cosmetic-pot), all of light green fayence. — *Case E.* Lowest division: Basket in the form of a house; sandals; alabaster vessels; wooden model of a bier. Central division: Large coffin for an ushebti, or statuette of the dead; gilded figures of the same kind; wooden models of vases. Upper division: Gilded mask of Yu'e; wooden cases; bronze hoes and sacks for ushebtis. — *Case F.* Delicately executed ushebtis; cases for similar figures; fine alabaster jar; two small masks from canopic jars (see below). — *Cases G-J.* Four wooden coffins of Yu'e, which originally lay one within another, the three inner ones gilded and in the form of a mummy. — *Case K.* Mummy of Tu'e. — *Cases L, S, T.* Three coffins of Tu'e; the smallest (innermost) coffin is gilded and its hieroglyphics and ornaments are beautifully inlaid with gems and glass; the outermost, with an arched lid, stands on a sled. — ***Case M.* Chariot of Tu'e; wooden chair decorated with heads of women and with well-preserved cane-plaiting, while on the back appears the Princess Sitamun, receiving the 'gold of the Southlanders'; gilded chair, on the back of which appear Queen Teye and her daughter Sitamun in a boat; small chair, with cushion, the back and sides showing the god Bes and the goddess Toëris; two jewel-cases richly adorned with enamel. — *Case N.* Black wooden bed painted in white in imitation of ivory inlay. — *Case O.* Bed adorned with figures of Bes and Toëris. — *Case P.* *3682. Ushebti figure in alabaster; 3683. Bowl of light blue fayence of King Tutenkh-Amun. — *Case Q.* Lowest division: Two boxes for the vessels containing the entrails of Yu'e and Tu'e, in the form of coffins standing on sleds; four alabaster vessels, containing the embalmed entrails of Tu'e under a gold mask. Central division: Gilded mummy-mask of Tu'e, enveloped in a fine linen cloth, which has turned black; wooden vases painted to imitate stone. Upper division: Cases with embalmed sacrificial offerings. — *Case U.* Mummy of Yu'e; the incision on the left side of the stomach, for embalming purposes, is covered with a plate of gold.

*Room I. Objects found in the royal tombs. — *Case B.* Wooden models of barks of the sun. — *Case C.* Articles from the tomb of Thutmosis IV. Above: Cow's head, vases, and articles shaped like ☥ ('crux ansata'), in blue fayence; fragments of embroideries in the so-called Kelim style, with lilies and the name of Thutmosis IV. In the desk-cases: Ushebtis and their coffins; magic wands in blue fayence; 3750. Fragment of an ushebti in white fayence with blue writing; leather quiver and sandals. — *Cases D-F.* Articles from the tomb of Amenophis II. Above: Large cow's head and calf's head, carved in wood; vessels in fayence and glass; two serpents in wood, one with a human head and out-

spread wings. In the desk-cases below: Fragments of coloured glass vessels. — *Case E.* Black wooden figures of the king; two wooden panthers; wooden vulture; coffins for ushebti figures. In the desk-cases below: Magic wands and 'cruces ansatæ' (see p. 94), of blue fayence; weapons. — *Case F.* Above: Wooden swan; alabaster figure of Horus; wooden figures of kings and of gods. In the desk-cases below: Blue fayence vessels, some in the shape of the 'crux ansata' (see p. 94). — *Case G.* Articles from the tomb of Thutmosis III. Above: Wooden swan; papyrus; below: Models of magic wands and tools. — *Case H.* Above: 3744a. Large wig; figure of Isis, which contained the papyrus buried with Queen Hent-tewe; canopic jars; below: Ushebti figures in blue fayence. — *Case I.* Above: 3746a. Case with the mummy of a gazelle; wigs; below: Blue ushebtis. — *Case J.* Above: 3750a. Case for the ushebtis of King Pinotem; fine goblets in glass and fayence; 3751a. Wooden tablet with a decree in favour of Princess Nes-khons; 3754a. Casket of wood and ivory with the name of Ramses IX. In the desk-cases: 3760a. Small coffin, in which a human liver was found; embalmed portions of sacrificial animals; fruit. — *Case K.* Above: 3770. Reed casket with wig of Est-em-kheb (p. 96); 3768. Inlaid casket of Queen Kemarē-Hatshepsut (18th Dyn.) with the entrails of Queen Kemarē (21st Dyn.); 3769. Marvellously fine winding-sheet from the mummy of Thutmosis III.; below: Fayence goblet of Princess Nes-khons; 3771. Mirror-case inlaid with ivory, from the tomb of Amenophis II. — *Case L.* Box of palm-leaves, for sacrificial gifts; winding-sheets.

Gallery J (temporary arrangement). Articles from the tomb of Meï-her-peri, the fan-bearer (p. 297; 18th Dyn.). — *Case A.* Large rectangular coffin, with a lid shaped like a gable-roof; within this is a second long mummy-shaped coffin (black, with gilding), which never contained the mummy. — *Case B.* *3782. Quiver of red leather with stamped ornamentation, a lid, and a green border; arrows; dog-collar of pink leather, bearing the animal's name; another leathern quiver, not so well preserved; bracelets and necklaces; blue fayence dish; *Polychrome glass vase; draught-board and men. — *Case C.* Chest for the entrail-jars, in the form of a naos standing on a sledge. — *Case D.* 3807. Gilded wooden coffin that contained the mummy of Meï-her-peri. — *Case E.* Wooden bier with the painted figure of the vegetating Osiris (see p. 93). — *Case F.* Partly gilded wooden coffin of Meï-her-peri. — Behind Cases D, E, & F is Meï-her-peri's Book of the Dead (comp. p. 102), with coloured vignettes (one of the finest examples). — *Stand H.* Wooden boxes with provisions for the dead. — *Stand I.* Large jars.

In the N. part of the gallery are articles found in the royal tombs. — *Case A.* 3820. Coffin and mummy of Teu-hert, chief singer of Amon; 3821. Coffin and mummy of the priest Nebseni. — *Case B.* 3822. Coffin and mummy of Masaherte, high-priest of Amon and commander-in-chief, son of King Pinotem I.; 3823. Coffin and

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coffin-lid of Queen Ahhotep (p. 98). — *Case S.* 3880. Coffin and mummy of Thutmosis I.; 3881. Thutmosis II.; 3882. Mummy of Nefret-ere. — *Case T.* 3884. Coffin and mummy of Sekenyenrē III. (16th Dyn.); 3885. Amosis (17th Dyn.); 3886. Coffin and mummy of Siamun, son of Amosis.

Jewelry.

**Room L (Jewel Room) contains the Egyptian jewelry, illustrating the art of working in gold and other metals from the earliest times down to the Græco-Roman and Byzantine eras.

In Cases I & II, in the centre of the room, is the **Treasure of Dahshûr, which was discovered by Mr. J. de Morgan in 1894 and 1895 in the tombs of various princesses of the 12th Dyn. near the pyramids of Dahshûr (p. 166), and shows the work of the Egyptian goldsmiths at its very best.

Case I (W.). *A.* Jewels of Princess Ite: Dagger, the hilt inlaid with gems, the crescent-shaped pommel in lapis lazuli; cornelian falcon; fan. — ***B-D.* Jewels of Princess Khnumet. *B.* Four gold necklaces of the finest workmanship, one adorned with a butterfly, the others with rosettes and stars; gold chain-pendants inlaid with gems representing hieroglyphics. *C.* Necklaces, one of which is formed of the three hieroglyphics for 'life', 'wealth', and 'endurance'; two falcons' heads inlaid with gems; bracelets of gold beads. *D.* *Two gold crowns inlaid with gems; one of these consists of a net held by six ornaments in the form of flowers and adorned with forget-me-nots, the other consists of rosettes and lyre-shaped ornaments. To the latter belong two other ornaments, a hovering vulture and a gold branch. — *E.* Plates of silver and copper for mirrors, chains, gold needles, etc. — *F.* Chains (restrung). — At the top of the case: Chains and nets of gold beads (restrung) and semi-precious stones.

Case II (E.). *A.* Jewels of the Princess Itē-Weret: Large breast-ornaments, bracelets, small chisels with gold blades. — *B-D.* Jewels of Princess Mereret. *B.* Portions of mirrors (head of Hathor, goddess of love; head of a lioness). *C.* Gold necklace with small gold shell-shaped pendants; pendants in the form of larger gold shells and double lion-heads. *D.* Gold pectoral or breast-ornament inlaid with gems; at the top is a vulture with outspread wings representing the goddess Nekhbeyet; below is the cartouche of Sesostris III., to the right and left of which are two griffins, as symbols of the king, each trampling upon two Asiatic foes. Pectoral of the same kind; at the top is the vulture, below on either side appears King Amenemhēt III., smiting a kneeling Asiatic with his mace. Two gold bracelet-clasps with coloured gems and the name of King Amenemhēt III. Gold shell, ornamented with lotus-flowers inlaid in coloured stones; two gold tubes for written amulets; gold necklaces and portions of necklaces; scarabæi

of semi-precious stones; rings with scarabæi. — *E.* Jewels of Princess Sit-Hathor. Gold pectoral inlaid with stones, with the cartouche of Sesostris II. in the middle, on either side of which is a falcon perched upon the hieroglyphic symbol for 'gold' and wearing the Egyptian double crown; gold pendant inlaid with stones, representing two water-lilies tied together, from which a rattle (sistrum) depends; scarabæi; six gold lions; gold shells and knots belonging to chains. — *F.* Jewels of King Hor and of the Princess Neb-hetepti-khrot. Silver diadem inlaid with stones, with the Uræus-serpent in front; gold dagger-blade; necklaces and bracelets; two gold falcons' heads; clasps of a necklace; parts of a fan, in semi-precious stones.

Case III. Amulets and jewelry found with a mummy of the 26th Dyn. at Ḥawâra.

Table Case IV. A. Chains of the earliest period. — *B.* Gold ornaments from the time of the earliest kings and the Ancient Empire: four bracelets from the tomb of King Zer (1st Dyn.) at Abydos (p. 243); gold objects (bull, gazelle), found at Nag' ed-Deir and already showing a high degree of perfection in their workmanship. — *D.* Gold pectoral, belt, and sandals, from a tomb of the 12th Dyn. at Er-Rubayeh (Lower Egypt). — *E.* *Head of a falcon, with inlaid eyes, from Hierakonpolis (p. 337). — *F.* Metal-work of the Middle Empire: chains; gold falcon; dagger with inscription of the Hyksos period. — *G-M.* ****Tomb Furniture and Jewels of Queen Ahhotep** (p. ci), mother of King Amosis (conqueror of the Hyksos), which date from the beginning of the New Empire and were found in 1860 with the mummy of the queen at Drah Abu'l Negga (p. 283). *G.* 4030. Silver boat with crew; 4031. Necklace, with three large flies. *H.* 4035. Axe, with handle of cedar-wood covered with gold-leaf and inscribed with the cartouche of King Amosis, the blade being of massive gold inlaid with paste; 4032, 4033. Other axes. *I.* 4036. Gold chain with clasps in the form of heads of geese and a gold scarabæus inlaid with blue paste as pendant; 4037. Rich gold necklace formed of rows of knots, flowers, lions, antelopes, etc., with two falcon-heads at the ends. *J.* 4038. Gold pectoral inlaid with gems (the gods Amon-Rē and Rē-Horus in a boat pour holy water over King Amosis; on each side are falcons); 4039. Double-hinged bracelet, with delicately engraved figures on blue enamel, representing (twice) King Amosis kneeling with the earth-god Keb behind him, and two falcon-headed and two dog-headed genii; 4046. Armlet with a hovering vulture in gold and gems. 4040. Diadem with the cartouche of King Amosis flanked by two sphinxes; 4041, 4044, 4045. Three bead-bracelets of the same king; 4042. Wooden handle of a fan covered with gold-leaf, showing holes round the rim for the insertion of ostrich-feathers; 4043. Mirror of the queen. *K.* 4049. Gold boat, on a small wooden carriage with bronze wheels, the crew in silver; 4050. Necklace; parts of necklace

No. 4037 (see p. 98). *L.* 4055. Dagger and sheath, both of gold; the hilt is adorned with gold and semi-precious stones, while the pommel is formed of four female heads; the junction of blade and hilt is artistically covered with the head of a bull; the centre of the blade is inlaid with fine damascening of gold. 4056, 4057. Two daggers of simpler style; 4052-4054. Gold armlets and anklets. — *M.* 4060. Earrings inscribed with the name of Ramses XII. — *N.* 4064, 4065. Two gold bracelets inlaid with cornelian and lapis lazuli, from the mummy of Pinotem I. (21st Dyn.); 4062, 4063. Pectorals in the form of a temple, from the mummy of Ramses III. — *O.* 4070. Part of a gold pectoral, formed of necklaces with heads of gods (20th Dyn.). — *P.* Small gold figures of gods; amulets; pendants. — *Q.* Earrings. — *R.* Rings, several with scarabæi.

Glass Case V. 4100-4104. Vessels of silver found in the ruins of Mendes and probably forming a part of the temple plate. — *Glass Case VI.* Ornaments from the mummy of the royal admiral Zenhebu (p. 166), from Saḳḳâra: Mask, bands with inscriptions, sandals, kneeling figure of the goddess Nut with outstretched wings, the four tutelary deities of the deceased, gold finger and toe casings, small figures of gods and amulets, a palm-tree, and the boat of the god Soker, all of the finest workmanship. — *Glass Case VII. A-D.* Portions of mummy vestments, amulets, figures of gods, and bead nets of the Late Egyptian period. *E & F.* Gold chain of the Roman period; 4133. Gold ornamentation of a Persian sword-belt. *G-N.* Bracelets, necklaces, rings, and other ornaments of the Roman and Byzantine periods. *O-R.* Articles belonging to the treasure-trove of Tûkh el-Ḳarâmûṣ (see below). — *Glass Case VIII.* Mummy-ornaments (gold mask, etc.). — *Glass Case IX.* Ornaments from the mummy of the royal admiral Haryothes, and articles similar to those in Case VI.

Glass Case X is devoted to the **Treasure of Tûkh el-Karâmûṣ, dating from the beginning of the Ptolemaic period (ca. 300 B.C.). **4172. Large armlet in the form of a snake, with inlaid eyes, and on the head a large ruby; armlet, the clasp of which imitates a tied knot, adorned with gold wire; two small armlets, at the ends of

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silver armlets with a representation of Queen Tewosret before Sethos II.; gold necklet of pierced gold beads.

Glass Case XII. ***Gold Treasure of the 19th Dynasty,** found at Zaḳâzîḳ (Bubastis). Two gold vases of Queen Tewosret, with rings for hanging them up; *Silver vase with a gold handle in the form of a goat; silver bowl with beautiful ornamentation; lotus-shaped gold bowl with the name of Queen Tewosret; two gold bracelets with the name of Ramses II.; necklaces, earrings, etc.

The Large North Hall *(Salon Septentrional)* is to accommodate the coffins of the 20-30th Dynasties. — In front of the entrance to Room L is a ***Glass Case (A)** containing small articles of especially fine workmanship. Middle part of the case, at the top: Censer; vases of coloured glass. N. side: 4221. Hippopotamus in a marsh; 4222. Recumbent hippopotamus; 4223-4229. Wooden statuettes; *4227. Hairpin in the shape of a papyrus reed, upon which a man stands (Middle Empire). W. side: Beautiful alabaster vase; bronze figures of kings; 4238. Man holding a naos with a figure of Osiris; *4240. Vessel in the form of a drinking horn, adorned with a cow's head; 4242. Bronze statuette of a priest, bearing an image of Osiris; 4244. King Kheops. S. side: 4246. Apis, in bronze; 4250. Small head of a king in blue fayence; 4251. Statuette of Ptah. E. side: 4253, 4254. Two ivory draughtsmen in the shape of lions' heads; 4256, 4257. Bronze statuettes of kings.

Galleries Q & R will contain the coffins and mummies of the Græco-Roman period, plaster masks of mummies, mummies with portraits of the deceased painted on wood or linen, etc.

Gallery R (temporary arrangement). *Case G.* Bronze utensils found at Bedrashein. — *In the Frames by the Walls:* Winding-sheets of the mummies of the priests of Amon (p. 305), some of very fine linen; two fans of papyrus reeds; stick with an ivory knob. — *Glass Case A* (by the pillar near the entrance to Room V). Fragment of a painted floor from the palace of Amenophis III., near Medînet Habu (p. 390). — *Glass Case B.* 4371. Ground-plan of the tomb of Ramses IX. (p. 286), on a large piece of limestone.

Room S (temporary arrangement) contains the objects of foreign origin found in Egypt.

Room T. Figures of gods and sacred animals. — *Case A.* Cats. — *Case B.* Amon, Toëris, Mut, Bastet; 4416. The goddess Nekhbeyet in the form of a vulture, in silver; 4429. Nefertem. — *Case C.* Small figures in fayence of the deities Nefertem, Toëris, Amon, Mut, Khons, Min, and Khnum. — *Case D.* The gods of Memphis, Ptah, Sekhmet, and Apis; the lion-headed Buto. In the desk-case: Steles of Apis; 4495. Relief with the funeral chariot of Apis. — *Case E.* Figures in fayence: ibis-headed Thout; Thout in the form of a cynocephalus; Sekhmet; so-called Patækes (guardian-deities in the form of sick children with large heads and crooked legs). — *Case F.* Imhotep, Neith; Thout, ibises, and cynocephali; Khons;

4602. Orion; 4523. Maat. In the desk-case: Fayence figures of Thout in the form of an ibis and a cynocephalus; amulets in the form of stalks of papyrus. — *Case G.* Fayence figures: Bes, Anubis, Show; 4578. Isis with the infant Horus, carrying the sacred bark of Osiris on her head. — *Case H.* Anubis, Bes; 4600, 4601. Hapi, the god of the Nile; god with a snake's head; 4607. Onuris; 4610. Cow-headed Hathor; Hathor in the form of a cow. In the desk-case: Figures and heads of Bes in fayence; sistra and handles of sistra (with the head of Hathor in fayence). — *Case I.* Sacred fish and ichneumons; 4656. End of a sceptre with an ichneumon praying; coffins of snakes. — In the doorway to the outer passage: 4750, 4751. Two large protective tablets, with Horus upon the crocodiles.

In the middle of the room: Four large bronze figures of the lion-headed Buto; falcon-headed Horus. — *In the Glass Case:* Leaden headgear for figures of gods. — 4666-4668. Osiris.

Case K. Osiris; portions of figures of Osiris. — *Case L.* Osiris; the four sons of Osiris. — *Case M.* Osiris; 4680. Osiris coming to life again. In the desk-case: Amulets; the backbone of Osiris; crowns. — *Case N.* Figures in fayence and stone of Isis, of Isis suckling Horus, and of Nephthys; group of Horus, Isis, and Nephthys. — *Case O.* Isis; Isis suckling Horus; 4690. Collar with the head of Isis. In the desk-case: Portions of figures of Isis; sacred crocodiles. — *Case P.* Fayence figures of Horus and his sacred falcons; Harpocrates; 4713. Seth. — *Case Q.* Horus with the head of a falcon; falcons; Harpocrates; 4726. Horus in the form of a crocodile with the head of a falcon. In the desk-case: Ivory wands with fantastic representations (amulets); protective tablets (Horus upon the crocodiles). — *Case R.* Small bronze buckets; censers; ends of sceptres; 4740. Sacred boat with a shrine and figures of gods, borne on a pole at processions; thrones of gods.

Manuscripts, Papyri, etc.

Room U. Papyri (copies of the 'Book of the Dead' and the 'Book of him who is in the Underworld', see p. 102, Room W); drawings on thin pieces of limestone (in the desk-case on the right: battle-scenes, wrestlers, foreigners) and models for sculptors. Uncompleted statues. — *Cases A-F.* Models for sculptors.

Room V. Writing materials and ostraka. As papyrus was expensive, less important writings were committed to wooden tablets (4865, 4866), potsherds ('ostraka'; 4867, 4868), or thin pieces of limestone, like No. 4869 *(Case E)*, from the tomb of Sennutem (p. 318), which contains the beginning of the 'Adventures of Sinuhet', an Egyptian romance. — *Glass Case A.* Writing and painting utensils; palettes; dishes for mixing colours; pen-case of reed formed like a lily at the top; pigments. — *Glass Case B.* Writing tablets and ostraka. — *Glass Cases D-H.* Ostraka. — *Glass Case C.*

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Clay moulds for amulets and ushebti figures; limestone moulds for birds, probably for purposes of magic. — By the walls: Papyri. Above Glass Case F: 4875. Part of a large mythical-geographical treatise on the Faiyûm, Lake Mœris, and its crocodile deity Sobek.

Room W. MSS. on papyrus or linen. The papyri of the dead chiefly consist of extracts either from the 'Book of the Dead', a collection of texts referring to the life after death, or from the 'Book of him who is in the Underworld' (p. 284); they are generally adorned with pictures. The finest are: In the middle of the room (divisions 21 & 22 in the desk-case), Fragments of the Book of the Dead of Tu'e; on the other side (divisions 34 & 35), 4888. The Book of the Dead of Queen Kemarē (21st Dyn.); by the left back-wall of the room, 4884. Funerary papyrus of a singer of Amon.

Gallery X (temporary arrangement). *Cases C & E.* Sandals, baskets, and boxes made of papyrus reeds. — *Case O.* 4912. Wooden door from the tomb of Sennutem (p. 318), with beautiful paintings, *e.g.* Sennutem and his sister in an arbour playing draughts. — In the middle: *Case M.* 4920. Side of a sacred shrine dedicated by Queen Hatshepsut (see p. 103). — *Cases H & J.* Armchairs; folding-chairs; stools. — *Case I.* 4940. Water-clock of alabaster. — *Cases F & G.* Baskets and wicker boxes. — 4952. Fine bronze lion with the name of King Apries, used as a padlock in a temple. — 4953, 4954. Fragments from the temple of Ramses III. at Tell el-Yehûdîyeh (p. 171), with fayence ornaments. — *Case D.* Stamped bricks. — *Cases C-E.* Ushebti figures, steles, etc. — The S. part of the gallery contains vessels of various periods, of clay, fayence, bronze, and stone. — *Case C.* Coloured imitation vases of wood, which were buried with the dead instead of the real ones.

Room Y. Architectural fragments, utensils, etc. — *Case A.* Models of pillars, capitals, chapels, and temple gates. 5101. Wooden model of a pylon. Rosettes and coloured reliefs of fayence, with representations of foreign captives (negroes, Asiatics, Libyans), mostly from the palace of Ramses III. at Tell el-Yehûdîyeh (p. 171) and from Medînet Habu (p. 322); 5116. Figure of Amenophis I. in the act of sacrificing, in green fayence, from Karnak. — *Case B.* Inlays of fayence and glass; stone-mason's square, plumb, and instrument for measuring the battering of a wall, from the tomb of Sennutem (p. 318); wooden fastenings with the name of Sethos I., from Abydos. — Between B and C: 5155. Picture of a captive negro from the pavement of the palace of Amenophis III., near Medînet Habu (p. 330). — *Case C.* Foundation deposits from various temples, including fayence tiles inscribed with the name of the royal builder. Especially interesting are the deposits found at the temple of Deir el-Baḥri (p. 299), including imitations of tools, axes, adzes, chisels, awls, alabaster vases, tip-sleds, and so on. — *Case D.* Bronze mountings from doors and furniture; tools; foundation deposits (No. 5195 from a building of Apries). — *Case E.* Bronze

door-mountings; locks in the form of lions; inlays of glass and fayence from coffins of the Græco-Roman period. Razors. — *Case F.* Wooden boxes and stools; 5225. Wing of a door from a sacred shrine, dedicated at Deir el-Baḥri to Amon by Queen Hatshepsut (whose name has been replaced by that of Thutmosis II.). Parts of a chain, of fayence, with small tablets bearing the name of Psammetichos I. Objects in glass of the Græco-Roman period. — **Case G.* Articles of the toilet, chiefly dating from the New Empire: Mirrors and mirror-handles; cosmetic-pots; perfume-spoons and salve-boxes; 5291. Cosmetic-pot in the form of a kneeling man bearing a jar on his shoulder; salve-box in the form of a woman swimming, holding a goose in front of her. — *Case H.* Mirrors; combs; salve-boxes (No. 5320 of wood, in the form of a recumbent calf). — *Case I.* Articles of the toilet; salve-boxes; cosmetic-pots; 5335. Mirror-handle in the form of the god Bes; 5330. Pincushion in the shape of a tortoise. In the central desk-case: Castanets; in the desk-cases at the side: Fayence rings. — *Case J.* Musical instruments: lyres, harps, flutes, bronze drum in the form of a cask with skins stretched over its ends (18th Dyn.); draught-boards and draughtsmen; figures of women, forming the harem of the dead; children's toys, dolls, and balls. In the desk-cases: Scarabæi; in the central one: Scarabæi which were made to commemorate important events, like medals (No. 5401 commemorating the lion-hunt of Amenophis III.). — *Case K.* Weapons: sticks, axes, bronze axe-heads, arrow-heads, a lance, throw-sticks, clubs, and heads of clubs. In the desk-case: Scarabæi. — Between Cases K and L: Sledge for transporting the coffin, from the tomb of Ramses V. at Thebes. — *Case L.* Weapons. In the desk-case: Scarabæi; cylindrical stone seals used for sealing in the early period. — *Case M.* Implements for agriculture and for weaving; two jars with stands. In the desk-case: Scarabæi. — *Case N.* Chariots and stone weights; fragments of yard-sticks; 5510. Alabaster vessel bearing the name of Thutmosis III., and inscribed as *21 hin* (1 hin = $^4/_5$ pint); 5512. Weight in the form of a calf's head with the name of Sethos I. and a statement of the weight as *300 teben* (1 teben = $31/_5$ oz.). In the desk-case: Scarabæi and impressions of seals in clay.

Room Z. Græco-Roman statuettes and articles of domestic use. — *Case A.* Mummy-labels with Greek and demotic inscriptions. Tablets coated with wax, used by school-children. — *Case B.* Bronze figures; 5553. Fine bronze vase. — *Case C.* Terracotta figures from Alexandria, resembling the Tanagra figurines. — *Case D.* Greek vases of various periods; portions of boxes with representations of figures in ivory or inlaid with ivory. — *Case E.* Græco-Egyptian terracottas. — *Case F.* Lamps. — *Case H.* Glass vessels. — *Case I.* Græco-Egyptian terracottas. — *Case J.* Vessels in fayence; two dogs, one in fayence, the other in painted terracotta; votive tablet of fayence; 5653, 5654. Two triangular coffin-ends with painted

and gilded reliefs in stucco, representing sirens (parts of coffin No. 4278). — *Case K.* Bronze lamps and candelabra; sheet of lead with representations in relief, from a coffin. — *Case L.* Mummy-labels and writing-tablets; 5677. Parchment document relating to a sale of land by a king of the Blemmyes (p. 386).

In the middle of the room: *Glass Case M.* Greek panel-portraits of mummies. — *Glass Cases N-P.* Coloured mummy-masks.

In the Doorway between Gallery X and Room A'. *Case A.* Vases of alabaster and hard stone. — *Case B.* Terracotta vessels, some of them in the shape of animals or grotesque human figures.

Room A' (temporary arrangement). Coptic utensils, articles of clothing, ornaments (in Case E, arrow-shaped hairpins, chains, armlets, anklets), children's toys (Case D), church utensils (crosses; keys; ivory comb with a relief, in Case F), wood-carvings (Case G), pottery (Case L), bronze candelabra and lamps (Case M), censers and bottles (Case N), bronze bowls and buckets (Case O).

5. Environs of Cairo.

1. The Island of Rôḍa and Old Cairo.

Electric Tramways (Nos. 1 and 15), see pp. 38, 39. — With a visit to Old Cairo may be combined that to the Tombs of the Mamelukes, returning viâ the *Bâb el-Karâfeh* (see p. 115) and the Place Saladin (p. 68). Those who wish to visit only the *Ḳaṣr esh-Sham'a* (p. 106) may take the Ḥelwân Railway as far as the station of St. Georges (p. 167).

Through the quarter of Ismâ'îlîyeh to the *Ḳaṣr el-'Aini* (Pl. A, 7), see pp. 52, 53. — Thence the *Shâri' Fumm el-Khalîg* goes on to the *Mîdân Fumm el-Khalîg*, where the city canal *El-Khalîg* (now filled in) formerly diverged from the *Baḥr el-Khalîg*, or small arm of the Nile separating the island of Rôḍa from the E. bank.

To the S. of the Shâri' Sadd el-Barrâni, which begins at the Midân Fumm el-Khalîg, are situated the *Christian Cemeteries*, surrounded by lofty walls and presenting no attractions. The first is the English and Protestant Cemetery. — At the junction of the Shâri' Sadd el-Barrâni and the Shâri' ed-Deyura stands a *Sebîl* with two domes, about 100 yds. to the E. of which lies the **Deir Mâri Mina**, or convent of St. Menas (p. 28), a brick-walled enclosure containing an ancient church.

Beyond the Mîdân Fumm el-Khalîg rises the *Head of the Old Aqueduct* (p. 116), constructed of solid masonry in a hexagonal form, with three stories. — The road to Old Cairo, here called *Shâri' Maṣr el-Ḳadîmeh*, skirts the Nile and goes on to El-Ma'âdi (p. 167) and Ḥelwân (p. 167). A road, diverging to the right viâ the bridge *El-Malek eṣ-Ṣâleḥ*, traverses the island of Rôḍa and crosses the Nile to Gîzeh by the *'Abbâs II. Bridge* (p. 123). — To the left diverges the Shâri' Gâmi' 'Amr, leading across the Ḥelwân railway to the *Deir Abu Sefein* and the Mosque of Amr (p. 109).

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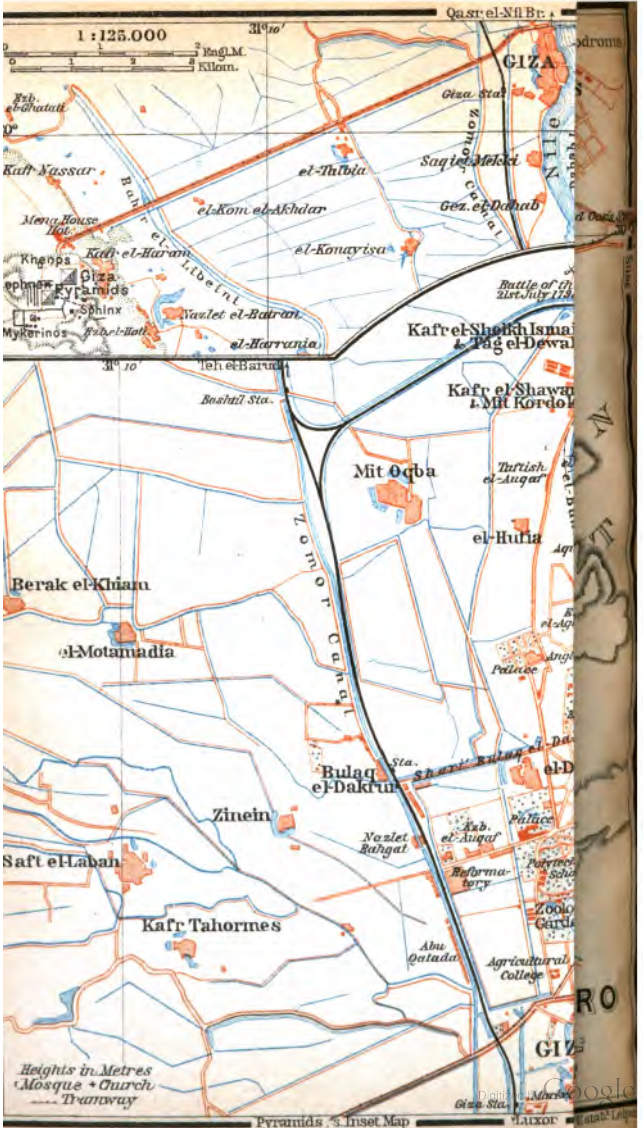

1 : 125.000
Eng. M.
Kilom.
GIZA
Giza Sta.
Kafr Nassar
el-Tubia
Saqiet Melekki
Mena House Hot.
el-Kom el-Akhdar
Gez. et-Dahab
Khenps
Giza Pyramids
Sphinx
Mykerinos
el-Konayisa
Kafr el-Sheikh Ismail & Tag el-Dewal
Battle of 21st July 1
Kafr el-Shawan & Mit Kordo
Boshtil Sta.
Mit Ocba
el-Huria
Berak el-Khiam
el-Motamadia
Bulaq el-Dakrur
Zinein
Saft el-Laban
Kafr Tahormes
Palace
Reformatory
Zoolo Gard
Agricultural College
Heights in Metres
Mosque + Church
Tramway
Pyramids
Inset Map
Luxor

The Coptic convent of **Deir Abu Sefein** is named after the largest, though not the oldest, church within its precincts. The convent has a diameter of 650 ft. and includes three (partly restored) churches (*El-ʿAḏra, Anba Shenûda*, and *Abu Sefein*) and a nunnery (*Deir el-Banât*). The entrance is by the small gate at the S.W. angle, near the railway-line. — Among the mounds of débris to the E. and S. of Old Cairo are several smaller Coptic convents (*Deir Bablûn, Deir Todrus, Abu Kir wa Yuhanna*, etc.), which, however, are of interest to specialists only. All have both male and female inmates. The Deir Bablûn preserves the name of ancient Babylon (p. 44).

The Shâriʿ Maṣr el-Ḳadîmeh continues to follow the direction of the arm of the Nile. Opposite the Ḥâret ed-Dabweh (Pl. at p. 106) is the ferry crossing to the **Island of Rôḍa** (*Gezîret Rôḍa*). We descend the slope, enter the ferry-boat (1 pias. for one person, there and back; payment made on returning), and ascend the opposite path. A guide is usually easily found to conduct travellers through the intricate lanes to the garden at the S. extremity of the island, belonging to the heirs of *Ḥasan Pasha*.

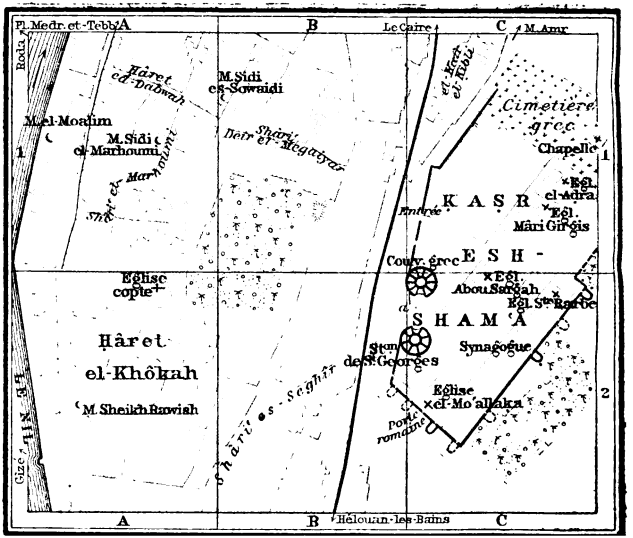
At the S. end of the garden is a NILOMETER (*Mikyâs*), constructed in 716 A.D. by order of the Omaiyade caliph Suleimân. It consists of a square well, 16 ft. in diameter, having in the centre an octagonal column, on which are inscribed the ancient Arabian measures. The *dirâʿ*, or old Arabian ell, is 54 centimètres, or about 21 1/4 inches long, and is divided into 24 ḳîrâṭ. The Cufic inscriptions on the central column and on marble slabs built into the walls refer to restorations of the nilometer in the 9th cent., under the Abbaside caliphs Maʾmûn and Mutawakkil. Numerous later restorations have taken place, the last in 1893. The office of measuring the water is entrusted to a sheikh.

The zero point of the nilometer (according to Maḥmûd-Bey) is 28 ft. above the average level of the Mediterranean, so that the top of the column is nearly 59 ft. above sea-level. The water of the Nile, when at its lowest, covers 7 ells of the nilometer, and when it reaches a height of 15 ells and 16 ḳîrâṭ, the sheikh of the Nile measurement proclaims the *Wefa* (comp. p. xcvii), *i.e.* the height of the water necessary for irrigating every part of the Nile valley. The announcement of the wefa was formerly the signal for cutting the embankments of the irrigation-canals, and noisy popular merry-makings still take place (about the middle of August) at the Midân Fumm el-Khalîg (p. 104). The rate of taxation was determined in ancient times in accordance with the height of the inundation (comp. p. 367), and even to this day there is a certain connection between these two facts (comp. p. lxxii).

Adjoining the nilometer is a large *Kiosque* in the Turkish style (no admission). — To the N. of a smaller round kiosque on the E. quay-wall is a modern nilometer, to which a flight of steps descends. — The S. end of the island commands a fine view of the Nile, with Gîzeh to the right, the pyramids in the background, and Old Cairo on the left, with its imposing quay.

In a garden near the N. end of the island (ca. 5 min. to the S. of the bridge El-Malek eṣ-Ṣâleḥ, p. 104) stands the wonder-working tree of the saint *Mandûra*, a huge nebḳ-tree, hung with innumerable little flags and rags. According to a popular superstition the patient must thus offer to the saint the cloth which enveloped the affected limb, pluck off two leaves, and tie them on the affected part with another cloth.

To the left of the Shâri' Maṣr el-Ḳadîmeh lie the bazaars of the small town of **Old Cairo** (*Maṣr el-Ḳadîmeh;* comp. p. 44) and the *Church Missionary Society Hospital* (p. 40). From the terminus of tramway No. 1 we follow the road along the river as far as *Sahel Attar en-Nebi*, a harbour for goods, chiefly, like Rôd el-Farag (p. 78), for grain from Upper Egypt. The quay has a frontage of about 875 yds. and a flight of about 40 steps leading down to the river. A space of about 28,000 sq.yds. is occupied by the *shuna*



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is built within the still partly preserved girdle-wall of the ancient Roman citadel of *Babylon* (p. 44). — To the right of the railway, at the S.E. angle of the citadel, stands the Coptic church *El-Mo'allaḳa* (Pl. C, 2; 'resting upon columns'), the oldest in Babylon and recently restored. Beyond a vestibule we enter a garden and a court, whence a broad flight of steps ascends to the church. At the top are an anteroom and an open court. We enter the double-aisled and handsomely fitted up church through a colonnade. — Beyond the angle, on the S. side of the citadel, is a massive Roman *Gateway* with two projecting towers, in which fragments of early-Egyptian masonry have been used (key from the porter of the Mo'allaḳa church). — Just beyond the station the road leads past the Greek *Convent of St. George* (Couvent grec; Pl. C, 1, 2), the circular domed church of which rests on the foundations of a Roman tower (*a* on the Plan), to the Coptic church of —

***Abu Sergeh** (*St. Sergius;* Pl. C, 1, 2), enclosed by a dense mass of houses. This church is believed to have been built before the Mohammedan conquest, but this can be true of the crypt only. According to tradition the Virgin and Child after their flight to Egypt spent a month in this crypt. The church is now being restored.

This church, which has suffered at various times from alterations and additions, now partly removed, may be regarded as the original model of the older Egyptian-Byzantine churches in which the Coptic Christians now worship †. The basilica consists of a nave and aisles,

† **Coptic Worship.** On entering the church the members of the congregation first pay their homage to a number of pictures of saints hanging on the walls (the veneration of saints and of the Virgin being a prominent feature of the Coptic system) and then kneel before the altar and kiss the hand of the priest. They then take their stand (for there are no seats) in the part of the church allotted to them, the feeble leaning on crutches which they bring for the purpose, as the service often lasts for more than three hours. The service begins with the reading or chanting of prayers and passages from the Gospels, partly in the Coptic language and partly in Arabic, in which the priest is assisted by a schoolmaster and a choir of boys. During this performance the worshippers, with very few exceptions, engage freely in conversation. After a time the burning of incense begins. The priest, swinging his censer, leaves the heikal and joins the congregation, each member of which he blesses, placing his hand on their heads. — The *Celebration of the Eucharist* is very frequent in the Coptic churches, immediately following the ordinary service. — On January 19th, the anniversary of the Baptism of Christ (*'Id al-ghiṭās*), men and boys

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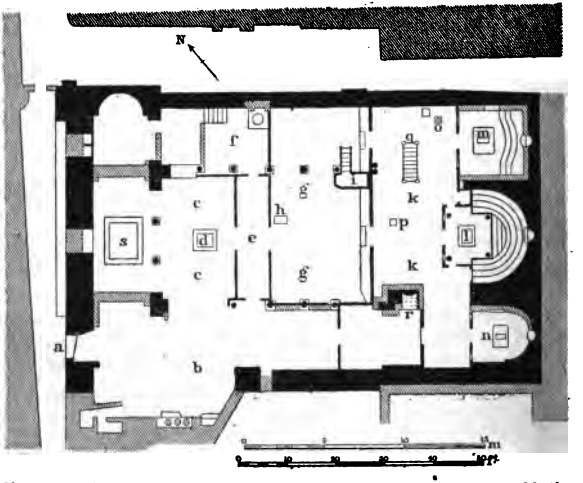
the latter provided with galleries. The nave and choir, which is raised, have open ceilings. The lofty side-walls of the nave consist of two rows of columns, one above the other, the columns of the lower row being separated by keel-arches, while the upper series, supporting the gallery, consists of alternate groups of two marble columns and one pillar of masonry. The columns of marble originally belonged to ancient edifices, and have been placed here without



a. Entrance from the street. b, c. Vestibule. d. Basin for ablutions. e. Passage. f. Baptistery. g. Men's section. h. Seat for the chief priest. i. Pulpit. k. Choir. l. Sanctuary (Heikal), with the altar. m, n. Side-chapels. o. Well. p. Reading-desk. q, r. Entrances to the crypt. s. Old vestibule or narthex, with the ancient water-basin. — The original walls are shown in black, the later ones are shaded.

the least regard to their suitability in point of diameter or architectural features. Two of the three original entrances on the W. side are now built up; they all led into the narthex, or old vestibule, which had apses at both ends (S. apse now wanting). This narthex contains an ancient water-basin (Pl. s), in which the priest still washes the feet of the men at the Feast of Epiphany.

The nave, which has a pointed wooden ceiling, is divided by wooden screens into three sections. The first (Pl. c, c) is the vestibule and contains the basin (Pl. d) for ablutions; the second (Pl. e) is used as a passage and is adjoined on the N. by the baptistery (Pl. f); and the third (Pl. g) is the section for the men, though it is commonly used by women also, who retire to the galleries only when

the church is crowded. Beyond the nave, and raised by a few steps, is the choir (Pl. k) where the priests officiate, and which is adjoined by the *Heikal*, or sanctuary (Pl. l), containing the altar, and by two side-chapels, that on the left (Pl. m) surmounted by an Arabian dome. In the apse of the sanctuary rise several steps, in amphitheatrical fashion, towards the place which in European churches is occupied by the episcopal throne, and in the present case by a picture of Christ. The sanctuary and the side-chapels are shut off by wooden screens, panelled and richly adorned with carvings in wood and ivory. The finest and oldest of these are on the screen to the left of the sanctuary; besides ornamental designs they have representations of the Nativity, St. Demetrius, St. George *(Mâri Girgis)*, St. Theodore (?), and the Eucharist. Above the door to the right side-chapel (Pl. n), engraved in wood, is the Coptic inscription, 'Greetings to the Temple of God, the Father!' Below it is an Arabic inscription with the date 1195. The church contains also some interesting Byzantine carving and mosaics in ivory, now blackened and discoloured with age. A number of old pictures of saints, some of them on a gold ground and with well-preserved colours, possess no artistic value. The guide expects a fee of 1 pias. from each visitor, who places also 1 pias. in the collection-plate.

Steps (Pl. q, r) descend to the *Crypt* (often flooded), a small vaulted chapel with marble columns under the choir, consisting of nave and aisles. At the end of the nave is an altar in the form of an early-Christian tomb-niche, which tradition indicates as the spot where the Virgin and Child reposed; in the centre of the aisles are apses. The right aisle contains the font, into which, according to the Coptic ritual, the child to be baptized is dipped three times.

The citadel contains several other basilicas, used by Coptic and Jewish congregations, but interesting only to those who are making a special study of this kind of architecture. Among them we may mention the churches of *St. Barbara* (*Sitteh Burbâra;* Pl. C, 2; restored), containing good carvings and paintings, *Mâri Girgis* (St. George), and *El-'Adra* (Pl. C, 1). The Jews say that Elijah

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broad. Indeed there is scarcely a building in Egypt that has so frequently been destroyed by water, fire, and earthquake, and that has been so regularly rebuilt.

The interior exhibits the usual plan of a court surrounded by colonnades, and in spite of its imperfect state (the N. and S. colonnades are represented by the column-bases only) its mere size produces a certain effect. The columns, all of marble of various kinds, were once 366 in number. Their heterogeneous nature is accounted for by the fact that they were brought from Roman and Byzantine buildings in Cairo.

The façades of the *Court (Ṣaḥn)* have no pretensions to antiquity; the arches are of an unusually clumsy shape. In the centre of the court, which is now planted with trees, is a ḥaneffyeh; the deep well is popularly believed to have a connection with a well in Mecca. The *South-Eastern Lîwân* is the sanctuary. In front of the pulpit, within an iron railing, is a column of grey marble, on which, by a freak of nature, the names of Allah, Mohammed, and Sultan Suleimân in Arabic characters, and the outline of the prophet's 'kurbatsh' appear in veins of a lighter colour. This column is believed by the Moslems to have been transported miraculously from Mecca to Cairo by the Caliph Omar. In the N.E. corner is the tomb of Sheikh Abdallah, son of Amr. In the N.W. corner is a recess with two low columns; the blood-stains on the top are caused by patients in search of health, who here rub their tongues until they bleed. In the W. colonnade, which consists of a single row of columns only, is a *Pair of Columns*, placed very close together, and it is said that none but honest men could squeeze themselves between them.

This mosque is almost disused. On the last Friday in the month of fasting, however, a solemn service is annually held here, in which the Khedive and his grandees take part. On the remaining Fridays throughout the year a handful of poor Moslems, mostly of the working classes, assemble for worship in the venerable but poorly preserved sanctuary. — In 1808 this mosque witnessed a very remarkable scene. The whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of Amr to pray for the rise of the Nile, which had delayed beyond the usual period.

Near the Mosque of Amr are several *Ḳulla Manufactories*, in which the process of making the porous water-jars (Arabic *Ḳulla*, pl. *Ḳúlal*) used throughout Egypt may be seen. The chief seat of manufacture is, however, Ḳeneh (p. 222). The material is a light-grey clay; the remarkably delicate porosity of the vessels is produced by mixing the clay with ashes. The rapid evaporation caused by the porosity of the ḳulla cools the liquid within to a temperature of 12-14° Fahr. lower than that of the surrounding air. — To the convent of *Deir Abu Sefein*, see pp. 104, 105.

A visit to the *Tombs of the Mamelukes* (p. 115) may be conveniently made from this point. Continuing to follow the road across the rubbish-hills of Fusṭâṭ, we observe on our right a Mos-

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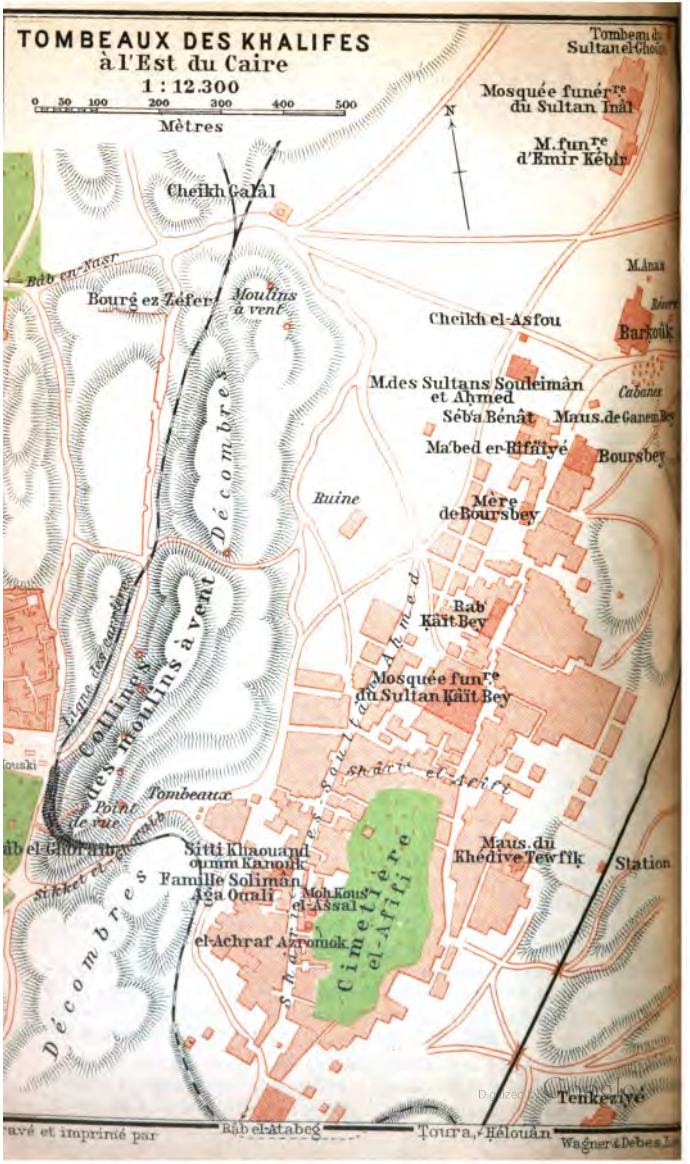
TOMBEAUX DES KHALIFES
à l'Est du Caire
1 : 12.300
0 30 100 200 300 400 500
Mètres
N
Tombeau du Sultan el-Ghoûri
Mosquée funér^re du Sultan Inâl
M. fun^re d'Emir Kébir
Cheikh Galâl
Bâb en-Nasr
Bourg ez-Zéfer
Moulins à vent
Cheikh el-Asfou
M. Anan
Barkouk
M. des Sultans Souleimân et Ahmed
Séb'a Bénât
Maus. de Ganem Bey
Ma'bed er-Rifâïyé
Boursbey
Ruine
Mère de Boursbey
Bab Kaït Bey
Mosquée funér^re du Sultan Kaït Bey
Tombeaux
Sitti Khaouand oumm Karouk
Famille Soliman Aga Oualî
Moh Kous el-Assal
el-Achraf Azromok
Maus. du Khédive Tewfik
Station
Tenkezîyé
Bâb el-Atabeg
Toura, Hélouân
Collines des moulins à vent
Décombres
Cimetière el-Âfifi
Chemin des sultanes Ahmed
Chemin de ronde
Point de vue
Sikket el-Gâbi
Wagner & Debes

lem burial-ground and at a short distance in front of us the old aqueduct (p. 116). A little to the right, on an eminence, rises an old ruined mosque *(Gâmi' Abu Su'ûd)*, beyond it is the Citadel with the mosque of Mohammed Ali, and farther distant are the Moḳaṭṭam Hills with the mosque of Giyûshi (p. 116). This view is very striking towards sunset. The road, which becomes bad farther on, leads round the ruined mosque and ascends heaps of débris. On the top of the hill it divides. The branch to the left leads back to the town. The road, first in a straight direction, afterwards inclining to the right, leads to the mosque of Imâm Shâfi'i (p. 115).

2. The Tombs of the Caliphs and the Mamelukes.

Tickets of Admission, see p. 43; *Carriages*, see p. 39; *Donkeys*, comp. p. 39. The general effect is most striking towards sunset. The enjoyment of the scenery is, however, greatly impaired by the dustiness of the roads.

The mediæval Arab mausolea of Egyptian rulers, which, under the names *Tombs of the Caliphs* and *Tombs of the Mamelukes*, stretch along the entire E. side of the city, were erected mainly by the Circassian Mameluke sultans. The name 'Tombs of the Caliphs', applied to the northernmost group, is historically a misnomer, for the tombs have no connection with the Abbaside caliphs then resident in Egypt and treated as mere titled puppets. These mosque-tombs were once each provided with a numerous staff of sheikhs and attendants. The revenues of the mosques having been confiscated at the beginning of the 19th century, the tombs gradually fell to ruin. Now, however, the Committee mentioned at p. 43 has taken them into its keeping.

The usual route to the ***Tombs of the Caliphs** (Arab. *Turab el-Khûlafa* or *Turab Ḳâït Bey*) leaves the city viâ the Muski (p. 53) and its prolongations. It then traverses the mounds of potsherds known as the *Windmill Hills* (p. 114) and reaches the still-used cemetery *(Ḳarâfet el-Afîfi)*. By the roadside lie large mausolea (Arab. *Hôsh*), with courts and rooms occupied during certain festi-

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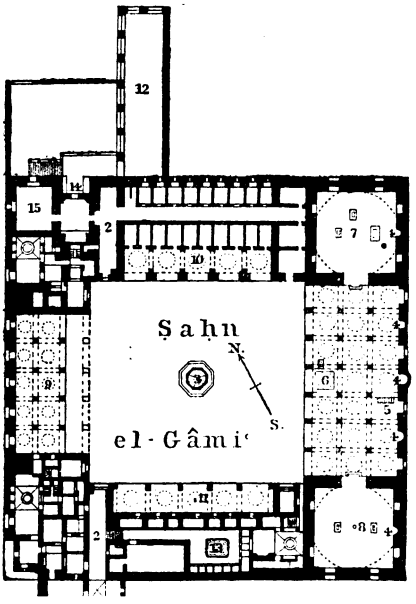
surmounted by a stilted dome, and the tomb-mosques of *Sultan Inâl*, with a handsome minaret, and *Emîr Kebîr*, son of Bars Bey (p. 113). — Straight on is the —

***Tomb Mosque and Convent of Sultan Barḳûḳ**, reported to have been planned by the architect Sherkis el-Haranbuli. The N. dome was completed in 1400-5 by Barḳûḳ's two sons, *Farag* (p. cxviii) and *'Abd el-'Aziz*, the S. dome and the convent *(Khânḳâh)* in 1410 by Farag. The mosque has lately been restored. — The ground-plan is square (each side 240 ft.) and resembles that of the medresehs. The lîwâns, however, are not covered with barrel-vaulting but are protected against sun and shower by colonnades with spherical domes. The present entrance (Pl. 1) is in an out-building at the S.W. angle. It leads to a domed vestibule, whence a corridor (Pl. 2) runs to the fine Ṣaḥn el-Gâmi' or large inner quadrangle, in the middle of which, beneath two tamarisk-trees, is the old



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stature of the deceased. The W. lîwân (Pl. 9), opposite the sanctuary, had three aisles also, but the arcade next the court has collapsed. The two side-lîwâns (Pl. 10 & 11) have one aisle only. Behind that to the N. are cells for dervishes, students, and pilgrims, and a hall (Pl. 12; now very dilapidated), which forms an out-building to the mosque and connects the khânḳâh with the small mausoleum of Barḳûḳ's father, *Sharaf ed-Dîn Anas*, who died in 1382. To the W. of this hall was the old chief entrance (Pl. 14), adjoined by a sebîl with a medreseh or school (Pl. 15). Behind the S. lîwân is a court of ablution (Pl. 13), with a water-basin (meiḍâ). — One of the two *Minarets* was restored in 1900. Both had originally three stories.

To the W. (right) of this tomb-mosque, within a walled court, is the *Tomb of Suleimân*, a contemporary of the sultan of that name (first half of the 16th cent.). This contains interesting sculpture in the dome and inscriptions in blue fayence, now partly destroyed. To the E. of this tomb (and to the S. of Barḳûḳ's mosque) is another handsome dome-covered tomb ('Mausolée de Ganem Bey'). On the right of the road leading from the mosque of Barḳûḳ to the S.W. to the tomb of Ḳâït Bey (see below) is the *Ma'bed er-Rifâ'îyeh*, a large depressed dome of the Turkish period.

Opposite, to the E. (left), is the *Tomb Mosque (Ḥôsh) of Bars Bey* (p. cxix), completed in 1432. It includes a mausoleum and the ruins of a convent. Within the enclosing walls are the tombs of some relatives of Bars Bey. The lîwân contains good mosaics. The dome of the mausoleum is interesting. The remains of a sebîl also are extant. — Farther on, to the right, is the *Tomb of the Mother of Bars Bey*, a small dome with pentagonal and hexagonal openings.

In the same street, a few hundred paces farther to the S., we observe on the right the *Rab'* or *House of Ḳâït Bey*, 260 ft. long, completed in 1473, but now in ruins. The façade is plain but the gateway is very tasteful. A little farther to the S., in an angle, is a *Water Trough* (Pl. 15, p. 114), now in ruins, with its once beautiful rear wall protected by a roof. The rab', the trough, and the mosque (see below) all belonged to the burial-place (Ḥôsh) of

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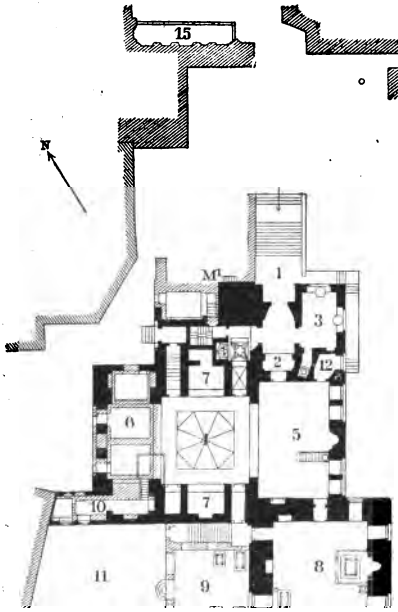
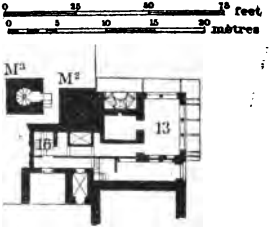
To the S.E. of the mosque of Kâït Bey the Shârî' el-Afîfî leads to the *Tomb Mosque of the Khedive Taufîḳ* (p. cxxiii).

We may now return to the city either through the Bâb el-Attâba (p. 115) or viâ the Windmill Hills and the Muski. To the right of the latter route is a point ('Point de vue' on the Plan) commanding a beautiful *Retrospect of the tombs.





First Floor.

TOMB MOSQUE OF KÂÏT BEY. — 1. Principal Entrance. 2. Vestibule with throne. 3. Sebîl. 4. Ṣaḥn el-Gâmi'. 5. Sanctuary with prayer-recess and pulpit. 6. Lîwân. 7. Side-lîwâns. 8. Domed room with cenotaph of Kâït Bey. 9. Hall with tombs of

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The return-route leading to the S. from the Tombs passes the cemetery of *Karâfet Bâb el-Wezîr* to the gate of *Bâb el-Attâba* (*Bâb el-Atabeg;* Pl. F, 5), which marks the end of the city of the dead on the S. side, towards the citadel. Just to the E. is a fountain (sebîl) hewn in the rock by *Emîr Shekhûh* in 1349. As soon as we have passed the gate we find ourselves once more in the midst of the animated life of the city.

Short Walks in the Desert. Those who enjoy the silence and pure air of the desert may proceed from the Tombs of the Caliphs (or from 'Abbâsiyeh, p. 78) into one of the small lateral valleys to the S. of the Gebel el-Aḥmar (see below). A small round hill of red sandstone in this vicinity, known by the Germans as 'Rennebaum's Volcano', commands a superb panorama of the Arabian desert, the suburb of 'Abbâsiyeh, Heliopolis Oasis, and the extremity of the Delta. — We may return to the S. viâ the *Gebel Giyûshi* (p. 116) or to the N. viâ the Gebel el-Aḥmar, or *Red Mountain*, rising to the E. of 'Abbâsiyeh. The mountain consists of a very hard conglomerate of sand, pebbles, and fragments of fossil wood, coloured red or yellowish brown by oxide of iron. Centuries ago the quarries here yielded material for statues as they now do for excellent and durable mill-stones and road-material.

The **Tombs of the Mamelukes**, to the S. of the Citadel, including monuments of various periods, are most conveniently visited viâ the *Bâb el-Ḳarâfeh* (Pl. E, 7; p. 68). The tombs, both old and new, approach close to the city and extend as far as to the slopes of the Moḳaṭṭam. The older tombs are in much poorer preservation than the Tombs of the Caliphs, owing to their conversion into modern burial-places. Some are now represented only by their minarets. A few are of architectural and artistic interest. The extant inscriptions upon them are almost exclusively verses of the Koran. To the left, halfway up the Moḳaṭṭam, is the *Convent of the Bektashi* (p. 70).

Outside the Bâb el-Ḳarâfeh we turn to the right, short of the railway, and follow the Shâri' el-Ḳâdirîyeh and the Shâri' Imâm Shâfi'i towards the conspicuous blue-grey dome of the **Tomb Mosque of Imâm Shâfi'i**, the founder of one of the four orthodox schools of El-Islâm (p. lxxxvi). The mausoleum, erected in 1211 by *Malika Shemseh*, the mother of the Aiyubide sultan Kâmil, is a great place of pilgrimage and consequently inaccessible to unbelievers.

Near the mosque of Imâm Shâfi'i, in a lane passing beneath vine-trellises, is the **Ḥôsh el-Bâsha**, or family burial mosque, built by Mohammed Ali. The monuments (including those of Ibrâhîm and 'Abbâs I.; p. cxxii) are in white marble and were executed by Greek and Armenian sculptors. The inscriptions and ornamentation are richly gilded and painted. — About ½ M. to the W. of the mosque of Imâm Shâfi'i lie the sulphur-baths of *'Ain es-Sîra*, frequented by the Egyptians (train in 14 min. from the Bâb el-Lûḳ, p. 35, on Frid. and holidays only). Thence to the mosque of Amr and Old Cairo, see pp. 111, 110.

From the Bâb el-Ḳarâfeh the AQUEDUCT (Arab. *El-Ḳanâṭir*), built by Sultan El-Ghûri and formerly ascribed to Saladin, runs in a wide sweep towards the Nile (see p. 104). It supplied the citadel with water before the construction of the new water-works.

3. The Moḳaṭṭam Hills.

An excursion to the Moḳaṭṭam Hills is best made from the citadel (tramways Nos. 2, 6, and 13, to the Place Saladin, see p. 38). The route from the Tombs of the Caliphs is to be avoided on account of the intolerable dust. The excursion may be combined with the visit to the smaller Petrified Forest in the manner indicated at p. 119. The *View* is one of the most beautiful that Egypt has to offer, and no energetic traveller should be satisfied with the substitutes afforded by the citadel (near the mosque of Mohammed Ali, see p. 69) or the Windmill Hills (p. 114). It is best at sunset or in the morning between 8 and 9 o'clock. A visit at the time of the full moon is attractive also.

From the *Citadel* (p. 68) the route ascends in an almost straight direction, passing through the *Bâb el-Gebel* (Pl. F, 6; p. 70) and over the railway-bridge. About ½ hr. brings us to the top.

The **Moḳaṭṭam** or **Moqattam Hills** (666 ft. high), to the E. of Cairo, also called *Gebel Giyûshi*, after the conspicuous mosque situated on the summit, belong to the great range of nummulitic limestone mountains which extend from N.W. Africa, across Egypt and India, to China. This nummulite formation is one of the eocene, or oldest deposits of the tertiary period. It yields a favourite building-stone, and there are numerous quarries on the slopes of the hills.

Nummulitic limestone is remarkably rich in fossils, the chief mass of which consists of millions of nummulites or rhizopods of the polythalamia group. The larger kinds are about an inch and a half in diameter and the smaller about ⅛ inch. They are frequently seen also in the stones of the Pyramids, part of the material for which was taken from the quarries of the Moḳaṭṭam. The quarries yield also a profusion of sea-urchins (clypeaster, cidaris, echinolampas, etc.), various kinds of bivalves (including many oysters), cerithium, ovula, strombus, nerita, turritella, nautilus, sharks, teeth, and bones of the halicore. Beautiful crystals of isinglass-stone and of strontian also occur.

The **VIEW from the top is magnificent and in a good light is finer than any other in the neighbourhood of Cairo. The citadel, the mosque of Mohammed Ali, and the grand burial-grounds of the desert form a noble foreground; the venerable Nile dotted with its

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chose this high-lying situation that he might still, even after death, be able to see the mausolea of his seven favourite wives in the valley below.

The entrance to the mosque lies on the N.W. side in the lower part of the minaret, which is built in the earlier style of architecture. It leads to an open court adjoined by the vaulted prayer-room which is decorated in the Byzantine-Persian taste. To the left of it is the tomb of the founder.

Below the mosque are the *Rocky Caves* of Coptic monks, with Coptic and Arabic inscriptions. Some of them may be reached by a steep path.

At the N. end of the plateau is an old Turkish *Fort*, whence a bridge descends to the citadel. On the N.E. and higher part of the Moḳaṭṭam, separated from the citadel by a large quarry, is a memorial stone, to the right, adjoining the summit, erected in 1874 by the British party of scientific men who observed the transit of Venus from this point. The projecting rock in front of this commands the most extensive panorama in the neighbourhood of Cairo, and should certainly be visited if time permit. The S. end of these hills is skirted by the road to the smaller Petrified Forest, which may be reached from this point in about 1 hr. (see p. 119).

On the steep slope of the Moḳaṭṭam, to the S. of the Giyûshi Mosque, lies the so-called *Castle of the Mamelukes* or mosque of *El-Khalawâti*, built in 1533. The ruinous interior may be entered from below. A steep path, practicable for expert climbers only, ascends hence through the above-mentioned Coptic caves to the plateau.

The route back to the town skirts the citadel on the S. and leads viâ the *Bâb el-Ḳarâfeh* and the *Place Saladin* (p. 68).

4. Spring of Moses and the Petrified Forest.

The geologist will certainly find it profitable to visit the Petrified Forest (comp. p. lxix), but for other travellers its chief interest lies in the fact that they here obtain their first glimpse of the E. desert. The latter may therefore content themselves with an excursion to the *Little Petrified Forest*, the outskirts of which may be reached in 1½-2 hrs. The expedition may be made in half-a-day on donkey-back (p. 39). Carriages require extra horses and even then sometimes stick in the sand. — The [illegible] to the so-called Spring of Moses adds rather less than an hour

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[illegible] the mountains a little behind [illegible] the [illegible] are [illegible] large [illegible] in the pliocene [illegible] the nummulite [illegible] shells.

[illegible] a reddish hill at [illegible] 4 hr. more. [illegible] ley, $\frac{3}{4}$ M. [illegible] ascends [illegible] in a [illegible] which [illegible] ordinarily [illegible] Moses [illegible].

[illegible] we return to the [illegible] S.E., leaving the [illegible] on the [illegible]. We first [illegible] appearance, and [illegible] observe opposite [illegible] beds [illegible] and soon [illegible] Serbal. Here the scattered [illegible] Petri- [illegible] referred by [illegible] Egyptians [illegible] is now [illegible] period [illegible] be seen to- [illegible] silicified trunks [illegible] which they were [illegible] course of the desert [illegible].

[illegible] M. more [illegible] M. through [illegible] they of was- [illegible] the W. [illegible] in. like [illegible] the N. of Helwân.

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About 100 paces to the right, at the foot of the mountain-slope behind the tombs of the Caliphs, which we ascend on this side past some large lime-kilns, we may trace the high-water level of the sea in the pliocene age, 235 ft. above the present sea-level, on a rocky face of the nummulite plateau, thickly dotted over with holes made by boring shells.

Following the path to the right, we observe a yellowish hill at the foot of the spurs of the Moḳaṭṭam and reach it in ¼ hr. more. This hill stands at the mouth of the narrow, winding valley, ¾ M. in length, through which the path to the Spring of Moses ascends over large blocks of stone and rubble. The ravine terminates in a lofty amphitheatre of rock. Here is a cleft in the rock from which trickle a few drops of bitter and brackish water, quite arbitrarily named the **Spring of Moses** (*'Ain Mûsa*).

In order to reach the smaller Petrified Forest we return to the mouth of the gorge and proceed towards the S.E., skirting the slopes of the Moḳaṭṭam, which are here more precipitous. We first pass a black projecting rock, which has a glazed appearance, and then a square gap in the rock, beyond which we observe opposite to us gently sloping hills, consisting of limestone, marl, and beds of fossil oysters. The route ascends between these hills and soon reaches the plateau of the **Gebel el-Khashab**, where the scattered fragments of fossil wood indicate the beginning of the *Little Petrified Forest*. These trunks and fragments have been referred by Unger to an extinct tree, which he named the Nicolia Ægyptiaca and regarded as akin to the bombaceæ. The petrifaction is now generally supposed to have occurred during the later tertiary period under the action of silicious geysers, resembling those to be seen to-day in the Yellowstone Park of North America. The silicated trunks lie in a secondary stratum, the overlying strata in which they were originally embedded having disappeared in the course of the desert denudation.

Crossing the plateau of the Petrified Forest for about 20 min. more towards the S., we suddenly reach the S. slopes of the Moḳaṭṭam, through a gap in which a path descends into the *Wâdi et-Tîh*, or 'valley of wanderings' (more correctly *Wâdi Diḳla*). This valley stretches to the W. towards the valley of the Nile, and begins at the hills of Gharabûn, like the parallel Wâdi Hof (p. 170), which debouches to the N. of Ḥelwân. On the S. horizon rise the hills of Ṭura (p. 170), recognizable by the old Mameluke fortress on their right spur and by two heights exactly opposite to us, of which that to the left somewhat resembles a coffin in shape while that to the right is hemispherical. Crossing the bottom of the valley in this direction (S.), we perceive in the Ṭura hills the entrance to a desert gorge, bounded by lofty and precipitous slopes. This valley extends for many miles in various windings, communicates with the ravines of the desert which begin in the Gebel Hof near Ḥelwân, and is abundantly stocked with the plants peculiar to the desert.

We may return to Cairo from the Little Petrified Forest through the Wâdi et-Tîh (see above), skirting the S. and W. slopes of the Moḳaṭṭam and passing the Jewish cemetery and the tombs of the Mamelukes. Another return-route leads across the Moḳaṭṭam hills. If we choose the latter we quit the Petrified Forest by a hollow to the W., and ascend over ridges to a plateau, stretching towards the W.

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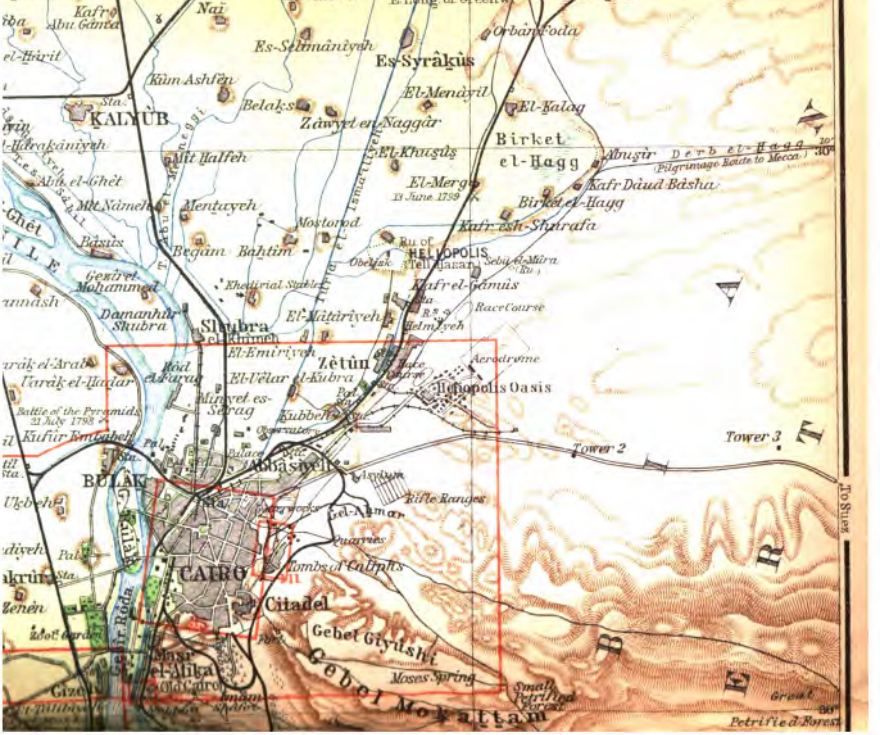
Es-Syrâḳûs
Orbân Foda
Es-Selmânîyeh
Kûm Ashfên
Belaḳs
Zâwyet en-Naggâr
El-Menâyil
El-Ḥalag
KALYÛB
Birket el-Ḥagg
Mit Ḥalfeh
El-Khuṣûs
Abûsir
Derb el-Ḥagg
Pilgrimage Route to Mecca
Kafr Dâud Bâsha
Birket el-Ḥagg
Kafr esh-Sharafa
El-Merg
13 June 1799
Mostorod
Begam
Bahtim
HELIOPOLIS
Tell Hisn
Kafr el-Gamûs
Race Course
Shubra
El-Emîrîyeh
El-Kubbeh
Zêtûn
Aerodrome
Heliopolis Oasis
Battle of the Pyramids 21 July 1798
Kubbeh Pal.
Tower 2
Tower 3
BOLAK
Abbasiyeh
Rifle Ranges
El-Abbasiyeh
Quarries
Tombs of Caliphs
CAIRO
Citadel
Gebel Giyûshi
Gebel Mokattam
Moses' Spring
Petrified Forest
To Suez
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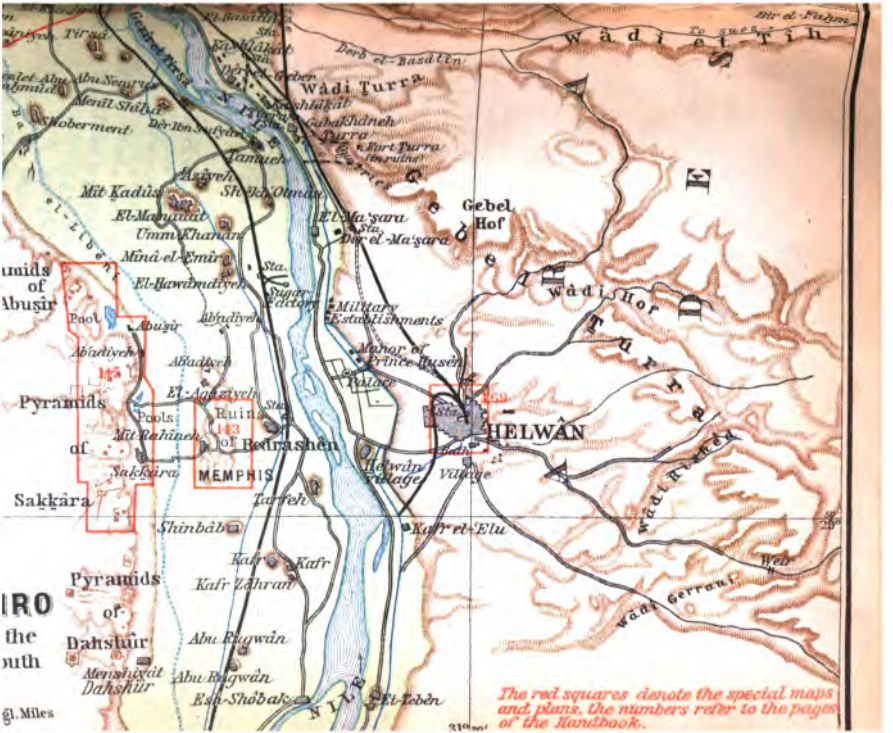

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and bounded on either hand by hills. We hold somewhat to the right and soon reach a road, which finally passes through a rocky ravine near the Giyûshi eminence, the view from which (p. 116) forms an admirable close to the day's excursion. Thence to the city, see p. 116.

The following SHORTER WAY may be recommended. We ride as described at pp. 117, 118 direct to the Little Petrified Forest and then return to the Spring of Moses. Hence we ascend to the W. to the plateau of the Mokaṭṭam and ride across it toward the W. to the Giyûshi mosque (p. 116). From the mosque we descend to the citadel.

A visit to the GREAT PETRIFIED FOREST near Bîr el-Faḥm (4 hrs. to the E. of Cairo and 2½ hrs. beyond the Little Petrified Forest) takes a whole day, and is fatiguing, especially as the traveller has the sun in his face both in going and returning. The route mentioned on p. 117 is not recommended for the outward journey, as the point for which we are bound, not being conspicuous, is liable to be missed. It is better to leave Cairo by the *Bâb el-Ḳarâfeh* (Pl. E, 7; p. 68), pass the Tombs of the Mamelukes (p. 115) and the goods-railway to Helwân, and, leaving the village of El-Basâṭîn on the right, ascend to the left by the Jewish Cemetery. After reaching the top of the hill we follow the *Wâdi el-Tîh* (p. 118) towards the E. for 1¼-1½ hr. more. Above the gradual slopes of the desert, about 1½ M. to the left, we then perceive several reddish hills and another of yellowish colour in front. Riding towards the latter we reach on its E. slopes the débris of the **Bîr el-Faḥm** ('coal well') and remains of some walls, dating from the period (1840) when an unsuccessful search for coal was made here. The hills of the desert to the N., N.W., and W. of the Bîr el-Faḥm form the *Great Petrified Forest*, and are thickly strewn with trunks and fragments of fossil timber. These are generally brown and black, with a polished appearance, and frequently contain chalcedony. A sand-hill, ½ hr. to the N. of Bîr el-Faḥm, to the base of which the petrified forest extends, affords a good survey of the district. To the N.W. are the Mokaṭṭam, the 'Red Mountain', 'Abbâsîyeh, and the plain of the Nile.

5. New Heliopolis (Heliopolis Oasis).

The most convenient route to the new suburb of *Heliopolis Oasis* is by electric express railway or tramway (see p. 39). Carriage, see p. 39. — The excursions to Old and New Heliopolis may be combined by taking (on the return from the former) the electric tramway from the railway station of Palais de Koubbeh (p. 120) to Heliopolis Oasis.

New Heliopolis (hotels, see p. 36), or *Heliopolis Oasis*, known also to the Arabs as *Maṣr el-Ǧedîdeh* ('New Cairo'), is a modern suburb founded by a Belgian company in 1906, in the desert to the N.E. of 'Abbâsîyeh and near the new English barracks. It occupies a healthy situation and is intended to become a residential suburb for British officers and officials and a health-resort for the inhabitants of Cairo generally. It is laid out on an ambitious scale, with broad, tree-planted streets and squares, with hotels, pleasure-resorts (Luna Park, adm. 2 pias.), a racecourse, a stadium, where shows of all kinds are held, and the grounds of the Sporting Club (p. 42).

6. Old Heliopolis.

This expedition is best made by *Carriage* (p. 39; drive to the obelisk 1½ hr.), though it may be accomplished also by *Railway* to Maṭâriyeh, starting from the Pont Limûn Station (Pl. B, 1; p. 85). Trains run half-hourly and take 17-23 min. for the journey (day return-tickets 1½ or 3 pias.).

Donkey from the station of Maṭârîyeh to the Virgin's Tree and the Obelisk and back, 4 pias. — To *New Heliopolis*, see p. 119.

The HIGH ROAD leads through *'Abbâsîyeh* (p. 78) and crosses the railway to El-Marg, near Pont de Koubbeh. About halfway to Maṭârîyeh we skirt the garden of the *Khedivial Palace*, the winter-residence of the Khedive (no admission). The plain between Ḳubbeh and Maṭârîyeh has been the scene of two important battles. In 1517 the Battle of Heliopolis made Selîm and the Turks masters of Egypt; and on March 20th, 1800, General Kléber with 10,000 French troops succeeded in defeating 60,000 Orientals, and in consequence of this victory regained possession of Cairo, although for a short time only. We then reach the village of *Maṭârîyeh* (see below).

The RAILWAY passes the following stations: 1¾ M. *Demirdâsh (Demerdache)*, station for *'Abbâsîyeh* (p. 78); 2½ M. *Manchiet es-Sadr;* 3 M. *Pont de Koubbeh (Kubri Ḳubbeh);* 3½ M. *Koubbeh-les-Bains (Ḥammâmât Ḳubbeh);* 4¼ M. *Palais de Koubbeh (Serâi Ḳubbeh;* khedivial palace, see above; electric tramway to Heliopolis Oasis, p. 119); 5 M. *'Ezbet ez-Zeitûn* (Gr.-Hôt. Zeitûn, at the station), with numerous villas and a School for the Blind (adm., see p. 42); 5½ M. *Helmîyeh.* — 6¼ M. *Maṭârîyeh*, station for Old Heliopolis. Beyond the station (to the W.) is a road leading direct to the (½ M.) Virgin's Tree.

The railway goes on, viâ *'Ein esh-Shems (Ein-el-Chams)*, *'Ezbet en-Nakhleh*, *El-Marg* (p. 121), *Khânḳâh* (p. 121), and *Abu Za'bal*, with basalt-quarries, to (22½ M. from Cairo) *Shibîn el-Ḳanâṭir* (p. 170).

Maṭârîyeh *(Gr.-Hôt. Matarieh)* is an insignificant village, noteworthy only for its proximity to Heliopolis and for its possession of the *Virgin's Tree*, an ancient sycamore, under which, according to the legend, the Virgin and Child once rested during the Flight into Egypt. The sycamore, planted after 1672, was seriously injured in 1906, but a shoot still flourishes and is now protected by a railing. The garden in which it grows is watered by means of a double sâḳiyeh, supplied from a shallow reservoir fed by springs. This water is drinkable, while that of all the other springs, which percolates through the ground from the Nile, is usually brackish; and this peculiar quality is popularly ascribed to the fact that the spring was called into being by the Child Jesus. Adjoining the garden is the Roman Catholic chapel of *Notre-Dame de Matarieh.*

From the garden the *Shârʿ el-Misalla (Chareh el Massalla)* leads in 12-15 minutes to the obelisk and ruins of the famous ancient **Heliopolis** (p. cxlv), or city of the sun, called *On* by the Egyptians. The latter name frequently occurs in the Bible. Thus, in Genesis (xli. 45), we are informed that Pharaoh gave Joseph 'to wife Asenath, the daughter of Poti-pherah (Egypt. *Pete-prē*, 'he whom the sun-god Rē has given'), priest of On'.

On-Heliopolis was one of the most ancient Egyptian cities and was the chief town of a separate province included in Lower Egypt. The deities of the place were the falcon-headed Rē-Harakhte (the sun-god,

whence the Greek name Heliopolis) and the human-headed Atum, to whom the sacred Mnevis Bull was consecrated. To these was dedicated the famous temple, 'the House of Rē', built on the site of an earlier edifice by *Amenemhēt I.*, first king of the 12th Dyn., in front of which his son and successor *Sesostris I.* erected two great obelisks (see below) in celebration of an important anniversary. A large section of the Egyptian religious literature was due to the priests of Heliopolis, and their doctrines were widely disseminated throughout the country at a very early period, so that Rē-Harakhte was one of the most highly venerated deities in Egypt. — Even during the Greek period these priests enjoyed a high reputation for wisdom; Herodotus conversed with them and Plato is said to have spent thirteen years with them, in order to learn some at least of their doctrines. — Under the New Empire the temple of Heliopolis was the largest and most richly endowed in all Egypt, next to the temple of Amon at Thebes. — When Strabo (b. about 60 B.C.) visited Egypt the city had been destroyed, but the temple was still intact, except for some minor injuries attributed to Cambyses; even the houses of the priests and the apartments of Plato and his friend Eudoxus were shown to the traveller. The priestly school, however, had ceased to exist, and only a few officiating priests and guides for foreigners resided there.

The outer walls, rising in all directions from the fields, are now the only vestiges of the city, while of the temple nothing is left but a few scanty ruins and a solitary *Obelisk* (Arab. *El-Misalla*). The latter is of red granite of Syene (Assuân, p. 354) and is 66 ft. high. It is surrounded by a wooden fence and rises picturesquely amid mulberry-trees. Each of the four sides bears the same inscription in bold hieroglyphics, recording that Sesostris I. (Senwosret), King of Upper and Lower Egypt, lord of the diadems and son of the sun, whom the (divine) spirits of On (Heliopolis) love, etc., founded the obelisk on the first festival of Set (a kind of jubilee celebration). The pyramidium at the top and the falcons which begin the inscriptions on each side were once covered with metal. The companion obelisk (for these monuments were always erected in pairs) stood down to the 12th century.

To the W. of the obelisk the remains of the temple may be recognized in a few blocks of granite, bearing inscriptions by Ramses II. On one Ramses II. appears offering a libation to Atum. — The *Necropolis of Heliopolis* lies about 3 M. to the E. of the obelisk.

The excursion may be extended to the villages of *El-Marg* or *El-Merg* (2½ M.), with some ruins of the 18th Dyn., and *Khânkâh*, on the outskirts of the desert (7½ M. from Maṭarîyeh), both stations on the railway from Cairo to Shibîn el-Kanâṭir (see p. 120). The palm-groves at El-Marg afford pleasant walks.

7. Barrage du Nil.

The Branch Railway to the Barrage is traversed by ten trains daily from Cairo (16½ M., in 30-35 min.; fare 6 or 4 pias., day return-tickets 8½ or 5½ pias.). The intermediate stations are *Shubra* and *Kalyûb* (p. 34). The best plan is to walk from the *Barrage* station and to return by the small 'trolley', pushed by Arabs, which unites Barrage with the station of *El-Manâshi*, on the West Nile Railway (p. 32; 1-2 pers. 10, 3 pers. 13, 4 pers. 15 pias. per hr.; from the station to the village of El-Manâshi across the river, or *vice versa*, 4 pias., each addit. pers. 2 pias.). Opposite the Barrage station is the Restaurant Tewfikieh. — Messrs. Cook & Son arrange special excursions by steam-launch to the Barrage (see notice at the hotels). Also steamers of the Compagnie des Bateaux-Omnibus (p. 39).

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The object of the ***Barrage du Nil**, the largest structure of the kind in the world after the Assuân Dam (p. 371), is to keep the water-level in the Delta uniform in all seasons, so as to obviate the necessity for the old irrigation machinery, with its great expenditure of labour, and to remove the difficulties of navigation during the three months when the Nile is at its lowest. The work was begun under Mohammed Ali, about 1835. *Linant Bey* proposed to alter the course of the river and to build a weir farther to the N., where the configuration of the ground appeared more favourable; but his plan was judged too costly and was rejected in favour of one proposed by a French engineer named *Mougel Bey*. The cost of establishing foundations in the shifting soil of the Delta, however, far exceeded the estimates; and, after all, the erection was found to be too insecure for its intended purpose. For nearly twenty years after 1867 the Barrage lay useless, as a costly failure; but in 1885-90 *Sir Colin Scott-Moncrieff* successfully completed it at a cost of 460,000*l*., so that now a depth of water of about 12 ft. can be maintained in the W. branch of the Nile. In consequence of a burst in the winter of 1909-10 considerable strengthening works became necessary, which are not yet quite finished.

Nearest the station are the *Weirs* on the *Rayâḥ et-Taufîḳî* and on the *E. (Damietta) Branch of the Nile*. The latter weir is over 500 yds. in length and has 68 vertical iron sluices. From the farther end a pretty avenue of lebbakh-trees leads across the isthmus (about $^1/_2$ M. wide) between the arms, in the middle of which is the *Rayâḥ el-Menûfiyeh*, constructed both for irrigation and for communication with the district of *Menûfiyeh* (p. 33). The *Weir on the W. (Rosetta) Branch of the Nile* is about 480 yds. across and has 58 vertical iron sluices. Farther to the W. is a fourth *Weir*, on the *Maḥmûdiyeh Canal*, constructed a few years ago. The navigation of the river is carried on by means of spacious basins and locks, fitted with swing-bridges, at either end of the two weirs and also on the Rayâḥ el-Menûfiyeh. The superstructures of the works are built in an effective Norman castellated style. A junction-canal above the weirs connects the two branches of the Nile, and is used to regulate

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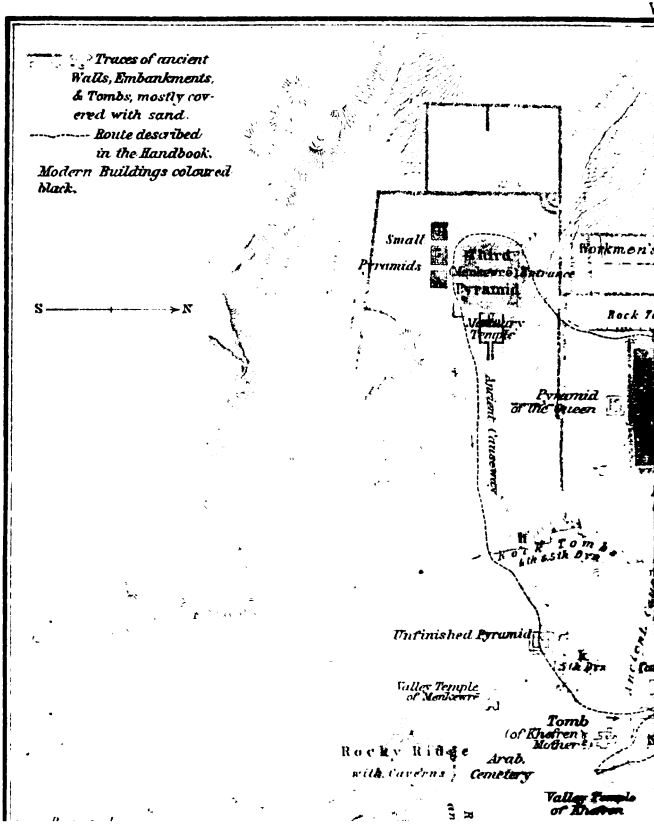

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6. The Pyramids of Gîzeh.

The excursion to the Pyramids of Gîzeh requires at least half-a-day. ELECTRIC TRAMWAY from the 'Ataba el-Khadra to the (1 hr.) *Mena House Hotel*, see No. 14 (p. 38); also, No. 15 as far as Gîzeh Village only, see p. 39. — By CARRIAGE the drive takes 1-1¼ hr. each way (p. 39). CYCLISTS and MOTORISTS will find the road excellent. It should not be forgotten that the Kasr en-Nil Bridge is open for 1½ hr. daily for the passage of vessels (see p. 79), when the somewhat longer routes viâ the 'Abbâs II. Bridge (see below) or the Bûlâk Bridge (p. 79) must be taken. — *RESTAURANT at the *Mena House Hotel*. There is also a small restaurant at the terminus of the electric tramway. Or the travellers may bring provisions with them from their hotel (included in the pension-charge).

A fine and calm day should be selected for a visit to the Pyramids, the driving sand in windy weather being very unpleasant. *Sun Umbrellas* and *Smoked Spectacles* are advisable precautions against the glare of the sun. Ladies who intend to ascend the pyramids should dress as they would for mountain-climbing. A repetition of the excursion by moonlight produces an ineffaceable impression.

CHIEF ATTRACTIONS. Those who are pressed for time should devote their attention to the ***Great Pyramid* (p. 127; ascend to the summit and visit the interior), the ***Sphinx* (p. 135), and the **Valley* or *Granite Temple of Khephren* (p. 135). The inspection of these chief objects of interest occupies about 2 hrs. The **Circuit* described at pp. 137-139 will occupy 1½-2 hrs. more.

The tramway to the Pyramids (see above) traverses the quarter of *Bûlâk* and the *Bûlâk Bridge* to the island of *Gezîreh* (comp. pp. 78, 79) which it crosses to the *Pont Zamalek*. From the W. end of this bridge it runs to the S. along the small W. arm of the Nile to the Pont des Anglais (p. 80), joining the *Shâri' el-Gîzeh* which it follows past the Zoological Gardens (p. 80), to the N. end of Gîzeh (station, *Gîzeh Village*, p. 80), the terminus of tramway No. 15 (p. 39). [The route viâ the island of Rôḍa, which the tramway follows when the Bûlâk Bridge is open (see p. 79), diverges to the right from the line to *Old Cairo*, about 750 yds. to the S. of the water-tower (p. 104), crosses the narrow branch of the Nile by the *El-Malek es-Ṣâleḥ Bridge*, traverses the island of Rôḍa, and crosses the main arm of the Nile by the *'Abbâs II. Bridge* (595 yds. long; open 10-11 a.m. and 3.30-4.30 p.m. for the passage of ships). It then runs to the W. to Gîzeh.] Thence the road to the Pyramids *(Shâri' el-Haram)*, which the tramway follows, crosses a canal and intersects the Upper Egypt Railway (station; Gîzeh railway station lies ca. 5 min. to the S., p. 143). After crossing a second canal it leads straight towards the Pyramids, which are still nearly 5 M. distant. On the left lie the huts of two fellahin villages, *Eṭ-Ṭalibîyeh* and *Kôm el-Akhḍar* (tramway-station). The fields on each side are intersected by canals. The huge angular forms of the Pyramids gradually become more distinct, and soon stand out in clear outlines.

At the terminus of the tramway, on the edge of the desert, are the extensive buildings of the **Mena House Hotel** (p. 36); opposite are a police-office, a post-office, a drug-store, and other shops. The road goes on in curves up the steep N. slope of the plateau on which the Pyramids stand.

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At the tramway-terminus is a stand for donkeys and camels (5 pias. per hr.). The porters of the Mena House Hotel also will procure riding-animals at a fixed tariff.

TICKETS for the inspection of the Pyramids and other monuments are sold in a small office beside the *Khedivial Kiosque* (Pl. *a*), near the N.E. angle of the Great Pyramid: for the ascent of the Great Pyramid 10 pias.; for a visit to the interior of the Pyramid 10 pias.; for a visit to the Valley or Granite Temple 5 pias. For the entire expedition, including the ascent of the Great Pyramid and the visit to its interior, the charge is 20 pias. Guides (Beduins) are procured here through application to their sheikh. Bakshish is entirely optional, though a gratuity of a few pias. is customary. The inspection of the minor points of interest is free; our plan and description render the assistance of a guide entirely superfluous. — No attention should be paid to the begging of the Beduins, and visitors are advised to have nothing to do with the vendors of so-called 'antiquities' (almost invariably spurious). The fossil sea-urchins (Clypeaster Ægyptiacus) offered here are said to be found in a miocene deposit, on a hill named by the Arabs Gebel Shellûl, on the edge of the desert, 2 M. to the S. of the Sphinx. Other guides who press their services on the traveller should be repelled, if necessary with the help of the police.

The **Pyramids of Gîzeh form the second and most imposing of the six groups of pyramids which stand on the margin of the plateau of the Libyan desert. To the N. lies the group of *Abu Roâsh* (p. 139); southwards follow the groups of *Zâwiyet el-'Aryân* (p. 140) and *Abusîr* (p. 141), *Sakkâra* (p. 145), and *Dahshûr* (p. 166). The Arab word for a pyramid is *hâram* (pl. *ahrâm*).

The Pyramids of Gîzeh rank among the oldest monuments of human industry, and their colossal proportions extort from us to-day the same astonishment as was felt in antiquity by Greek and Roman travellers. We marvel not only at the technical knowledge and ability of the Egyptians, but also at the might of their kings, who must have had absolute control over thousands of their subjects, to be able to rear such monuments. Some conception of the enormous amount of labour involved may be obtained when we learn that, according to Prof. Flinders Petrie's calculation, about 2,300,000 separate blocks of stone, averaging about $2^1/_2$ tons, were required for the Pyramid of Kheops, and that some of them were quarried on the E. bank of the Nile and had to be ferried across the river and conveyed to the desert-plateau.

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with figures engraved on it†. Ten years were thus consumed in making this road and the subterranean chambers (for the coffins). The construction of the Pyramid itself occupied twenty years. Each of the four sides measures eight plethra (820 ft.), and the height is the same. It is covered with smoothed stones, well jointed, none of which is less than thirty feet long. This pyramid was first built in the form of a flight of steps. After the workmen had completed the pyramid in this form, they raised the other stones (used for the incrustation) by means of machines, made of short beams, from the ground to the first tier of steps; and after the stone was placed there it was raised to the second tier by another machine; for there were as many machines as there were tiers of steps; or perhaps there was but one machine, easily moved, that was raised from one tier to the other, as it was required for lifting the stones. The highest part of the pyramid was thus finished first (by smoothing), the parts adjoining it were taken next, and the lowest part, next to the ground, was completed last. It was recorded on the pyramid, in Egyptian writing, how much was spent on radishes, onions, and roots of garlic for distribution among the workmen and, if I rightly remember what the interpreter who read the writing told me ††, the money they cost amounted to sixteen hundred talents of silver (upwards of 350,000*l.*). If this was really the case, how much more must then have been spent on the iron with which they worked, and on the food and clothing of the workmen.'

In modern times many eager discussions have been held as to the mode in which the Pyramids were erected and the meaning of the account given by Herodotus. The most important questions seem to be: (1) How could Kheops, when he ascended the throne and chose an area of 82,000 sq. yards for his monument, know that his reign would be so unusually long as to enable him to complete it? (2) If one of the builders of the great pyramids had died in the second or third year of his reign, how could their sons or successors, however willing to carry out the plan, have succeeded in completing so gigantic a task and in erecting monuments for themselves at the same time? (3) And how comes it that many other kings did not, like Kheops, boldly anticipate a reign of thirty years and begin a work of the same kind, the design for which might so easily have been drawn, and might so readily have been carried out by his subjects? — To these questions Lepsius, Erbkam, and Ebers answer. 'Each king', says Lepsius in his letters from Egypt, 'began to build his pyramid when he ascended the throne. He began it on a small scale, in order that, if a short reign should be in store for him, his tomb might be a complete one. As years rolled on, however, he continued enlarging it by the addition of outer coatings of stone, until he felt that his career was drawing to a close. If he died before the work was completed the last coating was then finished, and the size of the monument was accordingly proportioned to the length of the builder's reign.' — This 'layer-theory' of the

† This causeway is still traceable. It terminated on the E. side of the Pyramid of Kheops (see Plan and p. 138).

†† It is unlikely that the interpreters, who attended travellers like the dragomans of the present day, were able to read hieroglyphics. They probably repeated mere popular traditions regarding the pyramids and other monuments, with embellishments and exaggerations of their own.

construction of the Pyramids has been opposed by Flinders Petrie, who has sought to show that the initial plan of each pyramid practically contemplated the full extent reached by the completed work. But more recently Borchardt has demonstrated conclusively that Lepsius's theory of the gradual growth of each pyramid is not incorrect, though it requires modification in some essential points. According to Borchardt, each pyramid builder began by planning a monument of moderate size. In many instances this original small conception was permanently adhered to; but it not unfrequently happened that kings who enjoyed long reigns or found themselves in control of more extensive powers expanded their original designs and enlarged their buildings, either by mere additions without altering the passages or chambers (as in the step-pyramid at Saḳḳâra) or by revising the whole original design, including the chambers, etc., on a new and more extensive scale (as in the second and third pyramids of Gîzeh). Occasionally a second enlargement took place, as in the case of the Great Pyramid.

The Pyramids were opened by sacrilegious robbers at a very early period, probably under the 20th Dyn., when also the tombs of the Theban kings were plundered, or even earlier. Attempts were made to force an entrance into the inner chambers, and passages were laboriously cut through the solid masonry in order to reach the expected treasures. In the course of this mining and tunnelling the passages and chambers sustained much damage. Somewhere about the period of the 25th or 26th Dyn. these injuries were repaired and the pyramids restored. But they seem to have been again invaded by the Persians; and also at later periods, under the Romans and under the Arabs, renewed attempts were made to penetrate to the treasures supposed to lie in the interior.

The first modern traveller who carefully and successfully examined the Pyramids was Nicholas Shaw in 1721; but he still entertained the notion that the Sphinx had a subterranean connection with the Great Pyramid. He was followed by Norden in 1737; Pococke in 1743, who gives a plan and dimensions; Fourmont in 1755; Carsten Niebuhr in 1761; Davison in 1763; Bruce in 1768; Volney in 1783; Browne in 1792-96; Denon, Coutelle, Jomard, and other savants of the French expedition under Bonaparte in 1799-1801. Jomard in particular has the merit of having taken very accurate measurements. Hamilton, in 1801, was a dispassionate and critical observer. In 1817 Caviglia, a bold, but illiterate and fanciful seaman, was fortunate in eliciting new facts regarding the interior of the Great Pyramid, and excavated the Sphinx. In the same year

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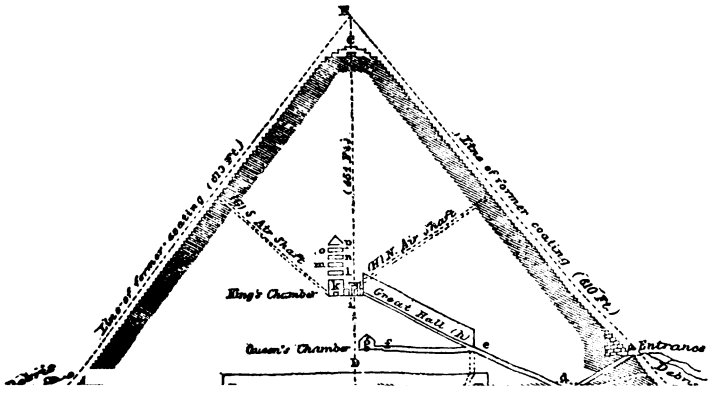
travellers. G. Maspero opened the small pyramids of Sakkâra in 1880 and discovered important inscriptions. W. M. Flinders Petrie subjected the Pyramids of Gîzeh to a new and thorough investigation in 1881-82. The Pyramids of Dahshûr were examined in 1894-95 by De Morgan; those of Lisht in 1895 by Gautier and Jéquier; and those of Abu Roâsh by the *Institut Français* in 1900-2. Excavations were carried on by German explorers at Abu Gurâb in 1898-1901. A renewed examination of the pyramids and tombs of Sakkâra was undertaken by the Egyptian *Service des Antiquités* in 1900. The *German Oriental Society (Deutsche Orientgesellschaft)* carried on excavations at Abusîr in 1902-8, while Germans and Americans (and latterly also Austrians) have been exploring the Necropolis of Gîzeh since 1903. The excavation of the Valley or Granite Temple of Khephren was accomplished by the German Von Sieglin expedition in 1909-10.

The pyramids of Gîzeh stand upon a plateau, which extends about 1600 yds. from E. to W. and about 1300 yds. from N. to S., the E. and N. margins being precipitous at places. The pyramids are built exactly facing the four cardinal points. The diagonal of the largest pyramid from N.E. to S.W. is exactly in a line with the diagonal of the second pyramid.



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746 ft., but was formerly (Pl. *B B*) about 756 ft.; the present perpendicular height (Pl. *E C*) is 450 ft., while originally (Pl. *E E*), including the nucleus of rock (Pl. *F F*) at the bottom and the apex (Pl. *C E*), which has now disappeared, it is said to have been 481 ft. The height of each sloping side (Pl. *A C*) is now 568 ft. and was formerly (Pl. *B E*) 610 ft. The angle at which the sides rise is 51°50′. The cubic content of the masonry, deducting the foundation of rock in the interior, as well as the hollow chambers, was formerly no less than 3,277,000 cubic yards and it still amounts to 3,057,000 cubic yards. In round numbers, the stupendous structure covers an area of nearly thirteen acres. The material of which it is constructed is yellowish limestone quarried in the vicinity and containing numerous fossils, chiefly nummulites (p. 116). The outer covering was formed of blocks of a finer white limestone, which was obtained from the quarries at Ṭura (p. 170) and other parts of the Moḳaṭṭam.

Construction of the Great Pyramid. According to Borchardt's theory this pyramid was not built on a single homogeneous plan (p. 126). It was originally designed to contain only one sloping corridor hewn in the rocky ground (*a r*) and leading through an antechamber (*s*) to the tomb-chamber (*t*). But before this design was completely carried out it was exchanged for a more comprehensive plan, involving the construction of another chamber, now called the Queen's Chamber (*g*), reached by the corridor marked *c e f*. But even this was not final, for Kheops undertook another and greater extension, resulting in the construction of the Great Hall (*h*) and the King's Chamber (*k*).

The Ascent of the Pyramid, though fatiguing, is perfectly safe. The traveller selects two of the importunate Beduins (p. 124) and proceeds to the N.E. corner of the pyramid where the ascent usually begins. Assisted by the two Beduins, one holding each hand, and, if desired, by a third (no extra payment) who pushes behind, the traveller begins the ascent of the steps, which are each about 3 ft. high. The strong and active attendants assist the traveller to mount by pushing, pulling, and supporting him, and will scarcely allow him a moment's rest until the top is reached. As, however, the unwonted exertion is fatiguing, the traveller should insist on resting

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and colourless monuments erected here by the hand of man remind the spectator, like the desert itself, of death and eternity. On a bare plateau of rock stand the other pyramids, while the Sphinx reposes majestically on the sand. The arrangement of the extensive burial-ground with its various streets of tombs is plainly seen. To the S., in the distance, rise the pyramids of Abusîr, Sakkâra, and Dahshûr. To the N. are the palm-groves of Kerdâseh and the fields of the valley of the Nile. Towards the E., on the other hand, glitters the river, on each bank of which stretches a tract of rich arable land, luxuriantly clothed with blue-green vegetation and varying in breadth. The fields are intersected in every direction by canals, on the banks of which stately palms wave their flexible fan-like leaves. In the direction of Cairo runs the long straight carriage-road. Immediately before us rises the Citadel with its striking minarets, while the Mokattam hills, which form the chief mass of colour in the landscape, gleam in the morning with a pale golden tint and in the evening with a violet hue.

The descent of the Great Pyramid is hardly less fatiguing than the ascent. Persons liable to giddiness may find it a little trying, but the help of the Beduins removes all danger.

Interior (comp. Plan, p. 127). A visit to the interior of the Great Pyramid is comparatively uninteresting to the ordinary tourist. It will be found fatiguing, and an interval of rest between the ascent and this expedition is recommended. Travellers who are in the slightest degree predisposed to apoplectic or fainting fits and ladies travelling alone should not attempt to penetrate into these stifling recesses. The explorer has to crawl and clamber through low and narrow passages, which, at places, especially near the entrance, are not above $3^1/_2$ ft. high and 4 ft. wide. The floor is often very slippery, and the close air smells strongly of bats. The temperature of the interior is nearly 79° Fahr. The attempts of the guides to goad the visitor into inconvenient hurry should be disregarded.

The *Entrance* (Pl. *a*) is on the N. side (as in all pyramids), on the thirteenth tier of stones, at a perpendicular height of 49 ft. from the ground. The long passage *a r*, which is only 3 ft. 4 in. in width and 3 ft. 11 in. in height, descends in a straight direction at an angle of 26° 41′, and is altogether $106^1/_2$ yds. in length. We follow this passage as far as the point *d* only, 20 yds. from the entrance, the end being filled up. Here diverges the ascending passage *d e*, the lower end of which is filled with massive blocks of granite, placed in position after the interment of the mummy to protect the grave from robbers. The hardness of the material of which this barrier consists compelled treasure-hunters (p. 126) to avoid it and to force a new passage (Pl. *d*) through the softer limestone. This is the roughest and most awkward spot on the whole route. Beyond the granite blocks we enter the passage (Pl. *d e*), 41 yds. in length, with a very slippery floor, beyond which lies the Great Hall (Pl. *h*).

Immediately in front of the entrance to the latter a formerly concealed opening in the pavement gives access to the horizontal passage *e f*, which terminates in the so-called *Chamber of the Queen* (Pl. *g*). This passage is at first 3 ft. 9 in. only in height, but at a distance of 6½ yds. from the chamber the paving has been removed so that the height increases to 5 ft. 8 inches. The N. and S. sides of the chamber are each 17 ft. in length, and the E. and W. sides 18 ft. 10 inches. The height is 20 ft. 4 in., including the pointed roof, which rises 5½ ft. above the top of the walls and consists of enormous blocks with their ends sunk into the surrounding masonry.

The jointing and polish of the fine-grained Moḳaṭṭam limestone in the *Great Hall* (Pl. *h*) form an unsurpassable marvel of skilful masonry, of which the Arab historian ʿAbdellaṭîf accurately remarks, that neither a needle nor even a hair can be inserted into the joints of the stones. The Great Hall is 28 ft. high and 155 ft. long. The lower part is 3 ft. 4 in. in width; and the upper part, above the stone ramps on each side, which are 1 ft. 8 in. thick and 2 ft. high, is 6¾ ft. in width. The roof is formed of seven courses of stone projecting one above the other and crowned by horizontal slabs. The incisions on the walls were used to facilitate the introduction of the sarcophagus. On the smooth floor are irregularly hewn hollows, which now serve to prevent the visitor from slipping. At the end of the Great Hall is a small horizontal passage, 22 ft. long and 3 ft. 8 in. high, expanding about the middle into an Antechamber (Pl. *i*), which was once closed by four trap-doors of granite. The remains of one of these slabs, in its pendent position, should be noticed. We next enter the *Tomb Chamber* proper, commonly called the *King's Chamber* (Pl. *k*). The N. and S. sides are each 17 ft. in length, the E. and W. sides 34½ ft., and the height is 19 ft.; the floor of the chamber is 139½ ft. above the plateau on which the Pyramid stands. The chamber is entirely lined with granite and is roofed with nine enormous slabs of granite, each 18½ ft. in length, above which five chambers (*l*, *m*, *n*, *o*, *p*) have been formed, which may be reached from the Hall *h* by means of ladders.

In constructing these hollow chambers the over-cautious builders made an error in their calculations, for as a matter of fact the uppermost chamber by itself would have been sufficient to prevent the roof of the

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only, expanding by a few inches at the outer extremities. The N. shaft is 233 ft., and the S. shaft 174 ft. long.

We now retrace our steps and, on emerging from these awe-inspiring recesses, hail the light and air with no little satisfaction.

The other chambers as yet discovered in the interior of the Great Pyramid are inaccessible. The first passage *a b r*, which is blocked at *b*, leads downwards in a straight line, 293 ft. in length, and terminates in a horizontal corridor, 27 ft. in length, 3 ft. in height, and 2 ft. in width, which leads to the unfinished subterranean chamber *s*, hewn in the rock. The E. and W. sides of this chamber are each 46 ft. in length, the N. and S. sides 27 ft., and the height 10½ ft. It does not lie in a line with the diagonal of the Pyramid and its floor is 101½ ft. below the level on which the Pyramid is built. The subterranean horizontal passage *t*, 60 ft. long, ends in a cul-de-sac. The statement of Herodotus, that the subterranean chamber planned by Kheops for the reception of his body was surrounded by a canal conducted hither from the Nile, is erroneous, as the chamber lies above the highest level of the overflow of the river, and it has, moreover, been ascertained that no channel from the river ever led in this direction. — From the lower end of the Great Hall a shaft, discovered by Davison in 1763, descends to the lower passage. The enterprising Caviglia (p. 126) found that it terminated in the passage (*r*) leading to the subterranean chamber (*s*). To all appearance it was bored through the masonry after the latter had been finished.

To the E. of the Pyramid stood the *Temple* for the worship of the deceased (p. clxix), such as was erected in the case of every pyramid. Nothing of this now exists, however, except some remnants of the basaltic pavement. The neighbouring depressions known as 'mortar-pits' (marked *m* on the Plan at p. 123) are natural clefts in the rock, some of which have been lined with slabs of stone. — On the E. side lie also *Three Small Pyramids* intended for relatives of the king. The middle one of these (*l* on the Map) is said by Herodotus to have been the tomb of a daughter of Kheops. That to the S., according to an inscription in the Museum of Cairo, likewise belonged to a daughter of Kheops, named Henwetsen. — At the E. base of the small pyramid to the S. lies a small *Sanctuary of Isis* (*o* on the Map), the 'mistress of the Pyramid', which was erected by King Psusennes (21st Dyn.). It is in a very ruinous condition, nothing remaining except a few stumps of columns.

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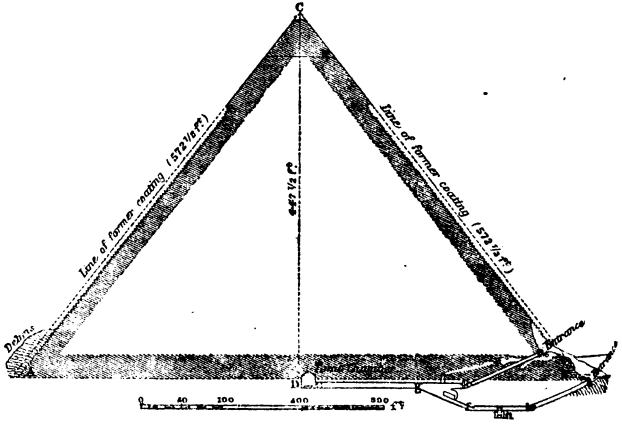
E. side of the plateau was artificially extended by a terrace-wall of enormous blocks of stone. To the E. lies the *Mortuary Temple*, the various chambers of which may be distinctly traced in spite of its ruinous condition. Like all these pyramid temples it consisted of two distinct principal portions, the public temple and the reserved sanctuary. The main chamber of the public temple was a large open court, surrounded by a passage like the cloisters of a mediæval monastery and embellished with colossal statues of the king. This was the scene of the great funeral festivals. The causeway ascending to it from the valley, the monumental entrance to which was formed by the so-called 'Granite Temple' (p. 135), is still traceable. To the S., within the wall that surrounded this pyramid, stood another small pyramid, now almost level with the ground, in which the queen was buried. — The incrustation of the Second Pyramid, of which a considerable part still remains at the top, consisted of limestone slabs in the upper courses and of partially unpolished granite slabs in the two lower (well preserved on the W. side).



The merit of having opened this pyramid belongs to *Belzoni* (p. 126). An inscription over the entrance records that the opening took place on March 2nd, 1818.

The plan of the Second Pyramid also appears to have been altered in the course of building. The original intention seems to have been to erect a small pyramid over the subterranean chamber. Afterwards a larger pyramid was decided upon and the chamber moved towards the S., to its present position.

The *Interior* is thus entered by two passages, both on the N. side. The mouth of one of these, blocked up on the abandonment of the first

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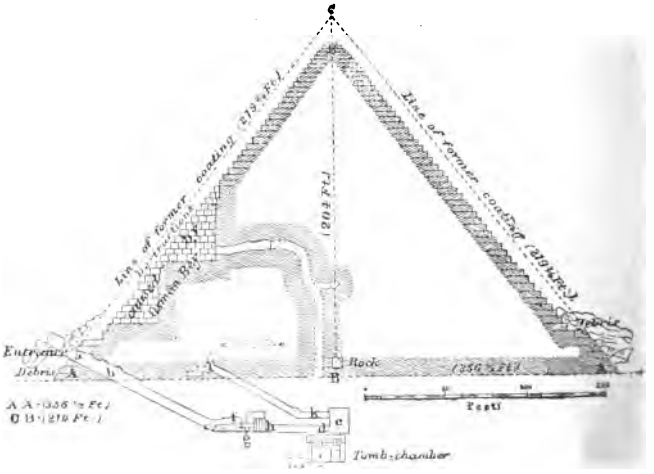
plan, is in the level surface in front of the Pyramid and was concealed by the pavement (Pl. *d*); that of the other, which still forms the entrance to the pyramid, is on the N. side of the Pyramid itself, and is now 38 ft., but formerly 49 ft., above the level of the ground (Pl. *a*). This *Upper Passage*, which was lined with granite at the beginning, descends at an angle of 25° 55′ for 105 ft. (Pl. *a b*) and then leads as a horizontal corridor (Pl. *b g c*) to 'Belzoni's Chamber', which once contained the tomb of the deceased, situated 3 ft. 10 in. to the E. of the diagonal of the Pyramid. This chamber is hewn in the rock and roofed with painted slabs of limestone, placed obliquely at the same angle as the sides of the pyramid. It is 22½ ft. in height, 46½ ft. in length from E. to W., and 16½ ft. in width from N. to S. Belzoni here found a granite sarcophagus let into the ground and filled with rubbish, 3 ft. in height, 6 ft. 7 in. in length, and 3½ ft. in width, and destitute of inscription. The lid was broken. — The *Lower Passage* (Pl. *d*) descends at first at an angle of 21° 40′, reaches a trap-door (Pl. *e*), runs in a horizontal direction for 59 ft. (Pl. *e f*), and then ascends, terminating, after a distance of 97 ft. in all (Pl. *g*), in the horizontal corridor leading to Belzoni's Chamber. This ascending passage was perhaps made to permit the introduction of a broad trap-door of granite and to permit of the transportation of the coffin from the old to the new tomb-chamber. On the E. (left) side of the middle of the horizontal portion of this lower passage was introduced a small recess, and on the W. side is a steep passage, 22 ft. in length, descending to a chamber (Pl. *h*) hewn in the rock, 8 ft. 5 in. in height, 34 ft. 3 in. in length, and 10 ft. 4 in. in width. This chamber was originally designed to receive the sarcophagus, but was never used.

The **Third Pyramid**, named by the Egyptians *Neter-Menkewrē* (*'Divine is Menkewrē'*), was erected by *Menkewrē*, the *Mykerinos* of Herodotus and the *Mencheres* of Manetho (p. xcix). Its present perpendicular height (Pl. *B B*, p. 134) is 204 ft., its former height (*B C*) was 218 ft.; the side of the base (*A A*) is 356½ ft.; the present height (*A B*) of the sloping sides is 263¾ ft., being originally (*A C*) 279¾ ft.; these rise at an angle of 51°. The upper part of the incrustation of the pyramid was formed of limestone blocks, the lower part of granite, left partly unsmoothed. The granite covering is in good preservation, especially on the N. and W. sides. On the E. side lie the ruins of the customary mortuary temple, laid bare during the American excavations of 1907 under Dr. Reisner and, as usual, approached from the valley by a still recognizable causeway, beginning with a so-called valley-temple, a smaller sanctuary built of brick.

The *Interior* is reached only with difficulty. The entrance is on the N. side. A passage *a c* descends at an angle of 26° 2′ for a distance of 104½ ft., being lined with red granite where it passes through the masonry from *a* to *b* and then penetrating the solid rock from *b* to *c*. From *c* a horizontal passage *c d* leads to an antechamber *f*, 7 ft. in height, 12 ft. in length, 10 ft. in width, and decorated with door-shaped ornaments. Beyond this chamber it passes three trap-doors *g*, descends slightly from *h* to *d* (gradient 4°), a distance of 41½ ft., and finally descends to the chamber *e*, in a cavity in which the sarcophagus of the king seems to have originally stood (comp. p. 134). This chamber is 44½ ft. long, 12½ ft. broad, and, owing to the unevenness of the rock, from which the pavement has been removed, varies from 13 ft. to 13 ft. 5 in. in height.

In the pavement of the chamber *e* is the mouth (formerly covered) of a shaft 30 ft. in length, which has a fine granite lining at its upper end and could be closed by a trap-door at its lower end. It is continued by a horizontal shaft, 10 ft. in length, to the granite *Tomb Chamber* (Pl. *i*).

Immediately before the latter is reached a flight of seven steps leads to the right to a chamber with recesses on the right and back walls. The tomb-chamber is paved with blocks of granite, 2½ ft. in thickness, and its ceiling has been formed by placing the stones against each other at an angle so as to resemble a roof and then hollowing them out on the inside in the form of a Gothic arch. The richly decorated sarcophagus of Menkewrē was found here by Col. Vyse in a good state of preservation. It was made of basalt and measured externally 2 ft. 7 in. in height. The lid was gone. Fragments of the inner wooden coffin and of the royal mummy (now in the British Museum) were found in the chamber *e*. The vessel in which the sarcophagus was being conveyed to England was unfortunately lost off the coast of Spain.



The original intention of the builder was to construct a pyramid on

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The **Sphinx, which next to the Pyramids themselves is the most famous monument in this vast burial-ground, is hewn out of the natural rock and, with some aid from added blocks of stone, has been moulded into the shape of a recumbent lion with the head of a king wearing the royal head-cloth, adorned with the royal serpent. Originally it was probably a natural rock which from a distance somewhat resembled a lion. It was no doubt the workmen engaged in building the tomb of Khephren who improved this resemblance with the help of blocks of stone and carved the face in the likeness of Khephren. Afterwards it was taken for the sun-god and named *Harmachis* (*i.e.* 'Horus on the horizon'). In front of the breast was once an image of a god. The head is now deplorably mutilated; the neck has become too thin, the nose and beard have been broken off, and the reddish tint which enlivened the face has almost disappeared. But in spite of all injuries it preserves even now an impressive expression of strength and majesty. The entire height of the monument, from the pavement to the crown of the head, is said to be 66 ft., while its length from the fore-paws to the root of the tail is 187 ft. The ear, according to Mariette, is 4½ ft., the nose 5 ft. 7 in., and the mouth 7 ft. 7 in. in length; and the extreme breadth of the face is 13 ft. 8 inches. If the traveller stands on the upper part of the ear he cannot stretch his hand as far as the crown of the head. There is a hollow in the head.

The *Excavation of the Sphinx*, so far as is now known, was first undertaken by Thutmosis IV. (see below). During the Ptolemaic and Roman periods the colossus was several times restored and was highly admired and revered, as numerous inscriptions upon it testify. Curiously enough, the Sphinx was mentioned neither by Herodotus nor by any later Greek traveller. The mutilations which now disfigure it date from the Arab domination. In 1380 it fell a victim to the iconoclastic zeal of a fanatic sheikh, and it was afterwards used as a target by the barbarous Mamelukes. — In the 19th century the Sphinx was first completely excavated by *Caviglia* (p. 126), at the cost (450*l.*) of an English society. He discovered the flight of steps which ascended to the stupendous monument, and also found between the paws of the lion a carefully laid pavement, at the end of which next to the breast of the Sphinx rose a kind of open temple. The latter was enclosed by two partitions, through which ran a passage, in the middle of which was a small figure of a recumbent lion, facing the Sphinx. In the

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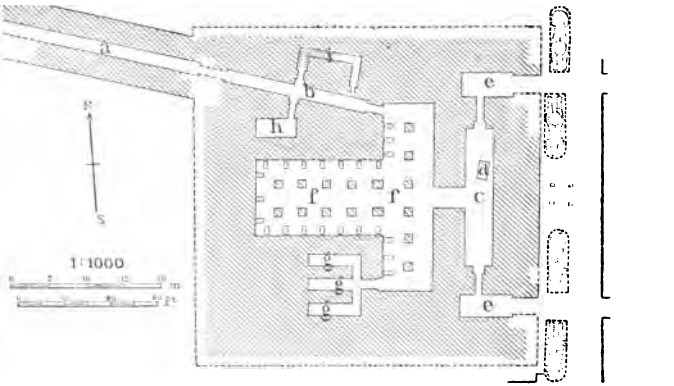
The total structure is 147 ft. square and 43 ft. in height; externally the walls batter. The façade, on the E. side, was pierced by two huge portals (now closed), surrounded by monumental royal inscriptions. The present entrance is from the ancient *Causeway* (Pl. a). We descend the corridor (Pl. b) to the *Antechamber* (Pl. c), constructed of red granite, in which the passages leading from the two portals unite. Here is also the well (Pl. d), now full of water, in which Mariette found the famous statue of Khephren now in



the museum at Cairo (p. 83). We return through the large doorway in the central axis of the building into the main *Hypostyle Hall* (Pl. f), which is shaped like an inverted T, the main arm being 57 ft. long and 29½ ft. broad, and the cross arm 82 ft. long and 23 ft. broad. Sixteen monolithic granite pillars divide the main arm into three aisles, the cross arm into two. The stone beams of the architrave still preserve their sharp edges. These rooms were lighted by means of small oblique openings, still to be seen in the upper part of the side-walls. Against the walls originally stood 23 colossal royal statues, the bases of which have left rectangular marks on the pavement. Several of these statues are now in Cairo.

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Between the Valley Temple and the Sphinx is a series of brick walls, of the Ptolemaic or the Roman period, intended to protect the Sphinx from the shifting sand.

The tombs surrounding the different pyramids, where the relatives and state-officials of the kings and also the priests and officials of the various mortuary temples of the necropolis were interred, are far inferior in interest to the tombs that have been excavated and rendered accessible at Saḳḳâra (p. 149). Yet the manner in which they are laid out in streets and lanes, especially in the area to the W. of the Great Pyramid (recently excavated by German, Austrian, and American explorers), affords the best extant picture of an Egyptian necropolis. The so-called Tomb of Numbers (p. 139) and Campbell's Tomb (p. 138) are usually visited also.

Travellers who are not pressed for time and who desire to obtain a closer view of the Second and Third Pyramids are recommended to make the following ***Circuit of the Pyramid Plateau** (comp. p. 123).

After having inspected the Great Pyramid (p. 127), we turn (following the dotted line on the Plan, p. 123) to the left (W.) of the entrance and descend as far as the N.W. angle of the Pyramid, where the levelled space on the ground (*b* on the Plan), intended for the reception of the corner-stone, has been exposed to view. Towards the W. and S.W. lie numerous maṣṭaba-tombs presenting an impressive appearance.

Those, however, who are not deterred by difficulty will find the tomb (5th Dyn.) of *Shepses-kef-onekh* and his son *Imeri*, almost due N. of the Second Pyramid, the least inconvenient. This tomb, called by the Beduins *Turba Lepsius* (*i.e.* Lepsius's Tomb), is half-buried in sand, and visitors have to crawl through the low entrance in order to reach the long vaulted corridor, which is covered with reliefs and inscriptions. — The beautiful tomb of *Nefer-bew-Ptah* (Pl. *c*), a grandson of Shepses-kef-onekh, lies to the left (S.), but is unfortunately quite buried.

We now skirt the N. and W. sides of the vast necropolis, and reach the N.W. angle of the rocky enclosure of the court of the *Second Pyramid*. A natural cleft in the rock (Pl. *d*) here facilitates

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connected with it (p. 132). We follow the W. side of the Pyramid. On the rock to the right is another hieroglyphic inscription (Pl. *f*) by the above-mentioned *Meï*, near which are several rock-tombs. One of these (Pl. *g*), that of *Neb-em-yekhet*, nearly opposite the S.W. angle of the Pyramid, has a fine ceiling hewn in the rock in imitation of palm-stems.

Our route now leads towards the S.W. to the *Third Pyramid* (p. 133). To the S. of it stand three small Pyramids, belonging to near relatives of King Mykerinos.

We now turn to the remains of the mortuary temple to the E. of the Third Pyramid and descend towards the E. by the ancient causeway (p. 124). Here, on the left, is another series of rock-tombs dating from the 4th and 5th Dynasties. Among these is that of *Tebehne* (Pl. *h*), with several chambers and recesses. This is now closed by a wooden door and is regarded as the sacred tomb of Sidi Hamed Samʿân. Numerous villagers assemble here on Friday for religious exercises.

In the valley before us, to the right, rises a projecting ridge of rock containing tombs of no interest. Adjoining this rock, on the left, is a picturesque Arab cemetery. Still farther to the E. we observe the remains of a wall (perhaps the ancient town-wall), with a gateway. — After passing a high mound of débris, consisting of a pyramidal mass of masonry on a projecting rock and supposed to be the remains of an uncompleted pyramid, we come to other tombs on the left, likewise covered with sand. Among these is the tomb of *Wer-khewew* (Pl. *k*), a judge under the 5th Dynasty.

We now proceed to the left (N.) to **Campbell's Tomb**, a family tomb of the 26th Dyn., discovered by Col. Vyse in 1837 and named by him after Col. Campbell, the British consul-general in Egypt at that period. The upper part, the mastaba proper, has been entirely destroyed, and the shaft (53 ft. deep), at the bottom of which is a tomb-chamber vaulted with an arch having a span of 11 ft., is now uncovered. The sides of the shaft are separated from the surrounding rock by a trench, which is spanned by bridges of stone at only a few points. The sarcophagus which stands in the tomb-chamber contained the remains of the royal scribe *Pe-kop Wah-eb-rē-em-yekhet*, a contemporary of King Apries. Beside the sarcophagus lies a stone lid shaped like a mummy. In niches in the S. and W. sides of the shaft are two other sarcophagi; a fourth sarcophagus found here is now in the British Museum. All these sarcophagi had been opened and plundered. For a description of the similar tombs from the Persian period, see p. 166.

We return past the *Sphinx* (p. 135) and the *Valley Temple of Khephren* (p. 135) to the Great Pyramid and the three small pyramids lying in front of it to the E.

We may now proceed to the E. to the verge of the desert-plateau, in the direction of the Arab village of *Kafr el-Haram*, in order to

inspect the *Tombs of the Ancient Empire*, hollowed out in the rocky slope. Several of these are now used as dwellings or stables. The best known is the **Tomb of Numbers** (Pl. *n*), which belonged to a certain *Khefrē-onekh*, a courtier of Khephren. On the left part of the entrance-wall appear the deceased and his brother, accompanied by a dog, inspecting the cattle that are driven before them by peasants. The peasants are arranged in several rows, headed by one bearing the sunshade of his master. Scribes are engaged in recording the number of cattle of each kind, the numbers being placed above the herds (whence the name of the tomb). Thus we are informed that Khefrē-onekh had 853 oxen, 220 cows and calves, 2235 goats, 760 asses, and 974 rams. On the left (S.) wall are the deceased and his wife at table. On the rear (W.) wall are five door-shaped steles with a statue of the deceased, to the left. The mural reliefs, which are in poor preservation, are in the clumsy and undeveloped style of the 4th Dynasty. — On the S. horizon, ca. 6 M. distant, rise the pyramids of Abuṣîr (p. 141) and the step-pyramid of Saḳḳâra (p. 146).

An expedition across the desert to the *Western Petrified Forest (Kôm el-Khashab)* is attractive (guide necessary). To the N. of the Mena House Hotel we strike off to the W. and after a ride of 3 hrs. across a sandy valley reach the beginning of the petrified forest, which extends as far as the Wâdi Naṭrûn (p. 32). The specimens of petrified trees here are much finer than those in the petrified forest in the Arabian Desert (pp. 118, 119).

THE EXCURSION TO THE PYRAMIDS OF ABU ROÂSH, which lie 5 M. to the N. of the Pyramids of Gîzeh, takes about half-a-day and is most conveniently made from the Mena House Hotel, where donkeys, camels, or desert-carriages may be obtained. — The route leads through the desert, skirting the edge of the cultivated land. It then bends to the E. through fields and reaches (3/4 hr.) the village of *Kerdâseh*, which is prettily situated amid palm-groves and is itself a sufficient attraction for an excursion, especially on Mon., which is the weekly market-day. We then proceed through palm-groves to (1 hr.) the village of *Abu Roâsh*, with the tomb of the saint of that name. Here we again turn to the W. across the desert and ascend by the ancient approach from the N.E., of which about 1 M. is still preserved, to the (1/2 hr.) abrupt rocky plateau. On this plateau stands the large **Pyramid of Abu Roâsh**, known by the natives as *El-Kûʿa*, the tomb of the king Tetf-rē (4th Dyn.). The pyramid itself has almost entirely disappeared, but we can look down into the hollow hewn in the rock which contains the sepulchral chamber, and on the passage descending to it. The remains of brick buildings to the E. of the pyramid belong to the mortuary temple. Adjacent is the house of the French Archæological Institute. — A

smaller stone pyramid to the S.W. has been entirely demolished. The plateau commands a fine view of the Nile valley and of the gorges of the Libyan desert. — There is a third pyramid, built of brick, in the plain to the N. of the village of Abu Roâsh. The brick superstructure, which was 55 ft. in height when Lepsius saw it in 1842, has since been entirely demolished, and nothing now remains but the rock-core with the tomb-chamber.

The Excursion to the Pyramids of Abuṣîr, to the S. of Gîzeh, is interesting. We take the electric tramway to the Mena House Hotel (p. 123) and proceed thence in $1^1/_2$-2 hrs. on a donkey (there and back 10 pias.), on a camel, or in a desert-carriage (see p. 139). Or a donkey may be taken direct from Cairo in $2^1/_2$ hrs., viâ the villages of Gîzeh, Tirsa, and Shobrement; or the excursion may be combined with that to Saḳḳâra (p. 142; comp. Plan, p. 143).

Quitting the Mena House Hotel we ride along the verge of the desert, leaving the Pyramids of Gîzeh on the right. To the left is the cultivated country, with several villages. After about 1 hr. we have the large cemetery of the village of *Zâwiyet Abu Musallim* on our right. A low mound of rubbish on the summit of the desert-plateau marks the site of the stone pyramid of *Zâwiyet el-'Aryân*. In the desert, about $^3/_4$ M. to the N.W., lies a second and *Unfinished Pyramid*, known as '*Shugl Iskender*', which seems to have been begun by King Nebka (3rd Dyn.). This has been excavated by Barsanti, and plainly shows the sloping passage cut in the rock and leading to a large square shaft, in which the tomb-chamber was to have been made. The foundation and pavement of the last were completed (both of red granite), and in it stands the finely-worked red granite sarcophagus of the king, which was to have been half-embedded in the pavement. — In $1^1/_2$ hr. we reach the rubbish heaps of Abu Gurâb. [Another, somewhat longer route leads viâ the village of *Zâwiyet Abu Musallim*, with a picturesque sheikh's tomb.]

Abu Gurâb, formerly called also the *Pyramid of Righa*, was explored in 1898-1901, on behalf of the Berlin Museum, by Drs. Borchardt and Schæfer. The building was a *Sanctuary of the Sun God*, erected by King Nuserrē (5th Dyn.) on the occasion of the jubilee of his accession.

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and 4 ft. high, built of five massive blocks of alabaster. On the S. side of the obelisk is a ruined chapel, which was embellished with admirable reliefs (now in the museums of Cairo and Berlin). On the N. side of the obelisk was another sacrificial court. The N. side of the court was flanked by treasure-houses, reached from the entrance-gate by a passage (to the right) similar to that described on p. 140. To the S. of the temple lie the brick foundations of a boat of the sun. — The temple was connected by a covered causeway with a gateway situated in the valley near the N.E. slope of the hill.

The three largest **Pyramids of Abusir**, erected by kings of the 5th Dyn., stand close together, about 1 M. to the S.W. of the sanctuary of Abu Gurâb (comp. the Inset Plan II at p. 145). They were explored in 1902-8 by the German Oriental Society under Dr. Borchardt. The masonry of these monuments, having originally been constructed with no great care, is now much damaged. The entrances are on the N. sides, and the interior chambers are almost completely in ruins.

The northernmost of the pyramids is the Pyramid of King Sehurê. Its perpendicular height was 162¾ ft. (now 118 ft.), its sides were 257 ft. (now 216 ft.) in length, and they were inclined at the angle of 51° 42′ 35″. On the E. side of the pyramid lie the extensive remains of the *Mortuary Temple*, to which a slightly sloping causeway ascended from the small temple in the valley. The long vestibule on the E. side of the temple opens into a passage, which surrounds the following court on the E., N., and S. sides. The large *Colonnaded Court*, the centre of the building, possesses a well-preserved pavement of black basalt. Fragments of the sixteen granite palm-columns (p. clxi), which once supported the roof of the colonnade around the walls of the court, are scattered about. The court is adjoined by a *Transverse Room*, which practically forms the W. side of the above-mentioned passage, and by a *Room with Five Recesses*, in which stood statues of the king. A side-door on the left admits to the narrow passages leading to the *Sanctuary*, in which, at the foot of the pyramid, stood the large door-shaped stele. Among the other apartments we may note the *Storerooms for the Sacrificial Offerings*, a series of two-storied chambers on the S. side, and the

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queen. — The builder of the largest pyramid (sides 325, formerly 360 ft.; perpendicular height 164, formerly 228 ft.), situated a little to the S.W., was *King Nefer-er-ke-rē* (5th Dyn.). On the E. side are the remains of the mortuary temple, built of freestone and brick. — The other buildings, some of which were pyramids and others sanctuaries of the sun, are mere heaps of ruins.

A few paces to the S.E. of the Pyramid of Sehurē is the *Maṣṭaba of Ptahshepses* (5th Dyn.), excavated by De Morgan in 1893. It is mostly covered up again; the locked chambers are opened by the keeper of Abuṣîr. We first enter a large hall (only partly excavated), with twenty square pillars. Thence a door opens into another hall, with three recesses containing statues; on the walls are reliefs of goldsmiths and of workmen carving statues of the deceased in wood and stone. A third hall, in which the lower parts of two lotus-columns with bud-capitals, are still *in situ* (comp. p. 83), contains remains of fine wall-reliefs.

Continuing our route to Sakḳâra we leave to the left a pond and the village of *Abuṣîr*, situated beyond a group of palms to the S.E., and soon reach the sandy eminences of the Necropolis of Memphis and Mariette's House (p. 147), 3/4 hr. from the first pyramid of Abuṣîr. At the village of Abuṣîr are the remains of a temple of the New Empire.

7. The Site of Ancient Memphis and the Necropolis of Sakḳâra.

A visit to Memphis and Sakḳâra may easily be accomplished in one day. Provisions should not be forgotten. — Tickets admitting to the monuments of Sakḳâra may be obtained for 5 pias. each at Mariette's House (p. 147). Travellers, however, who possess a general Admission Ticket from the *Service des Antiquités de l'Égypte* (p. 200) do not require these special tickets. The custodians are forbidden to ask for gratuities, but a single traveller generally gives 1/2, parties 2-2 1/2 pias.

The following arrangement of the journey will be found convenient. Take an early train to (1 hr.) *Bedrashein* (*Badrechein*; fares 1st cl. 16 1/2, 2nd cl. 8 1/2 pias.), where donkeys and drivers (10 pias. there and back, gratuity 3-5 pias.), camels, and desert-carriages (60 pias. there and back) are in waiting. It is safer, however, to order a carriage by telegram addressed to the station-master. Ride viâ the site of *Memphis*, where the **Colossi of Ramses* (p. 144) are inspected, and thence, passing the **Step Pyramid* (p. 146), to (ca. 2 hrs. in all) *Mariette's House* (p. 147), in the *Necropolis of Sakḳâra*. For luncheon and a visit to the ***Serapeum* (p. 147) and the ***Tombs of Ti* and *Ptahhotep* (pp. 149, 163) 4 hrs. should be allowed; and possibly time may be found for the inspection of the *Omos Pyramid* (p. 165) and the *Persian Tombs* (p. 166) or for the **Tomb of Mereruka* (p. 159) and the *Street of Tombs* (p. 162). For returning to the station of Bedrashein 1 1/2 hr. more should be reckoned. — A highly attractive return may be made by the route already described viâ Abuṣîr to the Mena House Hotel (2 1/2 hrs.; bargain beforehand with the donkey-driver at Bedrashein; thence to the Mena House Hotel donkey 20, camel 25-30, desert-carr. 80-100 pias.), whence we take the tramway to Cairo. Those who confine themselves to the Necropolis of Sakḳâra may make the excursion from the Mena House Hotel viâ Abuṣîr (donkey 20, camel 30, desert-carr. 80 pias.). — For the route to Sakḳâra viâ Helwân, see p. 170. — Comp. 'The Tombs of Sakkara', by *A. A. Quibell* (Cairo, 1911; 5 pias.).

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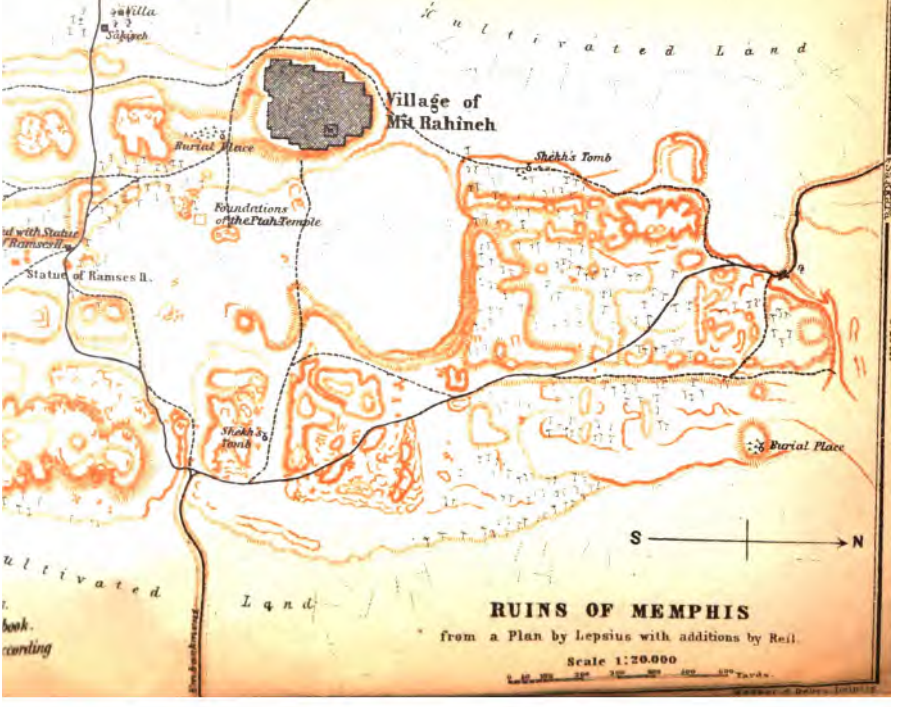

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The trains start from the *Central Station* (p. 35). The railway crosses the Nile beyond *Bûlâḳ* (p. 78), passes (1¾ M.) *Embâbeh* (p. 79; tramway to Cairo, see p. 38, No. 6), a district-capital with 3459 inhab., and makes a wide curve to (6 M.) *Bûlâḳ ed-Dakrûr*, on a canal. To the right appear the Pyramids of Gîzeh; to the left a reformatory for boys and girls. We cross the road to the Pyramids. — At (8½ M.) *Gîzeh* (p. 80) we see Old Cairo (p. 106) on the left, above which rises the long ridge of the Moḳaṭṭam and to the S. the Gebel Ṭura (p. 170). To the right, beyond (11½ M.) *Abu'n-Nomros*, rise the hills of the Libyan desert with the sun-temple of Abu Gurâb (p. 140), the Pyramids of Abuṣîr, and the Step Pyramid (p. 146). Fine groves of palms. 14 M. *Ṭammûh;* 17½ M. *El-Ḥawâmdiyeh (Hawamdia)*, with a large sugar-factory. To the left, at the foot of the Gebel Ṭura, lies Ḥelwân (p. 167).

At (20½ M.) **Bedrashein** *(Badrechein)* visitors bound for Memphis and Saḳḳâra leave the train, which goes on to Upper Egypt. The station lies to the left of the line.

Viâ Memphis (Colossi of Ramses) and Mît Rahîneh to the Necropolis of Saḳḳâra. We ride along the railway, turn to the right, cross a bridge, and follow the embankment towards the village of Bedrashein and a conspicuous grove of palms on the W. At the end of the embankment, 20 min. from the station, where the path divides, we keep to the left. The mounds of rubbish before us, the ruins of brick buildings, between which the lines of ancient streets may often be traced, scattered blocks of granite, and broken pottery mark the ancient —

Site of Memphis.

Were it not for the vast Necropolis to the W. of the ancient city, no one would imagine that one of the most famous and populous capitals of antiquity had once stood here. The Egyptians, from the earliest period down to the Roman imperial epoch, built their private houses of large sun-dried bricks of Nile mud, reserving better material, such as limestone, sandstone, or granite, for palaces and temples. But even the public buildings of Memphis have almost disappeared, as the stones were early carried off to build other edifices elsewhere. Excavations have been going on here

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This quarter, as well as the pyramid, was called *Men-nefru-Mirē*, *i.e.* 'The beauty of King Mirē (Phiops) remains', and this name (in the later abbreviated form *Menfe*, in Greek *Memphis*) was afterwards applied to the whole city. Memphis attained its greatest prosperity under the monarchs of the Ancient Empire, who resided here or in the vicinity (near Gîzeh and Abuṣîr). Even under the Middle and New Empires, when Thebes became the centre of Egypt and the Theban Amon the most revered among the gods, Memphis appears to have retrograded but little. In the time of the 20th Dyn. the temple of Ptah was still the largest in the country but two. In the course of the contests for the possession of Egypt, which raged after the 22nd Dyn., the city was captured by the Ethiopian Piankhi and by the Assyrians.

Cambyses, the first monarch of the Persian dynasty, took Memphis by storm after his victory at Pelusium (525 B.C.) over Psammetichos III.; and even after the foundation of Alexandria (331 B.C.) it appears to have retained some importance. Under Augustus it was a large and populous city, though its palaces, elevated on an eminence, lay ruined and deserted. Among the temples that still existed were those of Ptah, of Apis (p. 147), and of a female deity who was identified with the Aphrodite of the Greeks. In consequence of the edict of Theodosius (379-395 A.D.; comp. p. cxii) the temples and statues were destroyed, and under the later Byzantine monarchs the heretical Monophysites (p. cxiii) seem to have been very numerous here. Muḳaukis, the leader of the Copts, was established at Memphis while negotiating with 'Amr ibn el-'Âṣ, the general of Omar (p. 44). The Mohammedan conquerors transferred their residence to the right bank of the Nile, opposite the northernmost part of Memphis, using the well-hewn blocks, which had once composed the venerable palaces and temples of the ancient city of Menes, for the construction of their palaces, castles, and mosques at Cairo. But down to a late period the ruins of Memphis excited the admiration of all visitors. Thus 'Abdellaṭîf (at the end of the 12th cent.) assures us that even in his time the ruins contained a profusion of wonders which bewildered the mind and baffled description. — After his time the rapidly dwindling ruins of Memphis are rarely mentioned.

The path continuing in the original direction (W.) from the fork (p. 143), and leading through the palm-grove to the village of *Mît Rahîneh*, brings us to the ***Colossal Statues of Ramses II.**, which once marked the entrance to the temple. The first of these, discovered in 1888, is made of granite and lies on its back on a slight eminence. Its length is 26 ft., not including the crown, which is 6½ ft. long. The square hole in the head of the colossus was for the insertion of the crown, which lies on the ground beside it. On both shoulders, breast, girdle, and bracelet occurs the name of the king; and on the pillar at the back is an inscription. On the left of the statue is an incised relief of Princess Bent-Anat. — Beside the statue stands a stele of Apries (p. cvi), in the rounded pediment of which appear Ptah and the falcon-headed Soker. — A little farther on lies a gigantic *Sphinx*, excavated in 1912 and in an excellent state of preservation. It is made of alabaster and is, as far as we know, the largest sphinx that has ever been transported, being 26 ft. long and 14 ft. high and weighing about 80 tons. It has no inscriptions, but may be assigned to the 18th or 19th dynasty.

We next reach the mud-hut that conceals the *Second Colossus* (adm. 4 pias. for those without official admission ticket, see p. 142). discovered by Caviglia and Sloane in 1820. A wooden flight of steps ascends to a platform from which the statue is in-

PYRAMIDS AND TOMBS OF SAḲḲÂRA

Scale 1: 25.000

0 250 500 1000 Yards

Modern Buildings are coloured black.

To the Mastabat el-Fara'ôn

Tombs of the end of the Ancient Empire

Remains of Pyramid of Mereruˆ

Brick Wall

Ruined Pyramid

Pyramid of Phiops I.

Pyramid Haraui. esh-showwâf

Mastabat el-Fara'ôn

Sakkara

Cultivated Land inundat

Bedrashên

SOUTH

Continuation see Plan I.

Plan I.

(S. Extension of the Principal Map)

S. Groups of the PYRAMIDS OF SAḲḲÂRA.

Pyramid of Phiops II.

Mastabat el-Fara'ôn

Remains of Brick Wall

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spected. It consists of remarkably hard and fine-grained limestone, and before it was injured was about 42 ft. in height, corresponding to the measurement given by Herodotus (30 cubits of 1½ ft. each). The workmanship is excellent. The handsome and gentle features of the king are admirably reproduced. A conventional beard is attached to the chin. In the girdle is a dagger with two falcon's heads. On the right shoulder, the breast, and the girdle appear the prænomina of Ramses II. This colossus is to be removed to the Place Ramsès in Cairo (comp. p. 78). — In front of the hut are several fragments of monuments, showing the name of Ramses II.

Two routes lead from the colossi to the Necropolis of Saḳḳâra. One, turning to the N., passes the ruins of the old *Temple of Ptah*, situated below the village of Mît Rahîneh and close by a cemetery containing the picturesque tomb of a sheikh. Thence we ride through the lanes of Mît Rahîneh, beyond which we make for the Step Pyramid due W. (p. 146).

The other route, more usually followed, leads to the W. from the colossi of Ramses, leaving the village of Mît Rahîneh to the right. On quitting the palm-grove we obtain an attractive view; immediately to the right, shaded by palm-trees and lebbakhs, is a small villa. About 1½ M. to the W. is another long palm-grove surrounding Saḳḳâra and bordering the desert; beyond this, on the yellow sand of the desert, rise eleven pyramids. The first of these, to the left, is the S. brick pyramid, beyond which are the blunted pyramid, the N. brick pyramid, and the great pyramid, all belonging to the group of Dahshûr (p. 166). Not far from these we next perceive the Maṣṭabat el-Fara'ôn, with the pyramid of Phiops II.; then, exactly above the houses of Saḳḳâra, two pyramids, the lesser of which is that of Phiops I.; and, lastly, to the right, the pyramid of Onnos, the great step-pyramid, and two smaller ones (to the right, that of Teti). These last seven pyramids belong to the group of Saḳḳâra. — We ride along the embankment to the W. and then to the N., skirting a canal *(Baḥr el-Libeini)*, to the lock-bridge, where we join the direct route (see below). We continue to follow the embankment across the plain towards the W. and arrive (20 min. from the lock-bridge) at the *Râs el-Gisr* ('head of the embankment').

From Bedrashein to the Necropolis of Saḳḳâra direct. — From the fork mentioned on p. 143 we ride to the N., following the telegraph-poles, traversing the entire palm-grove and passing among the brick ruins of ancient Memphis. We then follow the embankment to the above-mentioned lock-bridge.

The united routes ascend to the plateau and bring us in sight of the vast **Necropolis of Saḳḳâra *(Saqqara)*, which extends about 4⅓ M. from N. to S., and ¼-1 M. from E. to W. It contains sepulchral monuments of almost every period of Egyptian history. Loose heaps of light-coloured sand indicate recent excavations. The

whole necropolis has been repeatedly explored by the Byzantines and the Caliphs, as well as by modern explorers.

On a hill close to the Râs el-Gisr lie the ruins of the large **Convent of St. Jeremiah,** resembling a deserted village. They were excavated in 1907-9 by J. E. Quibell for the Egyptian authorities. The convent, founded in the second half of the 5th cent. and destroyed by the Arabs about 960, includes two churches, a refectory, a bake-house, oil-press, wine-cellars, etc. The cell of St. Jeremiah also is preserved. Many of the monks' cells have remained intact, each with a recess in the E. wall, which served as an oratory and was sometimes adorned with paintings of the Madonna, the archangels, and the founder of the convent. These paintings, like the fine capitals and reliefs from the churches, are now in the museum at Cairo (comp. p. 89). On the walls are numerous Coptic and Arabic inscriptions. The tombstones embedded in the pavement were brought from the convent-cemetery. The best general survey is obtained from the rubbish-heap.

From this convent we ride to the N.W., straight towards the Step Pyramid.

The ***Step Pyramid** of Saḳḳâra (Arab. *El-Haram el-Mudarrag*, *i.e.* 'the pyramid provided with steps'; comp. the illustration on p. clxix), a very conspicuous feature in the landscape, may be regarded as the 'Cognizance of Saḳḳâra'. It was the tomb of the ancient king *Zoser* (3rd Dyn.) and is one of the oldest stone buildings in Egypt that have come down to our days. The pyramid consists of six stages, the lowest of which is about 37½ ft. in height, the next 36 ft., the third 34¼ ft., the fourth 32½ ft., the fifth 30¾ ft., and the sixth 29 ft., while each stage recedes about 6½ ft. as compared with the one below. The perpendicular height is 200 ft. For the graduated construction, comp. p. clxix. The pyramid is built of an inferior clayey limestone quarried in the neighbourhood. The original entrance was on the N. side, at the foot of the lowest step. The interior (inaccessible) contains a complicated series of passages and chambers, which, however, are due to treasure-hunters and to later attempts at restoration; for the original construction of King Zoser had only one sloping entrance-shaft (Pl. a b, p. clxix), with ramps at the sides, and a single tomb-chamber (Pl. b). The pyramid is seldom climbed as the stone of which it is composed is very friable, but the top commands an interesting view. — There are still some remains of the stone wall that enclosed the pyramid; it was decorated with door-shaped ornaments.

About 300 yds. to the S.W. of the Step Pyramid is the Pyramid of Onnos (p. 165). Beyond the Step Pyramid, in the direction of Mariette's House, a striking view opens towards the N. In the foreground lies the green valley of the Nile, bordered by palm-trees, and framed on both sides with the yellowish-grey desert; in the distance the alabaster mosque of Mohammed Ali at Cairo. On the

left tower the three pyramids of Gîzeh and the three nearer pyramids of Abusîr. The path turns to the right beyond the next heap of rubbish (N.W.), crosses the hollow, and soon reaches —

Mariette's House. Auguste Mariette, the famous Egyptologist (see p. 80), first rose into notice by his discovery of the Apis Tombs in 1851; and from 1858 till his death in 1881 was director of the official excavations in Egypt. Visitors generally eat their luncheon (brought from Cairo) on the terrace. A fee of $2^1/_2$ pias. or more, according to the number of the party, is given to the keepers in charge of the house, who supply coffee prepared in the Arab style. From this point paths lead to the various points of interest.

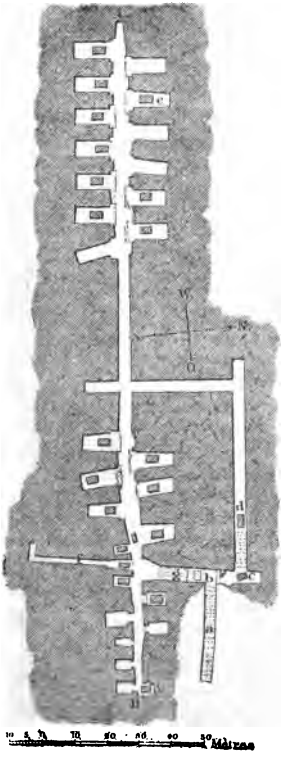
A few hundred yards to the W. of Mariette's House lies the Egyptian ** **Serapeum**, or subterranean *Tombs of Apis*, hewn in the rock.

Apis (p. cxli), the sacred bull of the god Ptah (p. 143), which was worshipped in a special temple at Memphis, was after death embalmed like a human being and interred with great pomp in the necropolis of Memphis. As early as the reign of Amenophis III., and probably still earlier, the Apis tombs consisted of a subterranean tomb-chamber, reached by a sloping shaft, over which a chapel was erected in honour of the bull. Under Ramses II. a large common grave was prepared for the Apis bulls by Prince Khamweset; a subterranean gallery, over 100 yds. in length, was hewn in the rock and flanked with chambers, which were walled up after receiving the wooden coffin containing the sacred remains. Psammetichos I. caused a similar gallery with side-vaults to be constructed at right angles to the first one. These vaults, which were added to at intervals down to the Ptolemaic period, were much larger and more carefully constructed than the previous series. They have an aggregate length of about 380 yds. and are about 10 ft. in width and $17^1/_2$ ft. in height. Above them rose a large temple for the cult of the dead god. — The ancient Egyptians believed that like man (p. cxlviii) the deceased bull was united with Osiris, and became the 'Osiris-Apis' (Egypt. *Oser-hape;* Gr. *Osorapis*). He thus became a kind of god of the dead and was called, like Osiris, 'Lord of the western land'; pilgrims crowded to the tomb to pay their devotions and to present votive offerings. The last were usually small memorial tablets, which were inserted in the walls of the subterranean galleries. The worship of the foreign god *Serapis* or *Sarapis*, introduced under Ptolemy I., rapidly spread in Egypt, and it is easy to understand how the new *Sarapis* was confounded with *Osorapis* and worshipped along with the latter in the ancient temple in the necropolis of Memphis. The temple itself came to be commonly known as the *Sarapeion* or *Serapeum*.

A second temple of Osorapis, built by Nektanebōs II., once stood opposite the temple covering the Apis tombs (W. of Mariette's house). These temples were connected by a path enclosed by walls, on which stood Greek statues; a few of these are still on their original site (but now covered with sand). The great *Sphinx Avenue*, which led to the W. through the necropolis to the *Serapeum*, terminated in front of the temple of Nektanebōs in a semicircular space adorned with statues of Greek philosophers. But the remains of all these monuments are now covered with sand, and only the gallery of *Apis Tombs* constructed by Psammetichos is accessible to visitors.

Passing through the Gateway (Pl. a, p. 148), we enter a Chamber (Pl. b) of considerable dimensions, with niches in the bare limestone walls, where many tombstones of deceased bulls and votive tablets (see above) were found. Visitors light their candles here. The guide now proceeds to the right. After a few paces we

observe at our feet a huge block of black granite (Pl. c), which once formed the lid of a sarcophagus. Beyond it we turn to the left and after ten paces we reach an enormous granite sarcophagus (Pl. d), which nearly fills the passage. The lid and the sarcophagus, which belong to each other, were probably stopped here on their way to the vault for which they were destined, in consequence of the overthrow of the worship of Apis. Near the end of this passage we turn to the left (S.) into another, which leads us to the —



PRINCIPAL PASSAGE (Pl. A B), running parallel with the first, from E. to W., and penetrating the solid rock. This passage is flanked with side-chambers, about 26 ft. in height, the pavements and vaulted ceilings of which are constructed of excellent Moḳaṭṭam stone. Twenty-four of the chambers still contain huge sarcophagi in which the Apis mummies were deposited. These monster coffins each consist of a single block of black or red polished granite or of limestone, and average 13 ft. in length, 7 ft. in width, and 11 ft. in height, and no less than 65 tons in weight. The covers, five of which are composed of separate pieces of stone cemented together, have in many instances been pushed on one side. All the sarcophagi, when discovered by Mariette, had been emptied of their contents, with the exception of two, which still contained a number of trinkets. Only a few of the sarcophagi bear inscriptions; one bears the name of *Amasis*, another that of *Cambyses*, and a third that of *Khabbash*, leader of the Egyptians against the Persians (p. cvi). The finest is the last sarcophagus on the right side (Pl. e), to which a flight of steps descends. It consists of black and finely polished granite and is covered with inscriptions and door-shaped ornaments.

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Near the E. end of the principal passage we reach a side-passage

(Pl. f) diverging to the right, some 22 yds. in length, from which another passage leads to the right, in a direction parallel with the main corridor, but now built up. Opposite the side-passage we pass over another sarcophagus by means of steps (Pl. g) and thus regain the door by which we entered the vaults. The temperature in these subterranean chambers is always nearly 80° Fahr.

'I confess', says Mariette, in his report of the discovery, 'that when I penetrated for the first time, on Nov. 12th, 1851, into the Apis vaults, I was so profoundly struck with astonishment that the feeling is still fresh in my mind, although five years have elapsed since then. Owing to some chance which it is difficult to account for, a chamber which had been walled up in the thirtieth year of the reign of Ramses II. had escaped the notice of the plunderers of the vaults, and I was so fortunate as to find it untouched. Although 3700 years had elapsed since it was closed, everything in the chamber seemed to be precisely in its original condition. The finger-marks of the Egyptian who had inserted the last stone in the wall built to conceal the doorway were still recognizable on the lime. There were also the marks of naked feet imprinted on the sand which lay in one corner of the tomb-chamber. Everything was in its original condition in this tomb, where the embalmed remains of the bull had lain undisturbed for thirty-seven centuries.'

Next to the Apis Tombs the private tombs (*Maṣṭabas*, p. clxviii) are the most interesting points at Saḳḳâra, though only a few are open to the inspection of tourists.

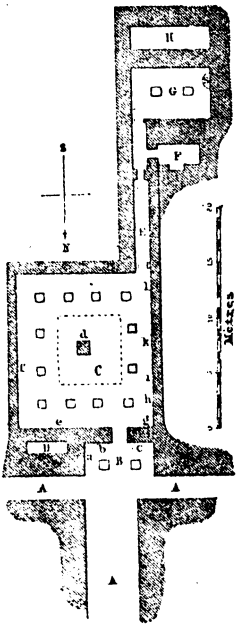
The most celebrated of them all, to the N.E. of Mariette's House, is the ****Maṣṭaba of Ti**, dating from the epoch of the 5th Dyn., at the beginning of which the deceased Ti was a high court-official and wealthy landowner. The building originally stood above ground but it is now almost entirely sunk in the sand. It was discovered and excavated by Mariette and has been restored by the 'Service des Antiquités de l'Egypte', as is recorded on a tablet at the entrance. The mural reliefs, besides being interesting on account of their subjects, are among the finest and best-preserved examples of the art of the Ancient Empire (comp. p. clxxiv).

From the street (Pl. A, p. 150) we first enter the SMALL VESTIBULE (Pl. B), which contains two pillars (upper parts restored), on each of which Ti is represented, in a long wig and a short, broad apron, holding a staff in one hand and a kind of club in the other. On the E. wall are several peasant women (Pl. a), representing the villages belonging to Ti, bringing food to the tomb; on the S. wall are poultry and doves being fattened in a pen (Pl. b). The other reliefs are obliterated.

We next pass through a doorway, the sides of which show figures of Ti and inscriptions, and enter the GREAT COURT (Pl. C), an extensive quadrangle, with a modern wooden roof borne by twelve ancient square pillars (restored). This hall was the scene of the offerings to the deceased. In the centre of the court is a flight of steps (Pl. d), by which we may descend to a low subterranean

passage extending the whole length of the building and leading first to a kind of vestibule and then to the tomb chamber. The now empty sarcophagus completely fills the niche in which it stands.

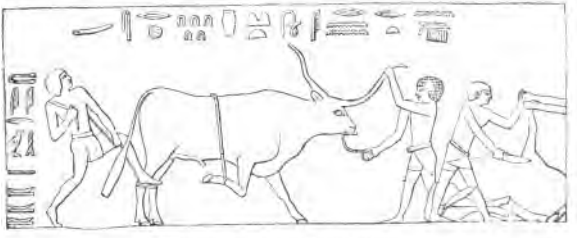
The *Mural Reliefs* in the great court deserve no long examination; they are much injured by exposure and some have become altogether unrecognizable. On the *N. Wall* (Pl. e) Ti is represented superintending the sacrifice and cutting up of cattle, shown in the woodcut at p. 151, and servants with gifts†. Behind the wall here was another chamber (*Serdâb*; Pl. D; p. clxviii), containing statues. On the *E. Wall* (Pl. f) there are reliefs only to the left: Ti borne in a litter, preceded by attendants carrying fans, boxes, and chairs. On the *W. Wall* (from right to left): Ti and his wife (Pl. h) inspect the fattening of geese and the feeding of cranes (Pl. g); a poultry-yard (Pl. i); Ti receiving the accounts of his officials, who stand in a house supported by columns; Ti (upper part injured) superintending the arrival of his Nile boats, while herds of various kinds are driven towards him (Pl. k); false door dedicated to Ti's son (Pl. l).



We pass through the door in the corner, noticing on each side three figures of Ti, represented as walking from within, each time in a different costume. The door admits to a Corridor (Pl. E). On each side-wall are servants bearing of offerings into the tomb. On the right is also a false door dedicated to *Nefer-hotpes*, the wife of Ti. Another door admits us to a Second Corridor. In the lower row on the *Left Wall* the slaughter of cattle for sacrifice is represented; in the upper row statues of the deceased are being drawn to the tomb on sledges, in front of which a man pours water to prevent the heavily laden sledges from taking fire by friction. On the *Right Wall* appear ships in which Ti has inspected his estates in the Delta. The curious

† We annex woodcuts of some of the best of these scenes, from photographs taken from impressions obtained by Dr. Reil (d. 1880), and therefore almost facsimiles. With the exception of the large picture of Ti engaged in hunting (p. 158), which is one-nineteenth the original size, they are reduced to one-twelfth of the original size.

steering-gear should be noticed. Over the door by which we entered are Ti and his wife in a boat in a thicket of papyrus. Over the door



Throwing down the victim.

leading to Pl. G are dancers and singers. A door on the right now leads into a Side Chamber (Pl. F), in which the original colours of the reliefs are admirably preserved. On the upper part of the

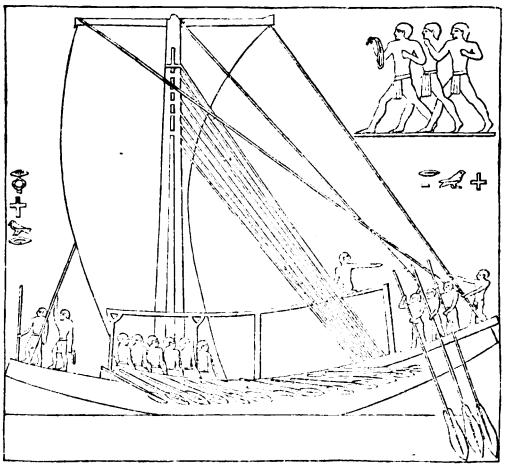
Cooking poultry.

left door-post a piece of the sycamore wood to which the door was attached is still in its place. *Right Wall:* Ti, who stands to the right, receives from his servants sacrificial gifts (flowers, cakes, poultry, etc.); in the top row, tables with sacrificial gifts. *Back Wall:* at the top, pottery being fired in a kiln; bakers and

Fattening geese.

Feeding cranes; the two men above are preparing the food.

brewers; below, a man measures corn, while scribes note down the quantity. *Left Wall:* Ti; to the right, servants with gifts; above, tables and vessels of various kinds. *Entrance Wall:* Tables and vessels.



Sailing-ship.

Leaving the corridor we pass through the door opening to the S. (with a figure of Ti on each side) and enter the Tomb-Chamber (Pl. G) itself. The ceiling rests on two square pillars,

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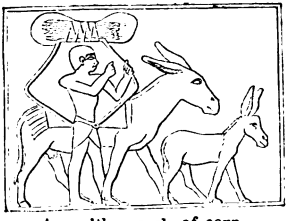
Winnowing corn.

Reaping.



Ass with a sack of corn.

Shaping a tree-trunk.

Ship-building.

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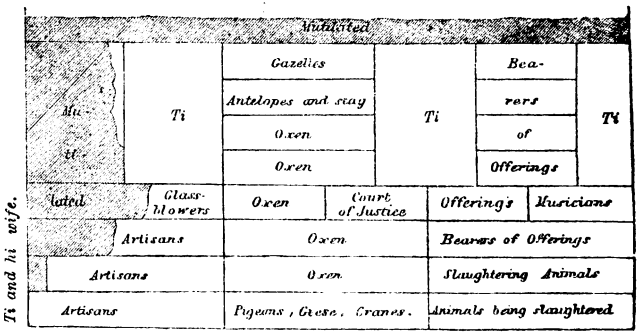
On the *E. Side* (to the left of the entrance; comp. the Plan at p. 152) Ti, to the right, with his wife kneeling at his side, appears inspecting the harvest operations, which are represented in ten rows of scenes (beginning at the top): the corn is reaped, placed in sacks, and loaded upon asses, which bear it to the threshing-floor; the ears are taken from the sacks and piled in heaps; then follows the treading out of the corn by oxen or asses; the threshed grain along with the chaff is piled in a great heap by means of three-pronged forks, then sifted, and winnowed with two small boards; finally it is placed in a sack by a woman.

Farther to the right on this wall are two well-preserved and several damaged ship-building scenes, representing the various operations: shaping the tree-trunks, sawing boards, and the actual



S. Side of the Tomb-Chamber of Ti.

construction of the ship, on which some workmen are using hammer, adze, and chisel, while others are placing the planks. In one of the ships stands Ti, inspecting the work. The primitive saws, axes,

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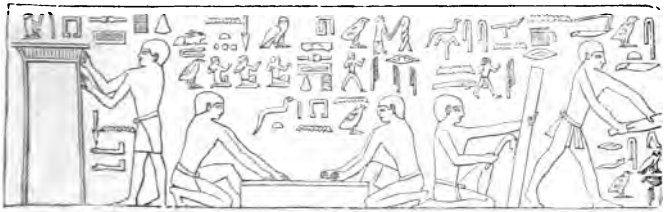
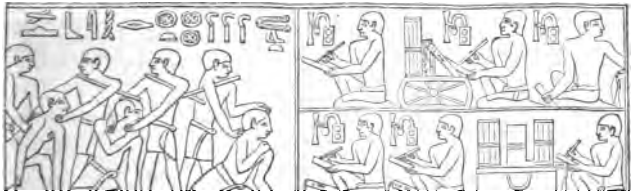
below which lies a head-rest; a man using a drill; 4. Leather-workers and market-scenes; one dealer has a skin and two pots of oil for sale; another has a wallet for which a man offers him a pair



Carpenters at work.

of sandals; a stamp-cutter makes a stone seal; to the right a man is selling sticks. — At the top (in the middle), Ti, with his wife seated at his feet, inspects the different kinds of animals (antelopes,



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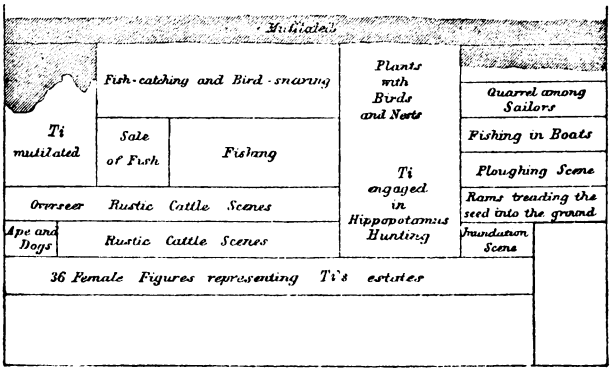
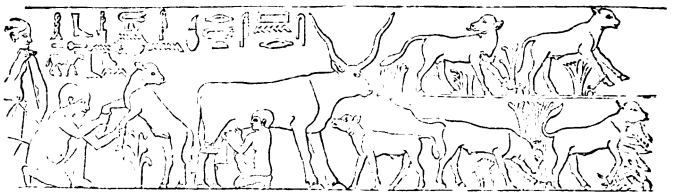
all kinds (cranes, geese, pigeons). — At the top (to the right), Ti is sitting at table, while attendants bring sacrificial gifts. Below



N. Side of the Tomb-Chamber of Ti.

are attendants with gifts for sacrifice, and flute-players and harpers, who perform music during the meal; slaughter and cutting up of cattle for sacrifice.



Cattle feeding.

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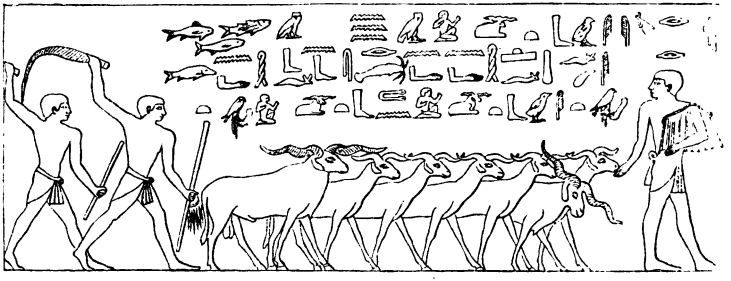
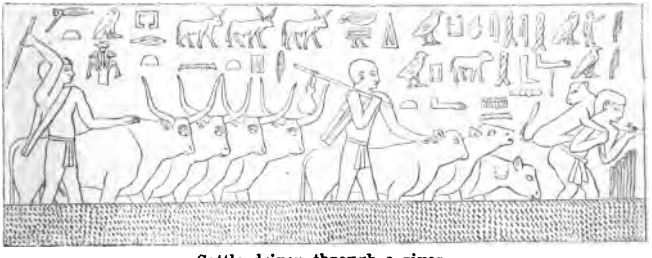
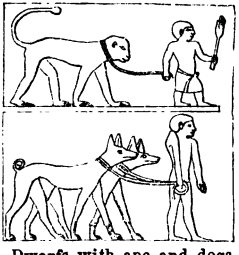
left door is a slab for the reception of offerings. In the centre of the wall are slaughterers and the presentation of gifts (damaged); above are tables.



Rams treading in the seed.



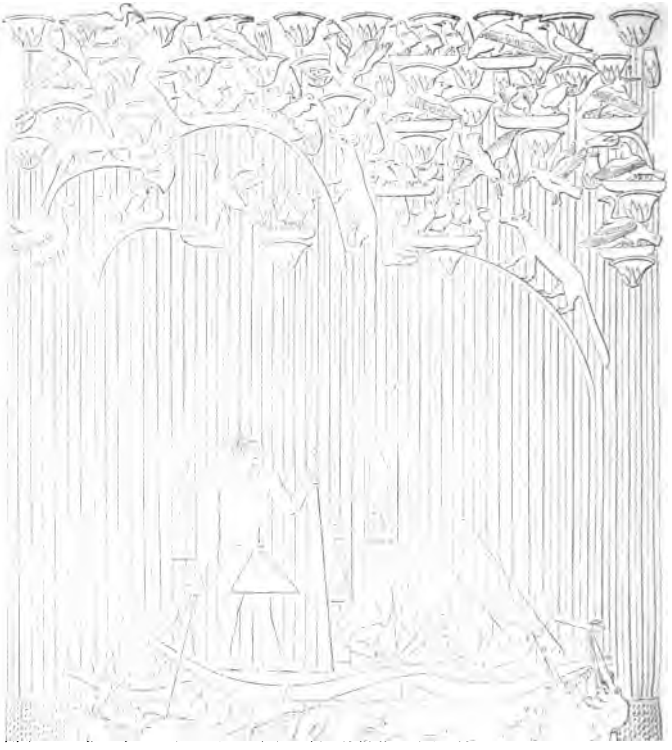
Cattle driven through a river.



Dwarfs with ape and dogs.

Captured fish.

The ***North Side* of the tomb-chamber (Plan, p. 156) is adorned with scenes representing life in the marshes of the Delta. To the left (beginning at the top): Ti superintending fishing and bird-



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snaring (two rows); fisherman shaking fish from a kind of wicker bow-net into a basket; two men seated at a small table cutting up fish; below, cattle pasturing; a cow is represented calving, another is being milked, while an overseer leans on his staff close by and a herdsman grasping a calf by the legs prevents it running to its mother; to the left, calves tethered to pegs in the ground try to tear themselves free, others are browsing; to the right, herdsmen in small papyrus boats drive a herd of cattle across a river in which lurk two crocodiles; to the left are two dwarfs with their master's pet ape and a leash of greyhounds.

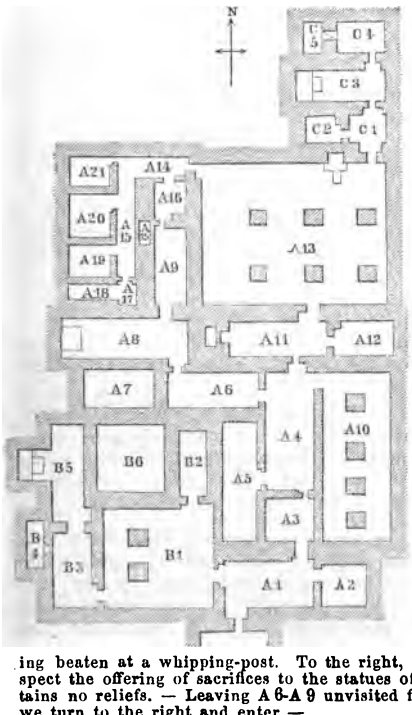
In the centre: Ti sailing through the marshes in a boat of papyrus. In front of him is a second boat, whose crew is engaged in hunting hippopotami with harpoons, near which a hippopotamus bites a crocodile. In a smaller boat behind is a man catching a fish. In the surrounding papyrus-thicket various birds are sitting on their nests or fluttering about. — To the right: Boatmen quarrelling and fighting; fishing; tilling the ground, a man ploughs with two oxen, which another man drives (note the shape of the plough), a third man breaks the clods, while a fourth is sowing; close by is a scribe. Rams are driven over the newly-sown ground to tread in the seed, while men hoe the ground, to the right. Cattle, returning from pasturage in the Delta, are driven through the water; one of the herdsmen, in front, carries a young calf on his shoulders.

The narrow strip running along the entire N. wall at the bottom consists of a procession of 36 peasant women bearing sacrificial offerings of meat, poultry, vegetables, fruits, and drink. The different figures represent the various estates of the deceased Ti, the name of each being inscribed beside its representative.

The *Tomb of Mereruka is another grave well worthy of a visit. It is situated at the N.W. angle of the Pyramid of Teti (p. 163), which lies to the E. of Mariette's house, beyond a ruined stone pyramid. The tomb dates from the beginning of the 6th Dyn. and contains 31 rooms and passages, divided into three sections, of which that marked A on the plan (p. 160) belonged to *Mereruka*, that marked B to *Hert-watet-khet*, his wife, and that marked C to their son *Meri-Teti*. The tablet at the entrance records the discovery in 1893.

Rooms marked A. To the right and left of the *Entrance:* Mereruka and

The details are beautifully rendered (birds, fish, etc., hippopotamus with a crocodile in its mouth). Below, to the left, cattle crossing a stream; above, cattle thrown on the ground in order to be slaughtered; gardens being watered. The positions of the cattle are accurately observed and reproduced. — A 2 contains the mummy-shaft. — A 3. *E. Wall.* Mereruka and his wife (to the left) inspecting various operations, which are represented in six rows. In the two lowest rows are metal-workers and makers of necklaces and vessels; in the 3rd row, three statues are being drawn to the tomb, while a priest swings a censer; in the 4th row are carpenters making bedsteads; and in the 5th row are men making stoneware vessels. *W. Wall.* Mereruka and his wife, accompanied by attendants, at a hunt in the desert; desert animals; hound seizing an antelope; lion devouring a bull; hedgehogs; hares. — A 4. *E. Wall.* To the right, Mereruka and his wife, with attendants, watching the capture of fish; the fat brother of the deceased is shown sailing in a boat and drinking from a cup; to the left, Mereruka and his wife; before them are servants, one leading a monkey and two hounds in a leash. *W. Wall.* To the left is the estate-office, a hall with columns, in which the clerks sit, while the village-elders are being dragged, not without cudgelling, to give evidence as to taxes (comp. p. 155); one has been stripped and is being beaten at a whipping-post. To the right, Mereruka and his wife inspect the offering of sacrifices to the statues of the deceased. — A 5 contains no reliefs. — Leaving A 6-A 9 unvisited for the present (see p. 161), we turn to the right and enter —



A 10, the roof of which is supported by four pillars, bearing incised reliefs of the deceased. *W. Wall* (beginning to the left). Bedroom scenes. The bed, standing beneath a canopy, is prepared in presence of Mereruka and his wife; the deceased, along with his wife, who plays upon a harp, sits upon a large couch with lions' feet, beneath which are two rows of vases; Mereruka, seated in an easy chair, receives gifts of various kinds in vases and boxes from his retainers. *N. Wall.* Priests of the dead bring stands loaded with meat and drink to the deceased. *E. Wall.* Mereruka and his wife, with attendants; servants bringing sacrificial gifts; male and female dancers (two lowest rows). *S. Wall.* The deceased receiving sacrificial gifts. — A 11. Only a few reliefs are preserved here, together with the false door on the *W. Wall*, behind which is a Serdâb. — A 12.

N. Wall. The deceased receiving gifts; in the second row from the bottom are ten barns or storehouses; in the lowest row, treading grapes and pressing the trodden grapes in a sack. On the other walls are the deceased receiving food and drink, and cattle being slaughtered.

*A 13, the sacrificial chamber, has six square pillars, on which Mereruka is represented standing. In the middle is a stone ring for tethering the sacrificial ox. *N. Wall.* In a recess is a statue of Mereruka (front view), with a sacrificial tablet in front. Mural reliefs (from right to left): Mereruka inspecting domestic animals, etc. (in the top row, boat-building, in the four lower rows, gazelles, antelopes, and cattle, in the lowest row, feeding tame hyænas); the aged Mereruka conducted by his two sons; Mereruka in a sedan-chair, with a large retinue, including two dwarfs leading dogs. *W. Wall* (much damaged). Ships. *S. Wall* (bottom row only preserved). Funeral: entrance to the tomb, with a priest and dancers in front of it; to the left, men carrying a large chest; sacrificial gifts; four ships, with several men in the water; the funeral procession with professional mourners (very graphic). To the left of the door, the deceased, accompanied by two women, sails in a boat through the marshes; crocodiles and fish in the water. *E. Wall.* To the right, harvest operations in presence of the deceased and his wife and mother. To the left, Mereruka and his wife playing draughts. *Over and beside the door* to C 1: Mereruka, his wife, and mother, with female dancers and musicians; various games. We now pass through a doorway of modern construction and enter the —

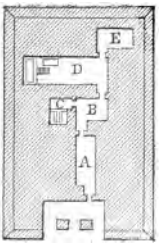
Rooms marked C. — C 1. *E. Wall.* To the right, poultry-yard, fattening geese; to the left, cattle and antelopes. *N. Wall*, Meri-Teti, son of Mereruka, receiving sacrificial gifts from servants. *W. Wall.* The deceased witnessing a hunt in the desert; gazelles and antelopes. *S. Wall.* Servants with poultry and fish as sacrificial gifts. — C 2 has no reliefs. — C 3. *E. Wall.* In the two lowest rows, cattle being slaughtered for sacrifice; in the upper rows, Servants bringing gifts, cattle, gazelles, etc. *N. & S. Walls.* Meri-Teti at table; servants bringing sacrificial gifts. *W. Wall.* False door, with the deceased's name inserted in place of an earlier one; in front is an altar. — C 4. *E. Wall.* Men bearing large chests full of clothing and vessels to Meri-Teti, who stands on the left. *N. Wall.* In the centre, the deceased; at the sides, servants bringing jars and boxes; to the right large jars are being brought on sledges. *W. Wall.* Attendants with gifts (unfinished); square hole leading to C 5, the Serdâb. *S. Wall*, unfinished (reliefs similar to those on the N. wall). — We now return to A 13 and turning to the right (W.) enter the unvisited —

Rooms marked A (continued). A 14 leads to several store-chambers (A 15 - A 21), only about 3 ft. high; the names are inscribed above the doors. — From A 16 we enter A 9. *W. Wall.* In the centre are Mereruka and his wife, to the right and left are servants bearing pieces of cloth, vessels of sacred oil, boxes of clothing, and stands of ornaments; a sledge with three large jars. *E. Wall.* Similar scenes. — A 8. Beyond the false door on the *W. Wall*, in front of which stood the table of offerings, nothing of interest. — A 6. *W. Wall.* Feeding of poultry (pigeons, geese, cranes). A narrow cleft in this wall leads to the Serdâb (A 7), in which a painted statue of Mereruka was found. *S. Wall.* To the left, cattle, antelopes, etc., are being driven before the deceased, while scribes note down the numbers; to the right, peasant women, representing villages the names of which are inscribed, bringing gifts. *N. Wall.* To the left, the slaughtering of cattle, to the right, Mereruka inspecting his fishermen.

Rooms marked B. — B 1. *N. & S. Walls.* The wife of Mereruka, a princess, receiving various gifts from her attendants. *W. Wall.* To the right, Mereruka's wife, son, and daughter; four servants bearing a litter adorned with lions; to the left, fishing scene; above, capture of wild bulls. — B 2. Staircase. — B 3. *N. Wall* (to the left of the door leading to B 5). Dancers. On the other walls are servants bringing food for the deceased, and cattle. — B 4. Serdâb (inaccessible). — B 5. *W. Wall.* In the centre is an elaborate false door, in front of which is a square block once supporting a table of offerings; to the right and left is the deceased at table, with servants

bringing food, flowers, etc. *N. Wall.* Mereruka's wife and son carried by women in a litter adorned with a lion, near which are three dogs and a pet ape. On the other walls, Attendants bringing gifts to the deceased; cattle being slaughtered. — B 6. Empty.

To the right (E.) of Mereruka's Tomb lies the **Maṣṭaba of Ke-gem-ni,** a vizier and judge, also of the 6th Dyn. and excavated in 1893. The paintings here are of inferior interest.



Room I (Pl. A). On the left wall. Ke-gem-ni inspects his cattle and poultry; hyænas are being fed; feeding poultry; bird-snaring. On the right wall the deceased inspects the fisheries; the captured fish are recorded and carried away. Above the door to the next room is the deceased in his litter. — *Room II* (Pl. B). Ke-gem-ni receiving gifts from his attendants. To the left is a chamber (Pl. C) in which figures of the deceased are chiselled out at two places. — *Room III* (Pl. D). On the side-walls, Ke-gem-ni, seated in a chair, receives sacrificial gifts. On the end-wall is the false door, in front of which was the table of offerings, reached by a flight of steps. — *Room IV* (Pl. E). Two representations of Ke-gem-ni, standing, and receiving gifts from his attendants; tables with vessels; large ointment-jars dragged on sledges.

A few paces to the E. of the tomb of Ke-gem-ni, and to the N. of the Teti pyramid (p. 163), is a **Street of Tombs,** exhumed by Loret in 1899 but partly covered up again. Several interesting structures of the 6th Dyn. were discovered here. The first is the somewhat ruinous tomb of *Nefer-seshem-rē*, surnamed *Sheshi*, a vizier and judge, the chief remains of which are a hall with six square pillars, each bearing the figure of the deceased, and an elegant false door.

The first tomb on the left in the Street of Tombs proper is that of **Enkh-me-Hor*, surnamed *Sesi*, also called the 'Tomb of the Physician' on account of the surgical operations represented. The upper part of the wall has been destroyed.

Room I. To the left of the entrance: Farming scenes, including a representation of cattle fording a river. — In Room II, lying behind R. I, the deceased is represented on the left wall inspecting the catching of

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net; above, a poultry-yard, catching of fowls, feeding of geese; on the other walls are attendants with sacrificial gifts, several of them in boats. — On the W. wall of the LAST ROOM is the false door, through which the deceased is twice represented as emerging; above is a window, out of which he is looking; in front is the table of offerings; on the other walls are the deceased at a banquet, attendants with gifts, and the slaughtering of cattle for an offering to the dead.

If not pressed for time the traveller may now ascend to the *Pyramid of Teti*, to the E. of which lie the scanty ruins of the mortuary temple. Farther to the E. lies a chaos of buildings, brought to light during the excavations lately carried on by Mr. Quibell of the Service des Antiquités de l'Egypte, and dating from various times from the Ancient Empire down to the Greek period. The oldest monuments are two large stone maṣṭabas, belonging to the Ancient Empire, surmounted by brick tombs added in the Middle Empire. The brick wall by which these are surrounded is 30-33 ft. thick and dates from the Greek period. — Close by is the *House of the Service des Antiquités*. In front of this, to the N. and E., stretches a cemetery recently excavated by Quibell, with *Brick Maṣṭabas* of the 2nd and 3rd Dynasties.

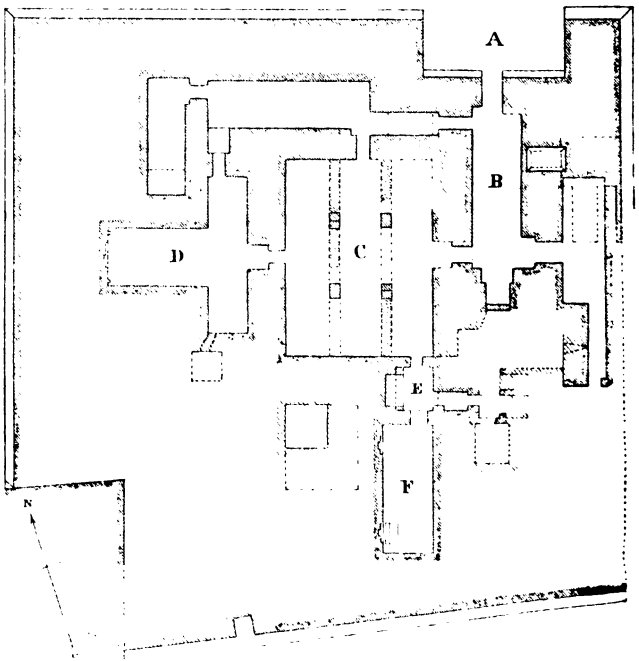
The maṣṭaba of Ti is rivalled in beauty by the reliefs in the ****Maṣṭaba of Ptahhotep,** which lies between the Onnos Pyramid and Mariette's House, a few hundred yards from the latter. It dates from the period of the 5th Dyn., under which the deceased held one of the highest offices of state.

From the entrance (A on the Plan, p. 164), on the N. side, we enter a CORRIDOR (B), on the right of which is the PILLARED HALL (C), a large square apartment with its roof supported by four pillars. A door in the S.E. angle admits us to a vestibule (E), beyond which is the —

TOMB-CHAMBER OF PTAHHOTEP (F), adorned with mural reliefs that are among the highest achievements of ancient Egyptian art at its zenith (p. clxxiv). The colours are still well preserved. The ceiling imitates the trunks of palm-trees.

In the Doorway: Servants with sacrificial gifts. *N. Wall:* over the door, Ptahhotep at his morning toilet, with his greyhounds under his chair and a pet ape held by an attendant; in front of him are harpers and singers; dwarfs stringing beads (upper row); officials seated on the ground (next two rows); harpers and flute-players and a singer beating time with his hands (lowest row). To the left of the door are servants with gifts; slaughter of the sacrificial oxen. — *W. Wall:* In the right and left angles are false doors; that on the right, very elaborate, perhaps representing the façade of a palace. On the left door (at the foot) the deceased is represented seated in a chapel (right) and borne in a litter (left); in front is the table of offerings. The wall-reliefs represent Ptahhotep seated at a richly furnished banquet (left); before him are priests making offerings (upper row) and servants bearing various gifts

(three lower rows); above is the list of dishes. — On the *S. Wall* is a similar representation of the deceased at table; before him are peasant women with gifts (top row; injured); in the second row the sacrificial animals are being cut up; in the lowest two rows are servants with all kinds of offerings. — The representations on the *E. Wall* are the finest and most interesting. On the right Ptahhotep



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being tethered to pegs; in the two following rows cattle are brought for inspection (note the lame herdsman leading a bull with a neck-ornament); in the lowest row, poultry. On the left Ptahhotep is shown 'contemplating all the pleasant diversions that take place throughout the country'; in the top row a herd of cattle is being driven through a marsh, and men are engaged in plucking papyrus plants, tying them in bundles, and carrying them away; in the second row are boys playing; the vintage is represented in the third, with vines upon trellises, watered by a servant, while others gather the grapes and tread them in the wine-press or crush them in sacks; the fourth and fifth rows are devoted to animal life and hunting in the desert; in the sixth are men labouring in the marsh, cleaning fish, and making ropes and papyrus boats; in the seventh row are fowlers with nets and other men placing the captured birds in boxes and bearing them away; in the lowest row are peasants in boats upon the Nile, with plants and fishes; some of the peasants are fighting. In the boat to the left appears Enkh-en-Ptah, sculptor-in-chief, receiving a drink from a boy; this is doubtless the artist who designed the reliefs and has here immortalized himself.

We now return to the Pillared Hall and pass through a door in the W. wall into the CHAPEL OF EKHET-HOTEP (D), a son of Ptah-hotep. To the right and left are representations of the deceased at a banquet, with servants bringing him sacrificial gifts. On the W. wall is a false door, with a large table of offerings.

From the maṣṭaba of Ptahhotep a path leads to the S.E. to (1/3 M.) the ***Pyramid of King Onnos** or **Unis** (p. c), which may easily be climbed without assistance. The view from the top repays the exertion: to the N. are the Pyramids of Abuṣîr and Gîzeh; to the S., those of Saḳḳâra and Dahshûr; and to the E., the Step Pyramid and the palm-groves and fields of Saḳḳâra and Mît Rahîneh.

INTERIOR. The pyramid was opened in 1881 and is accessible to visitors (apply to the keeper; admission tickets, see p. 142). A sloping *Passage*, the mouth of which was formerly covered by the pavement, runs from the middle of the N. side to an *Antechamber*, beyond which a straight *Corridor*, originally blocked at the farther end by three trap-doors, leads to a *Central Chamber*, with the *Tomb Chamber* on the right (W.) and another *Small Room* on the left (E.). The last, which was originally closed by a slab of stone, has a flat roof and three recesses, while the central chamber and the tomb-chamber have pointed roofs and walls covered with inscriptions, the so-called pyramid-texts. These hieroglyphics are cut into the stone and filled with blue pigment. They relate to the life beyond the tomb and are the oldest religious Egyptian texts known. The granite sarcophagus of the king stands in the tomb-chamber, close to the W. wall. To the right and left are false doors of alabaster.

The small *Mortuary Temple*, which stood on the E. side of the pyramid, has recently been excavated by the Egyptian Service des Antiquités, but is much dilapidated. It contained a court with palm-columns (see p. 83), of which fragments lie scattered about. At the foot of the pyramid, probably on the site of the inner sanctuary, are some vestiges of a false door of granite.

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On the S. side of the Pyramid of Onnos are three SHAFT TOMBS OF THE PERSIAN EPOCH, all of similar arrangement. A vertical square shaft descends to a chamber constructed of blocks of stone, at the bottom of a larger shaft sunk for the purposes of construction and then again filled in. These tombs are now accessible by a spiral staircase and are connected with each other by tunnels.

The descent is somewhat toilsome. The shaft, 72 ft. deep, leads viâ a corridor 16 ft. long to the vaulted tomb-chamber of the physician *Psamtik*, a contemporary of Darius I. The walls are decorated with religious inscriptions. The lid of the large limestone coffin is raised and the arrangement for lowering it is plainly visible. This coffin contained a smaller one of basalt and, like those in the two other tombs, is let into the floor. — To the W. is a modern tunnel, leading to the tomb-shaft and sarcophagus-chamber of the royal admiral *Zenhebu* (comp. p. 99), which contains some beautifully carved inscriptions. — Towards the E. we descend by steps to the shaft (88 ft. deep) and the chamber of *Pete-ẽse*. The walls are decorated with inscriptions in fine, low relief, the colouring of which is well preserved, and with representations of sacrificial gifts. The vaulted roof is covered with coloured stars upon a white ground.

If time permit the traveller may now proceed to the *S. Pyramids of Sakkâra*, a ride of $1^1/_4$ hr. to the S. from Mariette's House. We pass near a piece of ground about 440 yds. square, enclosed by broad and massive, but now very dilapidated walls on the E., N., and W. sides, while the S. side is bounded by the natural hills of the desert. The route leads thence straight to the Maṣṭabat el-Fara'ôn, the most interesting monument in the S. group. To the left are the dilapidated *Pyramids of Phiops I.* and *Merenrē* and a pyramid called by the Arabs *El-Haram esh-Showwâf*. On the N.W. (r.) side of the Maṣṭabat el-Fara'ôn is the *Pyramid of Phiops II.* All these pyramids (now inaccessible) are constructed and adorned exactly in the same manner as that of King Onnos (p. 165). The *Maṣṭabat el-Fara'ôn* resembles in its shape some of the maṣṭabas of the Middle Empire. The passages in the interior resemble those in the pyramids of Onnos and his successors, so that this monument may probably enough be a king's grave, as its name implies ('grave of Pharaoh'). The top, which is easily reached, commands a fine view.

About $1^1/_2$ M. to the S. of the Maṣṭabat el-Fara'ôn lie the Necropolis and Pyramids of **Dahshûr**. Here rise two large pyramids and a smaller one of limestone and two of brick (*El-Ahrâm es-Sûd*, the 'Black Pyramids'), together with remains of others, all of which are at a considerable distance from each other. The *N. Brick Pyramid*, which was once covered with slabs of stone, is probably the tomb of King Sesostris III. (12th Dyn.). The length of the side at the base is 344 ft., while the height is now only about 90 ft. To the N. of this pyramid, but within the girdle-wall that formerly enclosed it, are two subterranean galleries with tomb-chambers in which female members of the royal family were interred. The jewels found here are now in the Cairo Museum (p. 97).

To the S.W. of the N. Brick Pyramid lies a larger *Stone Pyramid*. This is still 326 ft. in height and 709 ft. in width, being nearly as large as the Great Pyramid of Gîzeh (p. 127), and in its solitude presents a very imposing appearance. Like the Pyramid of Meidûm (p. 205) it was built by Snofru, and is thus the most ancient royal tomb in the form of a pyramid.

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To the E. is the ruinous pyramid of *Amenemhēt II.* (12th Dyn.), while to the E. and S. are remains of several other pyramids. Still farther to the S. rises a pyramid of peculiar form, sometimes called the *Blunted Pyramid* or *Pyramid of the Two Angles*, the lower part rising at an angle of 54° 41', while the sides of the apex form an angle of 42° 59'. This pyramid is 618½ ft. square and 319 ft. in height. The exterior coating is in good preservation and gives a very good notion of the former superficial appearance of the pyramids. The interior was explored as early as the year 1660 by an English traveller named Melton. In 1860 Le Brun found a small chamber in the interior. No clue to the name of the builder has been discovered. To the S. is the pyramid of the queen.

To the E. of the Blunted Pyramid and a few kilomètres to the S. of the N. Brick Pyramid, near the village of Menshîyeh, which lies on the edge of the desert to the N. of Dahshûr, rises the *S. Brick Pyramid*. This, which was originally covered with limestone slabs, was perhaps built by King Amenemhēt III. (12th Dyn.). To the N. of it, but enclosed by the former girdle-wall, are the graves of *King Hor* (pp. 84, 98) and *Princess Nebhetepti-khrot* (p. 98).

8. Baths of Ḥelwân.

Light Railway to (17 M.) Ḥelwân viâ Ṭura in 29-44 min.; 31 trains daily from Cairo. Return-tickets, 1st cl. 8, 2nd cl. 5 pias. First-class day return-ticket including luncheon at the Grand-Hôtel Hélouan, 25 pias.; tickets may be procured in the hotels of the Nungovich Co. (p. 35). — There is also a picturesque Road from Cairo to Ḥelwân (comp. p. 104), much used by motorists.

The trains start from the *Bâb el-Lûḳ Station* (Pl. B, 5) and follow the direction of the Shâriʿ el-Manṣûr. Beyond the stations of *Seiyideh Zeinab* (Pl. B, 7) and *St. Georges* (for Old Cairo, p. 106) the railway traverses the narrow plain on the E. bank of the Nile, generally on the boundary between the cultivated land and the desert. — At *El-Maʿâdi (Meadi)* are a new villa-colony and an unfinished rifle-factory. To the right, beyond *Ṭura*, are the 'Egyptian Army Bakery & Supply Stores' and a penitentiary; about 1½ M. to the left are the quarries (p. 170). On the hill stand the ruins of an old fort. — *Maʿṣara*, a village on the Nile. — The line leaves the Nile and ascends along the slopes of the *Gebel Ṭura* to —

17 M. **Ḥelwân** (Plan, see p. 169). — **Hotels & Pensions.** *Hôtel Al-Hayat (Pl. c; C, 2), on the Moḳattam plateau to the E. of the town, 5 min. from the station, with central heating, terrace, and garden, pens. from 80, motor-omnibus 2 pias.; *Tewfik Palace Hotel (Pl. n; A, 1), in a former khedivial mansion, refitted in 1911, with central heating and garden, open all the year round, pens. from 60, motor-omn. 5 pias.; *Grand-Hôtel Hélouan (Pl. a; A, B, 2), the property of the George Nungovich

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Restaurant San Giovanni, on the Nile at Old Helwân (p. 169), belonging to the Hôt. Al-Hayat (motor-omn.).

Sanatoria. *Frau Dr. Urbahn's Sanatorium* (Pl. o; B, 3), pens. from 10 *s.* according to room, open from Nov. to May; *Sanatorium Jisn* (Pl. l, C 2; *Dr. Glanz*); *Dr. Preminger's Zander Institute* (Pl. m; C, 2); *Dr. Kuschnir's* (Pl. q; B, 3), for kidney-diseases.

Physicians. *Dr. H. Overton Hobson* (medical superintendent of the Bath House); *Drs. Berninger, Brodski, Preminger* (Germans); *Dr. Glanz* (German Russian). — LADY DENTIST, *Dr. Marie D. Glanz.* — DRUGGISTS. *New Anglo-German Dispensary*, opposite the station; *Anglo-Egyptian Pharmacy; International Pharmacy.*

Post & Telegraph Office (Pl. P. O.; B, 2).

Carriages at the station (fares according to tariff). — DONKEY, 5 pias. per hr., 20 pias. per day.

Churches. *St. Paul's* (Pl. A, 2), Rue Chérif Pacha, anglican services at 8.30, 11, & 6 o'clock. — *Roman Catholic Church* (Pl. B, 2), belonging to the Missionaires de l'Afrique Centrale. — *German Lutheran Church* (Pl. C, 2). — *Greek Orthodox* (Pl. A, 2) and *Greek Catholic Churches.*

GOLF COURSE (Pl. A, 1), laid out in the desert, with 18 holes, clubhouse, and professional. There is also a *Ladies' Course*, with 9 holes. — TENNIS COURTS at the Grand-Hôtel (p. 167) and the Hôtel Al-Hayat (p. 167). — DRIVING, RIDING, and CYCLING are likewise favourite pursuits.

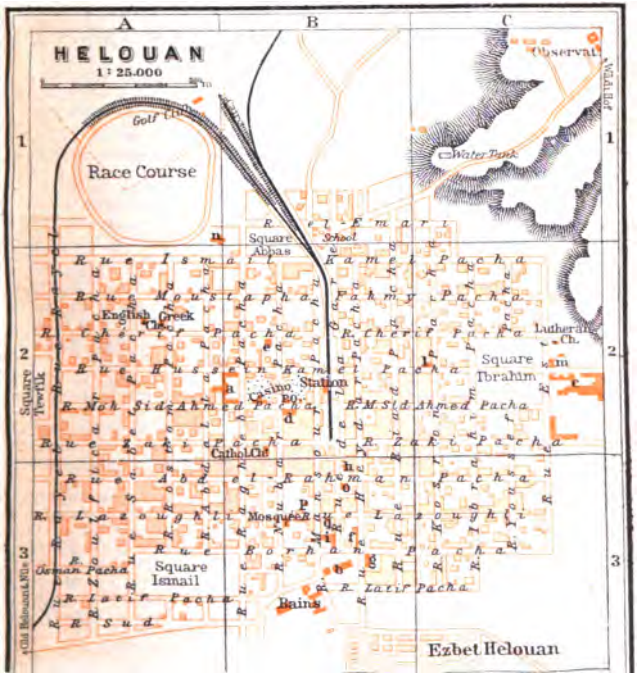
Comp. 'Helouan, an Egyptian Health Resort', by *H. Overton Hobson, M.D.* (1906). The visitor should provide himself also with *Prof. G. Schweinfurth's* map of the 'Environs of Helwân' ('Aufnahmen in der östlichen Wüste von Ægypten, Blatt I'; scale 1:30,000).

Helwân, French *Hélouan-les-Bains*, an artificial oasis in the desert, 3 M. to the E. of the Nile and 115 ft. above the average water level, is situated on a plateau enclosed by steep limestone hills from N.W. to S.E. and has about 8000 inhabitants. Helwân has hitherto had a very prosperous existence. This it owes partly to its thermal springs, partly to its climate. The sulphur and saline springs, which were made available for sanatory purposes in 1871-72, have a temperature of 91° Fahr. and resemble those of Harrogate and Aix-les-Bains in their ingredients. They are efficacious in cases of rheumatism, lumbago, sciatica, neuritis, and gout. The dry and warm climate is specially adapted for rheumatic and kidney diseases, and for all cases in which cold and damp should be avoided (comp. also p. xxii). Between Nov. and Feb. rain falls for a few hours only at Helwân, and the atmosphere is free from all perceptible moisture. The mean temperature in winter is 61° 5′ Fahr., with a daily range of 21° (51-72°). The amount of daily sunshine averages 8 hrs. and the fall of temperature after sunset is very slight. In consequence of the rocky soil and the powerful rays of the sun, the air is extraordinarily pure, dustless, and bracing.

The *Bath Establishment* (Bains; Pl. B, 3), in the Moorish style, built by the Egyptian government in 1899 and rebuilt in 1911 by the George Nungovich Co., the present lessees, is excellently equipped. It contains immersion-baths with fresh and sulphur water, electric baths, hot-air baths, vapour baths, etc. There are two swimming baths with sulphuro-saline water, one (90 ft. long) for ladies

and one (120 ft. long) for gentlemen. There are arrangements also for massage and sun and air baths.

To the N.E. of Ḥelwân, on the plateau, stands the *Astronomical & Meteorological Observatory* (Pl. C, 1; adm. 3.30–5 on Wed. from Oct. 1st to April 30th). Adjacent is the *Reservoir*.



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The quarries of **Ma'ṣara** and **Ṭura** are reached from Ḥelwân in 1½ hr.'s donkey-ride; a guide and candles are necessary. These quarries, which are still worked, yielded the fine white limestone used for the outer coating of pyramids and maṣṭabas and other ancient buildings down to the Ptolemaic period. The stone is transported to the bank of the Nile by means of tramways, carts, camels, and mules. The Arabs of the present day quarry the stone on the outside of the rocky slopes only, while the quarrymen of the Pharaohs penetrated into the interior of the mountain and excavated large chambers when they came to serviceable stone. The roofs are supported by pillars of rock. A few inscriptions, recording the opening of new halls in the quarries, some demotic inscriptions, and reliefs (Kings Amenemhêt, Amosis, Amenophis III., Nektanebês) are still preserved. The Egyptians named these the quarries of *Royu* (or *T-royu*), which the Greeks corrupted into *Troja*, while Strabo relates that the village beside the quarries was 'an ancient residence of captive Trojans who had followed Menelaus to Egypt and remained there'.

From Ḥelwân an excursion to the ***Wâdi Hof** (comp. Pl. C, 1), with its picturesque scenery, curious fossils, and remarkable desert-vegetation, which is finest after rain, may be made in ½ day either by carriage or by donkey (10 pias.). We ride or drive across the plateau to the N.E., passing the observatory (p. 169), and join the old caravan-route to Suez. At the Steindorff Hill (shown on Schweinfurth's map) we descend into the valley, the manifold and picturesque windings of which we follow. Visitors must quit their carriages before beginning the descent, but rejoin them at the end of the valley, whence they drive back to Ḥelwân. To the right, at the beginning of the descent, are some ancient Egyptian *Quarries*. The places where the huts of the labourers stood are easily recognizable. To the left, on the rock, is a partly effaced figure of a king.

Another very pleasant excursion may be made to the **Wâdi Risheid**, which lies to the S.E. of Ḥelwân (to the end of the valley 6-8 hrs.; guide, water, and provisions necessary). The valley contracts until it finally becomes a very picturesque gorge, at the end of which several pools known to the Beduins rise in stages one above the other.

About 7 M. to the S.E. of Ḥelwân is the **Wâdi Gerraui**, a desert ravine running E. and W. between abrupt limestone cliffs. Prof. Schweinfurth discovered here the remains of a large *Dam* of masonry, probably erected under the Early Empire to arrest the water flowing down the ravine in rainy winters and so to provide drinking-water for the workmen employed in the alabaster quarries, 2½ M. to the E. It consists of an embankment, 33 ft. high, 200-260 ft. long, and 150 ft. thick, stretching across the ravine, and constructed of solid masonry faced with limestone slabs on the E. side. Remains of the stone huts of the workmen were found close by.

The excursion from Ḥelwân to *Saḳḳâra* takes a whole day. We ride to Old Ḥelwân and thence ferry across the Nile to *Bedrashein*. Travellers are carried ashore on the backs of the Arabs. Thence, see p. 143. Donkeys can be hired at Bedrashein.

9. From Cairo to Manṣûra viâ Belbeis and Zaḳâzîḳ.

92 M. Railway in 4-4¾ hrs.; four trains daily (fares 1st cl. 63, 2nd cl. 32 pias.). — The route viâ Ṭanṭa (comp. pp. 34, 33, 174, 175) is shorter and pleasanter.

From Cairo to (9½ M.) *Ḳalyûb*, see p. 34. — Beyond Ḳalyûb the main line to Alexandria (R. 3) diverges to the left. Our train turns towards the N.E. and traverses a fertile district. — 13½ M. *Nawa.* — 20 M. *Shibîn el-Ḳanâṭir (Chibîne el-Kanater, Shebîn el-Qanater)*, a district-capital, connected with Cairo also by the branch-line mentioned on p. 120.

About 1½ M. to the S.E. of Shibîn el-Kanâṭir is the ruined site of **Tell el-Yehûdiyeh** (Hill of the Jews), the ancient *Leontonpolis*. Ramses III. erected a temple here, covered with glazed mosaic tiles, most of which are now in the Cairo Museum. Their colouring is produced partly by variations in the glazing and partly by the use of separate inlaid pieces of glass. At a later date (170 B.C.) a Jewish high-priest named Onias, aided by Ptolemy Philometor, erected a temple after the model of the Temple of Solomon for his countrymen who had been expelled from Jerusalem by the Syrian party. A visit to the ruins scarcely repays the trouble, as most of them are again buried in rubbish.

LIGHT RAILWAYS run from Shibîn to the N.W. to *Ṭûkh* (p. 34) and *Beltân* (p. 173), and to the S. to *Kafr Ḥamza*.

29 M. *Inshâṣ*. — 36 M. *Belbeis* lies on the old caravan road from Cairo to the East.

LIGHT RAILWAYS FROM BELBEIS: 1. To *Mina el-Ḳamḥ* (p. 181). — 2. To *Abu Hammâd* (p. 181) and *Abu Kebîr* (p. 172).

We now approach the Fresh Water Canal (p. 180). — Beyond (41½ M.) *Burdein* we cross the *Fâḳûs Canal* (p. 172). To the right, short of Zaḳâzîḳ, appear the ruins of Bubastis (see below).

48 M. **Zaḳâzîḳ** *(Buffet)*. The other station, on the line from Benha to Ismâ'îliyeh, is reached by a subway. — HOTELS. *Hôtel Royal*, *Eden Palace*, *Hôt. des Voyageurs*, three modest inns in the main street.

BRITISH CONSULAR AGENT, *G. Diacono*. — BANKS. *National Bank of Egypt*; *Anglo-Egyptian Bank*; *Banque d'Athènes*.

SERVICES at the chapel of the *American Mission* (see below); also anglican services once monthly.

Zaḳâzîḳ (Zaqaziq) or *Zagaziy*, the capital of the province of *Sharḳîyeh* and the seat of a mûdîr, is a thriving, semi-European town, with (1911) 40,000 inhabitants. Its situation on the *Muwîs (Muweis* or *Moez) Canal* (the ancient Tanitic arm of the Nile, from which the *Mashtût Canal* here diverges to the N.), in the midst of a fertile district, is extremely favourable and has largely contributed to the prosperity of the town, which is the chief centre of the Egyptian cotton and grain trade. Many European merchants have offices here, and the large cotton factories give parts of the town an almost European appearance. The American Mission maintains a girls' school here. A market is held every Tuesday.

LIGHT RAILWAYS FROM ZAḲÂZÎḲ: 1. To *Sinbelâwîn* (p. 172). — 2. To *Mit Ghamr* (p. 174) viâ *Kandyât* (*El-Qanaiat*; p. 172) and *Sahragi* (p. 173).

About 1½ M. to the S.E. of Zaḳâzîḳ, on the *Tell Basta*, lie the ruins of the ancient **Bubastis** (Egyptian *Per-Baste*; the *Pi-beseth* of Ezekiel xxx. 17), the capital of the Bubastite nome. Some of the remains of the brick walls of the houses are of considerable height. The temple of Bastet, the patron-goddess of the town, at the S.W. foot of the hill, was excavated in 1887-89 by Naville, at the expense of the Egypt Exploration Fund; but the remains (granite blocks, columns, architraves, etc., some with inscriptions, and a few statues) are in too ruinous a state to repay a visit. The temple, begun by the pyramid-builders Kheops and Khephren, underwent frequent alterations at the hands of Ramses II. and other later kings, but owed its final form to the monarchs of the 22nd Dyn., who resided at Bubastis, and to Nektanebês (Nekht-Har-ehbêt). At this period it consisted of four large halls, of an aggregate length of 600 ft.; and in these were celebrated the joyous and licentious festivals in honour of Bastet. 'When the Egyptians travel to Bubastis', says Herodotus, 'they do so in this manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise

with rattles, and some of the men blow pipes during the whole journey, while the other men and women sing and clap their hands. If they pass a town on the way, they lay to, and some of the women land and shout and mock at the women of the place, while others dance and make a disturbance. They do this at every town that lies on the Nile; and when they arrive at Bubastis they begin the festival with great sacrifices, and on this occasion more wine is consumed than during the whole of the rest of the year. The natives assert that men and women to the number of 700,000, besides children, make the annual pilgrimage hither.'

Beyond Zaḳâzîḳ we cross the line to Ismâ'îlîyeh and Port Sa'îd and follow the E. bank of the Muwîs Canal. The country is fertile. 56 M. *Hehîyeh* (*Hehia;* to *Ibrâhîmîyeh*, see below).

62 M. *Abu Kebîr* is a village with 8605 inhabitants.

From Abu Kebîr a narrow-gauge line runs to the E. viâ (8½ M.) *Fâḳûs (Faqus)* to (20½ M.) *Es-Sâlihîyeh (El-Salhia)*. — To the N. of Fâḳûs, near the hamlet of *Khataana*, are the ruins of a large town; buildings dating from the time of the 12th Dyn. and of the Ramessides have been discovered here by Naville. About 2¾ M. to the N. of Khataana, near the village of *Kantîr*, stood a temple built by Ramses II.

Light Railways from Abu Kebîr. 1. Viâ *Horbeit* (*Khorbeta*, the ancient *Pharbaethus*, chief seat of the worship of Har-merti), on the *Sâdi Canal*, *Ibrâhîmîyeh* (*Ibrahimia;* branch to Hehîyeh, see above), *Diarb-Negm* (see below), and *Fumm es-Safurîyeh* (p. 173) to *Mît Ghamr* (p. 174). — 2. Viâ *Abu Hammâd* (see pp. 171, 181) to *Belbeis* (p. 171).

Beyond Abu Kebîr the line turns to the N.W. and crosses the Ṣâdi Canal and a number of smaller canals. — 66½ M. *El-Bûḥa.*

From El-Bûḥa bridle-paths lead along both banks of the *Masraf Ṣân el-Ḥagar*, a drainage canal about 26 M. long, to the N.E. to the *Ṣân el-Ḥagar Canal*, the continuation of the *Fâḳûs Canal*. About 3 M. to the N. of their confluence, on the *Baḥr el-Mashra'*, lies the fishing-village of *Ṣân el-Ḥagar*, with the ruins of the ancient Tanis (Egypt. *Zanet;* the *Zan* or *Zoan* of the Bible). The temple of the patron-god Seth, built by Ramses II., partly with the material of earlier structures, is now represented by a confused heap of ruins and hardly repays a visit, as most of the larger monuments have been transferred to the Cairo Museum (p. 86).

About 8 M. to the S.E. of Tanis, and 9 M. to the N.W. of Es-Sâlihîyeh (see above), lie the mounds of débris known as *Nebesheh*, the ancient Egyptian *Yemet*. These were excavated in 1886, at the instance of the Egypt Exploration Fund, by Prof. Flinders Petrie, who discovered the remains of a temple, built by Ramses II. with the aid of older monuments, and a sanctuary of the town-goddess Buto, founded by Amasis. In the cemetery, among the Egyptian tombs of the 19th Dynasty and later, were found the graves of Cyprian mercenaries stationed here under Amasis.

68 M. *Kafr Ṣaḳr*, a district-capital with 2108 inhabitants. — 70½ M. *Abu Sheḳûḳ (Abu el-Shequq).*

79½ M. *Sinbelâwîn (Simbellaouein, Simbellawein).*

About 7½ M. to the N.E. of the station, on either side of the village of *Tmei el-Amdîd* (road to Mansûra, see p. 174) and a canal, rise two mounds of ruins. That to the S., the *Tell ibn es-Salâm*, is Roman and perhaps marks the site of the ancient *Thmuis*. That to the N., the *Tell Roba* or *Tell el-Kasr*, was known in the middle ages as *El-Mondîd* and contains the ruins of the ancient *Mendes*. A shrine dedicated in the temple by Amasis and coffins of sacred rams, which were revered in Mendes, still exist.

Light Railways from Sinbelâwîn. 1. Viâ *Diarb-Negm* (see above) and *Kanâyât* (p. 171) to *Zaḳâzîḳ* (p. 171). — 2. Viâ *Aga* (p. 173) to *Mît Samanûd*, on the E. bank of the Damietta arm of the Nile (on the W. bank lies *Samanûd*, p. 174). — 3. To *Fumm el-Buḥîyeh* (p. 173), where the *Buḥîyeh Canal* diverges from the Damietta arm. Thence to *Mît Ghamr*, see p. 173.

85 M. *Baḳliyeh (Baqlia)*, with the remains of the ancient *Hermupolis* (Egypt. *Bah;* comp. p. 209). — 88 M. *Shâweh (Choua, Shua).*

92 M. **Manṣûra.** — Hotels. *Cangiarri's Hotel*, Rue de l'Eglise Latine, pens. 40-50 pias.; *Hôt. de la Bourse*, facing the Nile, R. 16 pias.; *Royal Hotel*, in the New Street; *Hôt. Khédivial*, opposite the post-office. — Restaurants. *Cangiarri's* (see above); *Des Pyramides*, near the Hôt. de la Bourse.

Post Office, near the Police Station. — Banks. *National Bank of Egypt*, *Anglo-Egyptian Bank*, *Crédit Lyonnais*, all near the post-office; *Deutsche Orientbank*, in the Old Street. — Theatre, near the post-office.

British Consular Agent. *F. T. Murdoch.* — Lloyd's Agent, *James Macvey.*

Services in English are held during winter by the chaplain of the *Delta Chaplaincy* and by the *American Mission.*

Manṣûra (Mansourah), a thriving town with (1907) 40,279 inhab. and numerous new houses in the European style, is the capital of the province of *Daḳahliyeh* and lies on the right bank of the ancient Phatnitic arm of the Nile, now the Damietta branch, from which diverges the *Baḥr eṣ-Ṣughaiyar (El-Baḥr el-Saghir)*, a canal emptying into Lake Menzaleh. On the opposite bank of the river lies *Ṭalkha* (p. 175). Manṣûra is an emporium for the cotton and other products of Lower Egypt.

History. Manṣûra (*i. e.* 'the victorious') was founded by Sultan Malik el-Kâmil (p. cxvii) in 1221, as an advantageous substitute for Damietta (comp. p. 176). The first serious attack made on Manṣûra was by the Crusaders under Louis IX. of France in 1249. After encountering great difficulties they succeeded in crossing the Ushmûm Canal (the present Baḥr eṣ-Ṣughaiyar), but in the neighbourhood of Manṣûra they were defeated by the young Sultan El-Mo'aẓẓam Tûrânshâh. Their fleet was destroyed and 'famine-fever' broke out. When the ill-fated Crusaders attempted to escape they were intercepted by the Turks, who thinned their ranks terribly and captured the king (April, 1250). On May 6th, 1250, Louis was released on payment of a heavy ransom and on surrendering Damietta.

The town is regularly laid out and the crowded Arab quarter is gradually disappearing before modern streets. The main street runs to the W. from the railway station to the Nile. In a square near the police-station is the unassuming mosque of El-Muwâfiḳ. An unfounded tradition points out an old house of Saladin's time, close by, as the prison of Louis IX. (see above and p. cxvii). — In the quarter between the main street and the Nile are the consulates, the former *Palace of the Khedive*, a large and unattractive building.

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let Damana (also connected with Dekernes by a loop-line viâ *Mît 'Alî*), *Mît Dâfer*, *Dekernes* (5000 inhab.; branch-line to *Meḥallet Ingâk* or *Meḥallet Inshaq*, on the E. bank of the Damietta Arm, opposite *Shirbîn*, p. 175), *Ashmûn er-Rummân* (2500 inhab.), *Mît Salsîl* (3500 inhab.), and *Menzaleh* (a village with fully 10,000 inhab.). **Maṭâriyeh** (*Mataria*) is a village with 15,000 inhab., situated on a peninsula in Lake Menzaleh (p. 185). Adjoining the station is the dépôt of two German firms occupied in exporting eels from the lake. — *Sân el-Hagar* (*Tanis*; p. 172) is conveniently visited from Maṭârîyeh by boat. — For the steamer to *Damietta* and *Port Sa'îd*, see p. 179.

Road (carr. 60-70 pias.) from Manṣûra to *Tmei el-Amdîd* (Thmuis; Mendes), see p. 172. — Excursion to *Behbît el-Hagar* viâ *Mît 'Assas*, see below.

10. From Ṭanṭa to Damietta viâ Manṣûra.

74 M. Railway in 3½-3¾ hrs. (1st cl. fare 54 pias.).

Ṭanṭa, see p. 33. — 5 M. *Ragdîyeh*. — 8½ M. *Meḥallet Rûḥ (Meḥallet Roh)* is the junction for Mît Ghamr (see below) and for Desûḳ and Damanhûr (see p. 32).

From Meḥallet Rûḥ to Mît Ghamr, 20 M., narrow-gauge line in 1-1¼ hr. (fare 16 pias.). Stations: *Korashiyeh (Qorashia)*, *Gemmeizeh (Guemmeizeh)*, *Sonṭa (Santah)*. — 18½ M. **Zifteh** (*Zifta*), a town with 15,850 inhab., which lies on the left bank of the Damietta arm. Light railway to Birket es-Saba' (see below). About 2 M. lower down, reached in 5 minutes by the light railway to Meḥalleh el-Kubra (see below), lies the *Zifteh Barrage*, constructed in 1903 and containing 50 sluices, each 16 ft. in width. This construction resembles the Assiût Barrage (p. 232) and is intended to collect water for the canals of the E. provinces (Gharbîyeh and Daḳahlîyeh), which were formerly supplied from the barrage-works at Kalyûb (p. 122). — Beyond Zifteh the railway crosses the Damietta arm to (20 M.) **Mît Ghamr**, a town on the right bank, with about 12,000 inhabitants. About 6 M. to the S., in one of the most beautiful parts of the Delta, is the *Tell Mokdam*, with a ruined temple of Osorkon II., perhaps on the site of the *Leontonpolis* of Strabo. Light railways run from Mît Ghamr to Manṣûra and the Barrage du Nil (see p. 173); to Sinbelâwîn (p. 172); and to Abu Kebîr (p. 172).

17½ M. **Meḥalleh el-Kubra** (*Meḥalleh Kebîr*), a district-capital with 33,547 inhab., has numerous European houses, cotton cleaning and weaving mills, and an interesting old synagogue.

Light Railways. 1. To *Baltim*, on Lake Burlus (p. 177), running to the N. of the main line viâ *Kafr Sârem*, *Tireh (Tira)*; branch to *Talkha*, p. 175, viâ *Nabaroh*), *Biyâla* (p. 175), and *Hamoul Barari*. — 2. To *Birket es-Saba'* (p. 33), running to the N.E. to *Kafr Sârem*, then to the S. viâ

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of the god of Hebet' (*i.e.* Horus), of which the modern name is a corruption. Isis, as well as Horus and Osiris, was worshipped here. Within a still partly extant girdle-wall of unburnt brick, used by the Arabs as a place of burial, rises a large heap of ruins, which form the remains of the once magnificent Temple of Isis, built by Nektanebês (30th Dyn.) and Ptolemy II. Philadelphus. The ruins form a most picturesque mass of fragments, altogether about 400 paces in circumference. The structure consisted entirely of granite, chiefly grey but partly red in colour, brought hither from a great distance.

The reliefs all date from the time of Ptolemy II. The position of one of them enables us to identify the ancient sanctuary. In this relief the king appears offering incense before the sacred bark of Isis, which is here shown in a form hitherto found only in bronzes: the cabin resembles a house of two stories; above, the goddess, with the cows' horns and the sun's disk, is enthroned on a lotus-flower, guarded on each side by a winged goddess. On the W. side of the ruins, near the ancient entrance, is an interesting large slab of grey granite, veined with red, on which is represented the king offering a gift of land to Osiris and Isis. On the N. side lies an unusually large Hathor capital, in granite. Numerous remains of pillars, architraves, friezes with heads of Hathor, and waterspouts in the shape of recumbent lions also still exist. A little farther on the remains of a staircase built in the walls may be observed.

The sacred lake of the temple still exists near the village of *Behbît*, to the N.W. of the ruins.

32 M. *Ṭalkha* is the junction for the light railway to Tîreh (p. 174). — The train crosses the Damietta arm, by means of a handsome bridge, to (34 M.) **Manṣûra** (p. 173).

On leaving Manṣûra the train recrosses the river to the left bank, which it follows to Damietta. The land is carefully cultivated, and we observe a number of steam-engines used for the irrigation of the soil. — 42 M. *Baṭra*.

48½ M. *Shirbîn (Cherbine)*, a district-capital with 8500 inhabitants. Opposite, on the right bank of the Damietta arm, is *Meḥallet Inglâk* (p. 174).

From Shirbîn to Kalîn, 50 M., branch-railway in ca. 3 or 4 hrs. — Beyond (5½ M.) *Basandîleh* the line crosses the *Baḥr Shibîn* (p. 34; here called also *Baḥr Basandîleh*) and beyond the stations of *Belḳas* (*Belqas*; 25,473 inhab.) and *Biyâla* (*Biela*, *Biala*; p. 174) the *Baḥr Tîreh*. Stations: 33 M. *Kafr esh-Sheîkh* (6702 inhab.), connected by a light railway also with Ṭanṭa (p. 33) and Sîdi Salem (p. 33); *Nashart*. — 50 M. *Ḳalîn* (p. 32).

55 M. *Râs el-Khalîg*. — 66 M. *Fâreskûr (Faracscour)*; the town lies on the right bank of the Damietta arm. Lake Menzaleh (p. 185) is seen to the E. — 70 M. *Kafr el-Baṭṭîkh* lies in a sandy plain, extending as far as Lake Burlus and covered in summer with crops of water-melons (large melon-market in July). — The station of (74 M.) *Damietta* lies on the left bank of the arm of the Nile (ferry to the upper landing-place in ¼ hr.; 3 pias.).

Damietta. — Hotels. *Hôtel Continental*, at the upper landing-place, R. 12 pias. (bargain advisable), plain; *Hôt. Egyptien*, also on the river, good. Post Office and Telegraph Office.

Damietta, Arabic *Dumyâṭ*, situated between the Damietta branch of the Nile and Lake Menzaleh (p. 185), about 7½ M. from the sea, is a district-capital with 29,354 inhab. (few Europeans). The trade is chiefly in the hands of native merchants (Arabs and

Levantines). The industries to which the town owed its former prosperity still exist to some extent. There are, for instance, several cotton mills and silk factories, the latter of which produce the black silk of the 'habara' worm by Moslem women (comp. p. 47).

History. Little or nothing is known of the early history of Damietta. During the Arabian era Damietta attained a great reputation on account of the resistance it offered to the Crusaders; but the town of that period stood farther to the N. than its modern successor (see below). In 1218 it was besieged by King John of Jerusalem. With the aid of an ingenious double boat, constructed and fortified in accordance with a design by Oliverius, an engineer of Cologne, the Frisians, Germans, and others of the besiegers succeeded after a fight of twenty-five hours in capturing the tower to which the chain stretched across the river was attached. The success of the Christians was, however, considerably marred by the interference of the ambitious though energetic Pelagius Galvani, the papal legate, and by the vigilance of the Egyptian sultan Malik el-Kâmil. At length, after various vicissitudes, the Christians captured the place. They obtained valuable spoil, sold the surviving townspeople as slaves, and converted the mosques into churches. But in 1221 they were compelled by a treaty to evacuate the town. In 1249, when Louis IX. landed near Damietta, it was abandoned by its inhabitants. Without striking a blow the Crusaders marched into the deserted streets of the fortress, but in the course of the following year they were obliged to restore it to the Saracens as part of the ransom of Louis IX., who had been taken prisoner at Mansûra (p. 173). During the same year, by a resolution of the Emirs, the town was destroyed, and was re-erected on the E. bank of the river, farther to the S. The new town soon became an important manufacturing and commercial place. Its staple products were leather-wares, silk, and oil of sesame, for which it was famous, and its harbour was visited by ships of many different nations. Owing to the construction of the Mahmûdiyeh Canal Damietta lost most of its trade, which, however, is now on the increase, chiefly owing to the export of fish (especially eels) from Lake Menzaleh (p. 185).

Seen from the railway station Damietta still presents an imposing appearance, with its lofty houses flanking the river; but this by no means corresponds with the interior of the town, where the buildings are mostly humble brick erections. The European quarter lies upstream, with the spacious *Government Hospital* and the *Coastguards' Barracks*. Here is also the principal *Mosque* (Gâmi' el-Bahr), with two lofty minarets and a spacious dome. Connected with it is a university (223 students, 46 professors). In the vicinity are a Roman Catholic and a Greek church. Close to the river stands the mosque of *El-Mathuliyeh*, founded by Sultan Kait Bey in 1475

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To the N. of the town, in the suburb of *El-Gebâneh*, is the dilapidated mosque of *Abu'l Ma'âteh*. The building appears to date from the period of the old town of Damietta and has Cufic inscriptions in front. The interior contains numerous antique columns, two of which, standing on the same base, offer a test of honesty, like those in the Mosque of Amr at Cairo (p. 110). Another column

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in the same row is licked by sufferers in the hope of cure. The minaret is embellished with early-Arabian ornamentation.

A trip by boat down to the *Mouth of the Nile (Bôghâs)* takes 3-3½ hrs. or, if the wind is favourable, 1½ hr. only (fare there and back 20 pias.). During the summer months steamers ply to (1 hr.) the *Râs el-Bahr*, a peninsula jutting out between the Nile and the sea, visited for sea-bathing by both Europeans and Egyptians. Dolphins are often seen in the river near its mouth.

From Damietta to Port Sa'îd viâ Lake Menzaleh (8 hrs.), see p. 179. The boats start from the fishing-village of *Gheit en-Naṣâra*, 2 M. to the E. of Damietta (carr. in 20 min., 6-8 pias.). — From Damietta to Rosetta (p. 30) viâ *Lake Burlus (Borollos)*, a route which is not recommended, takes 2-3 days at least and sometimes much longer.

11. From Port Sa'îd to Cairo or Suez viâ Ismâ'îlîyeh.

Railway to *Ismâ'îlîyeh*, 48 M., in 1¼-1¾ hr. (1st cl. fare 37 pias.); to *Cairo*, 148 M., express in 4-4¼, ordinary train in ca. 4¾ hrs. (fare 96 pias.); to *Suez* (Rue Colmar), 104½ M., in 3½-4¾ hrs. (fare 74 pias.). Dining-cars are attached to the express trains between Ismâ'îlîyeh and Cairo.

Port Sa'îd.

Arrival by Sea. The entrance of the harbour, marked by buoys, is ½ M. wide. To the right, near the S. end of the W. mole, is the Lesseps Monument (p. 178). — The Custom House examination takes place on shore. As the steamer does not berth at the pier, the passengers have to disembark at the custom-house (Douane; Pl. 8) by small boats (1½-2½ pias. each pers.; trunk 2, hand-luggage 1 pias.). The agents of Cook, Clark, and the Hamburg-American and North German Lloyd lines will, for a small fee, relieve travellers of all trouble connected with the landing and examination of their luggage.

Railway Station ('Gare' on Pl.), ½ M. to the W. of the custom-house.

Hotels. *Eastern Exchange (Pl. a), Rue Sultan Osman, with 100 rooms, baths, lifts, and garden, pens. 13-18s.; *Savoy Hotel (Pl. d), cor. Quai François-Joseph and Rue el-Tegara (Rue du Commerce), with 63 rooms, restaurant, and bar, pens. 52-62 pias.; Hôtel Continental (Pl. b), Rue el-Tegara, with 66 rooms, pens. 50 pias.; Casino Palace Hotel (Pl. e), beside the Jetée Ouest (p. 178), with 45 rooms, bathing-establishment, and garden, pens. 50-70 pias.; Hôtel de la Poste (Pl. c), Rue du Nil.

Cabs. Per drive 2½ pias., to the railway station 4, to Er-Raṣwa (steamboat-station on Lake Menzaleh, p. 185) 6 pias.; per hour 10 pias.

Tramway from the harbour through the town and the Arab quarter to the cemetery (p. 178); and from the Greek Church to the railway station and Er-Raṣwa (see above).

Physicians. *Dr. Coffey*, physician to the Lady Strangford Hospital (British); *Dr. Hayward*, medical officer of the Egyptian Government Hospital; *Dr. Wigham; Dr. Cassola.* — Dentist, *Dr. Stampfl* (German).

Banks. *National Bank of Egypt, Anglo-Egyptian Bank, Crédit Lyonnais, Comptoir National d'Escompte de Paris*, all in the Rue du Nil; *Banque Ottomane*, Bassin du Commerce; *Deutsche Orientbank*, Boulevard Eugénie. — English and French money, including the copper coins, and Greek silver are current at Port Sa'îd.

Post Offices. *Egyptian* (Pl. 14), Rue du Nil; *French* (Pl. 15), Boulevard Eugénie. — **Telegraph Offices.** *Egyptian* (Pl. 19), Rue el-Tegara; *Eastern Telegraph Co.* (Pl. 18), Quai François-Joseph, for Europe.

Consuls. British (Pl. 3), *E. C. Biech* (consul-general), Place Abbas;

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vice-consul, *R. E. W. Chafy.* — American (Pl. 2), *Bristow* (consular agent), Quai François-Joseph. Also French, German, and other consular officers.

Shops of all kinds abound, but the so-called 'oriental goods' are usually manufactured in Europe and are sold at high prices. Chinese and Japanese articles, etc. (bargaining necessary): *Fioravanti & Chimenz; G. C. Sarolides;* and at the *Micado.*

Tourist Agents. *Thos. Cook & Son*, Quai François-Joseph; *F. C. Clark*, Savoy Hotel (p. 177); *Hamburg-American Line*, Rue du Nil. — LLOYD'S AGENTS, *L. Savon & Co.*

Steamship Offices of all the large companies on the Quai François-Joseph (comp. the Plan). Steamboat connection with Europe, see R. 1.

Church Services. Anglican, at the *Church of the Epiphany* ('Eglise angl.' on Plan), Rue el-Tegara, every Sun. at 8 a.m., 10.30 a.m., and 6 p.m. — Roman Catholic, at the *Church of Ste. Eugénie* ('Eglise cath. rom.' on Plan).

Port Sa'id, or *Port Said*, the chief town of the Egyptian governorate of the same name, lies at the E. extremity of an island which belongs to the narrow strip of land separating Lake Menzaleh from the Mediterranean. It owes its origin to the Suez Canal, and its prosperity during recent years has been marked. The population, which in 1883 was only 17,000, was estimated at the end of 1911 at 55,400, including about 11,000 foreigners.

The *Harbour* occupies an area of about 570 acres and has been excavated to a depth of 32 ft. by means of laborious dredging. It is protected by two massive piers: the eastern *(Jetée Est)*, running out into the sea towards the N. for $1^1/_4$ M., and the western *(Jetée Ouest)*, running towards the N.E. for $1^1/_2$ M., now being considerably lengthened and intended to protect the harbour from the mud-deposits of the Nile (comp. p. 12). On the landward end of the W. pier and opposite the inner harbour pier (*Digue Nouvelle*, 550 yds. in length) rises the **Lighthouse (Phare)*, constructed of concrete, 174 ft. in height, and one of the largest in the world. Its electric lights are visible to a distance of 24 M. About 300 yds. to the N. of it, on the pier, is a statue of *Ferdinand de Lesseps* (p. 183), by E. Frémiet, unveiled by the Suez Canal Co. in 1899, thirty years after the opening of the Suez Canal, his great achievement. The statue, $22^1/_2$ ft. high, stands on a pedestal $34^1/_2$ ft. in height.

The *Inner Harbour* (220 acres) includes the *Bassin Ismaïl* and three adjoining sheltered basins, *viz.* the commercial harbour *(Bassin du Commerce)* and the arsenal harbour *(Bassin de l'Arsenal)*, on each side of the handsome buildings of the Canal Co., and the *Bassin Chérif.* The last is flanked with fine buildings erected by Prince Henry of the Netherlands as a factory for the Dutch trade, but now used by the British government as a Marconi station (Pl. 9). Beyond these lie the coal-harbour *(Bassin des Chalands Charbonniers)*, the *Bassin Abbas Hilmi* or *Bassin d'Afrique*, and the new petroleum harbour *(Bassin à Pétrole).*

A visit may be paid to the interesting *Salt Works* on the E. side of the harbour (apply to the manager), where salt is evaporated in large pans. The salt which is exported is of great purity.

The *Arab Quarter* and the *Cemetery* lie to the W. (tramway, p. 177). The tombs are constructed in the form of vaults of masonry above ground, as the soil is saturated with salt water at a depth of $1^1/_2$ ft. below the surface.

Steamers of the *Menzaleh Canal and Navigation Co.* ply regularly across Lake Menzaleh (p. 185) from *Er-Raswa* (p. 185; tramway, p. 177) to *Matâriyeh* (p. 174; in connection with the train to Mansûra) and (9 hrs.; fare 20 pias.) *Damietta* (p. 175; provisions should be taken).

The RAILWAY FROM PORT SA'ÎD TO CAIRO at first skirts the W. bank of the Suez Canal (comp. R. 12); to the right lies Lake Menzaleh (p. 185). — $8^1/_2$ M. *Râs el-'Eish* (p. 185); 15 M. *Tineh*; 23 M. *Le Cap*. Beyond (28 M.) *El-Ḳanṭara* (p. 185) the train runs along an embankment through *Lake Balah* (p. 186). $33^1/_2$ M. *Balah (Ballah)*. — Beyond (40 M.) *El-Ferdân* (p. 186) we leave the Suez Canal and turn towards the S.W.

48 M. **Ismâ'îliyeh** *(Buffet)*. — HOTEL. *Hôtel-Restaurant des Voyageurs*, near the station.

POST OFFICE, Place Champollion, near the station. — EGYPTIAN TELEGRAPH OFFICE, beside the station. — TOURIST AGENTS: *Thos. Cook & Son.*

PHYSICIAN: *Dr. Camboulion*, at the Hospital of the Suez Canal Co. — CHEMIST: *Pharmacie Internationale*, Rue Negrelli. — *Roman Catholic* and *Greek Orthodox Churches.*

Ismâ'îliyeh (Ismailia), situated on the N. bank of *Lake Timsâḥ* (p. 186), was the main centre of operations during the construction of the Suez Canal, but has to a large degree lost its importance. It has a governor of its own and contains 10,373 inhabitants. The pretty gardens and plantations and the view of the blue lake lend the town the appearance of an oasis, with both European and Arabian cultivation. — The *Avenue de l'Impératrice* and the *Avenue Guichard* lead from the station to the shore of Lake Timsâḥ (station of the steam-launches). Thence we may follow the Rue de Chancel and the Rue d'Italie to the left to the *Place Champollion*, beyond which the *Rue Negrelli*, the main street of the town, runs to the E. to the former *Palace* of the Khedive. In the public park beside the last several monuments found at Pithom (p. 180) and on the Suez Canal are preserved.

Group of Ramses II. seated between the gods Rē and Atum: memorial stone of Ramses II., with sculptures and inscriptions; recumbent lion with human head, dedicated by Ramses II. to Atum; naos with the figure of a

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On quitting Ismâ'iliyeh, we obtain another glimpse of the azure waters of Lake Timsâḥ. At (51½ M.) *Nefisheh*, the first station, the railway to Suez diverges to the left (see p. 181). The line to Cairo traverses the Arabian Desert, which is intersected from E. to W. by the *Wâdi Ṭumîlât*, and skirts the *Fresh Water* or *Ismâ'îliyeh Canal*. The fertile tract which we now traverse is part of the *Goshen* of the Bible. During the Turkish régime it fell into a miserable condition, and at the beginning of the 19th century afforded a very scanty subsistence to barely 4000 Arabs; but the cultivation was so rapidly improved by means of the fresh-water canal that it now supports upwards of 12,000 prosperous farmers and peasants. Beyond the canal, on the left, is a fertile strip, behind which rise the desert hills.

The **Fresh Water** or **Ismâ'iliyeh Canal**, constructed in 1858-63 to supply the villages on the Suez Canal with drinking-water and enlarged in 1876, is in great part a restoration of an earlier canal dating from the Middle Empire. This ancient canal, which began at the Nile, watered the land of Goshen with its branches, and entering the Bitter Lakes (p. 186), changed their character, according to Strabo, and connected them with the Red Sea. The channel of the old canal, which was re-discovered by the French expedition of 1798, is still traceable at places, and its direction has frequently been followed by the engineers of M. de Lesseps. The remains of scarps of masonry show it to have been about 50 yds. in width and 16-17½ ft. in depth. According to Herodotus the canal was four days' journey, and according to Pliny 62 Roman miles, in length. It is now chiefly used for irrigation purposes. At Shubra, to the N. of Cairo, the canal diverges from the Nile and thence traces to the N.E. the boundary between the Arabian plateau (on the N.) and the land of Goshen (on the S.). To the E. of Abu Hammâd (p. 181) it intersects the ancient fresh-water canal coming from Zakâzîk, and then runs to the E., parallel with this, through the *Wâdi Ṭumîlât*, which is over 30 M. in length. At *Nefisheh* (see above) the canal forks; the S. arm leads to Suez, while the N. arm leads to Port Sa'id.

The **Goshen** of the Bible (Egypt. *Gosem*) is first mentioned in the Book of Genesis, xlv. 10, where Pharaoh says to Joseph: — 'And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast'. Mention is made of Goshen also in Genesis xlvi. 28, 29; and xlvii. 1, 6, 27. Exodus i. 11 mentions the cities in Goshen in which the Israelites were compelled to work at the tasks imposed on them by Pharaoh: — 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities (or storehouses), Pithom and Raamses' (see below). Comp. *Sir Hanbury Brown's* 'The Land of Goshen and the Exodus' (2nd edit.; London, 1912; 3 *s.*). — Goshen lay in the triangle between Zakâzîk, Belbeis, and Abu Hammâd and formed part of the Egyptian nome of Arabia, the capital of which was *Per-Sopt* (the *Phakusa* of the Greeks), re-discovered by Naville near the modern *Saft el-Hineh*, 2 hrs.' ride to the E. of Zakâzîk (p. 171). The ruins have disappeared, but a few ancient stones have been built into the houses of the village and two steles are preserved in the garden of the 'omdeh or village-headman.

58 M. *Abu Suetr.* — 64½ M. *Mahsameh.*

The neighbouring ruins of *Tell el-Maskhûṭa* mark the site of the **Pithom** (Egypt. *Per-Atum*, *i.e.* 'house of the god Atum') of the Bible (see above). The spot was explored for the Egypt Exploration Fund by Naville, who discovered among the temple-buildings several grain-stores, in the form of deep, rectangular chambers without doors, into which the corn was poured from above. These perhaps date from the time of Ramses II., and

may possibly be the actual 'storehouses' of the Bible. Later excavators, however, recognize in these buildings part of the platform of a fort.

69 M. *Kaṣâṣîn (Kassassine, Qassasin).* — 78 M. *Tell el-Kebîr*, noted as the scene of Arabi's defeat by the British troops in 1882 (p. cxxiv). On approaching Tell el-Kebîr the train passes (left) a cemetery laid out by the English, with a tasteful monument to the British soldiers who fell in the struggle with Arabi.

At (85 M.) *Abu Hammâd* (p. 171) the train enters the fertile district of the E. Delta, which is richer both in water-courses and trees than the W. Delta. — 92 M. *Abu el-Akhḍar.* — 97 M. *Zakâzîk*, see p. 171. — 101 M. *Zankalûn;* 105½ M. *Godaïeda;* 108 M. *Mîna el-Ḳamḥ* (*Mina el-Qamh;* pp. 171, 173); 109 M. *Mît Yasîd;* 113½ M. *Sheblengeh (Cheblanga, Shiblanga).* The train crosses the Rayâḥ et-Taufîḳî and reaches (119 M.) *Benha* (p. 34), the last express-station before Cairo, where our line is joined by that from Alexandria.

148 M. *Cairo* (Central Station), see p. 35.

From Ismâ'îliyeh to Suez, 56½ M., in ca. 2 hrs. — As far as (3½ M.) *Nefîsheh* (p. 180) the train follows the line to Cairo. It then bends to the S. and crosses the fresh-water canal, on the W. bank of which it remains all the way to Suez, with the desert lying to the right. Farther on, to the left, we obtain a fine view of the bluish-green *Bitter Lakes* (p. 186). To the right rises the *Gebel Geneifeh (Geneffeh)*, or *Gebel Aḥmed Ṭaher*, with quarries which yielded material for the construction of the canal. More in the background are the heights of the *Gebel 'Uweibid (Aweibed).* — 16 M. *Fâyid (Faied).* — Near (28 M.) *Geneifeh (Geneffeh)* we lose sight of the Bitter Lakes. On the left again stretches a vast sandy plain. On the right, above the lower hills, tower the dark masses of the *'Atâḳa Mts.*, the outlines of which stand out very prominently by evening-light; they are conspicuous also from Suez. Before reaching Esh-Shallûfeh (p. 187) we catch a glimpse of the Suez Canal, on the left.

56½ M. *Suez.* The station is in the Rue Colmar (see p. 187).

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From Cairo a visit to the *Suez Canal* takes four days: 1st Day. By train to *Suez;* in the afternoon visit the harbour. — 2nd Day. Excursion to the *Springs of Moses;* in the afternoon by train to *Ismâ'îlîyeh.* — 3rd Day. Excursion to *El-Gisr* and walk through Ismâ'îlîyeh; in the afternoon by train to *Port Sa'îd* (1½ hr.). — 4th Day. Visit the harbour at Port Sa'îd in the morning; in the afternoon return by rail to *Cairo.* — Hurried travellers may omit Ismâ'îlîyeh, the attractions of which are not great. — Those with more time may include a visit to the Eastern Delta by taking the train from Cairo to Mansûra (p. 173) and *Damietta,* thence crossing Lake Menzaleh to Port Sa'îd, and proceeding to Ismâ'îlîyeh and Suez.

The excursion to the Suez Canal may be conveniently made on the way back to Europe, as the Australian, China, and Indian mail-steamers touch at *Suez* (comp. R. 1). Between Feb. and June early application to the offices mentioned at p. 38 is desirable, as the steamers are then apt to be crowded. Information as to the exact day of the steamer's arrival and as to whether room is available is not generally obtainable until the steamer has left Aden (*i.e.* 3-4 days before it reaches Suez).

a. Isthmus of Suez and History of the Suez Canal.

The **Isthmus of Suez,** a neck of land which connects Africa with Asia, is at its narrowest part 70 M. in width. On the S. side it is washed by the N. part of the *Gulf of Suez* (Arab. *Baḥr Ḳolzum,* Greek *Heroöpolite Bay*), the western of the two arms of the Red Sea, which separates Africa and Asia. The idea of a Suez Canal is no modern conception. The earliest authenticated attempt to connect the Red Sea with the Nile (and thereby with the Mediterranean) was made by *Necho* (p. cv). His plan was to extend towards the S., from Lake Timsâḥ to the Red Sea, an earlier canal, in existence even during the Middle Empire, which diverged from the Nile near Bubastis and flowed through the Wâdi Ṭûmîlât (p. 180). Herodotus informs us that no fewer than 120,000 Egyptians perished while engaged in the work, and that the king abandoned the undertaking when he was informed by an oracle that the barbarians (*i.e.* the Persians) alone would profit by it. The canal was completed a century later by *Darius.* Its course roughly corresponded to that of the present Fresh Water Canal (comp. p. 180). Darius commemorated the completion of the great work by various monuments on its banks, of which the remains have been found at different spots (*e.g.* to the S. of Tell el-Maskhûṭa; to the W. of the Serapeum station; to the N. of Esh-Shallûfeh; and to the N. of Suez). — Under the Ptolemies the canal system was extended, and locks were erected at its efflux into the Red Sea.

The canal fell into disrepair during the first century B. C., and *Trajan* (98-117 A.D.) seems to have restored it. At all events, a canal, beginning near Cairo and terminating in the Gulf of Suez, the precise course of which, probably following the earlier channel, is nowhere described, was called the *Amnis Trajanus* (Trajan's river).

After the *Arabs* had conquered Egypt they must have been desirous of connecting the Lower Egyptian part of the Nile as

directly as possible with the Red Sea. 'Amr ibn el-'Âṣ (pp. cxiii, 44) accordingly restored the ancient canal, the bed of which is said to have been pointed out to him by a Copt, and used it for the transport of grain from Fusṭâṭ (p. 44) to Ḳolzum (Suez), whence it was exported by the Red Sea to Arabia. The canal again became unserviceable after the 8th century. At a later period the Venetians frequently thought of constructing a canal through the Isthmus, with a view to recover the trade which they had lost owing to the discovery of the route round the Cape of Good Hope. Leibnitz, too, in his proposal regarding an expedition to Egypt, made in 1671 to Louis XIV., the greatest monarch of his age, strongly recommends the construction of such a canal. Sultan Muṣṭafa III., the admirer of Frederick the Great, Ali Bey, the enterprising Mameluke prince, and Bonaparte all revived the scheme, and the last on his expedition to Egypt in 1798 (p. cxx) even caused preliminary works to be undertaken, but the actual execution of the project seemed almost as distant as ever. Lepère, Bonaparte's chief road engineer, surveyed the ground, but owing to a serious miscalculation he threw great doubt on the feasibility of the undertaking. While in reality the level of the two seas is nearly the same, Lepère estimated that of the Red Sea to be nearly 33 ft. higher than that of the Mediterranean.

In 1836 *Ferdinand de Lesseps* (1805-94) came to Cairo as a young consular *élève*, and there had his attention called to Lepère's Mémoire regarding the scheme of connecting the two seas, which led him to consider its great importance in spite of Lepère's doubts as to its feasibility. In 1838 he made the acquaintance of Lieut. Waghorn (p. 188), whose zealous advocacy of the establishment of a route between Europe and India viâ Egypt stimulated his zeal for a similar project. In 1841 and 1847 Linant-Bey, the viceroy's engineer of water-works, and Messrs. Stephenson, Negrelli, and Bourdaloue demonstrated the inaccuracy of Lepère's calculations. In 1854 M. de Lesseps, having matured his plan, laid it before Sa'îd Pasha, who was then viceroy and determined to carry it out. Difficulties were thrown in the way of the enterprise by the British government during Lord Palmerston's ministry, but on Jan. 5th, 1856, permission to begin the work was formally granted by the viceroy. A considerable time, however, elapsed before the necessary capital was raised, and it was not till April 22nd, 1859, that the work was actually begun. The viceroy undertook to pay many of the current expenses and provided 25,000 workmen, who were to be paid and fed by the company at an inexpensive rate and were to be relieved every three months. Until the completion of the fresh-water canal (p. 180) the supplying of these workmen with water, which at first had to be transported on camels, cost the company 8000 fr. per day. Later, however, fewer native hands were employed, European labourers were engaged, and much of the work was done by machinery, of 22,000 horse-power in all.

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On March 18th, 1869, the water of the Mediterranean was at length allowed to flow into the nearly dry, salt-encrusted basins of the Bitter Lakes, the N. parts of which lay 26-40 ft. below the level of the Mediterranean, while the S. parts required extensive dredging operations. The opening of the Suez Canal was inaugurated on Nov. 17th, 1869, with magnificent festivities in the presence of many European princes.

The cost of constructing the canal amounted to about 19 million pounds sterling, of which 12,800,000*l.* was paid by the shareholders, while the rest of the sum was almost entirely contributed by the Khedive. In 1875, however, the British Government acquired 177,000 of the Khedive's shares for a sum of 4,000,000*l.* The canal belongs to the Suez Canal Company *(Compagnie Universelle du Canal Maritime de Suez)*, founded in 1854, which possesses also lands, buildings, and other property, valued at nearly 3,000,000*l.*

The canal is 161 kilomètres (100 M.) in length, and the E. bank is furnished with distance-posts at intervals of 5 kilomètres. Near the stations are passing-places for the large steamers, named 'Gare du Nord' and 'Gare du Sud' respectively. The canal is now throughout 36 ft. in depth, admitting vessels drawing 28 ft. of water. The surface varies in breadth from 260 to 445 ft., while the minimum width of the bottom is 147 ft.

The great mercantile importance of the Suez Canal is apparent from the following data. The distance from London to Bombay viâ the Cape of Good Hope is 12,548 English miles, and viâ the Canal 7028 M. only. The saving thus effected is 44 per cent of the distance. From Hamburg to Bombay by the Cape 12,903 M., by the Canal 7383 M.; saving 43 per cent. From Trieste to Bombay by the Cape 13,229 M., by the Canal 4816 M.; saving 63 per cent. From London to Hongkong by the Cape 15,229 M., by the Canal 11,112 M.; saving 28 per cent. From Odessa to Hongkong by the Cape 16,629 M., by the Canal 8735 M.; saving 47 per cent. From Marseilles to Bombay by the Cape 12,144 M., by the Canal 5022 M.; saving 59 per cent. From Constantinople to Zanzibar by the Cape 10,271 M., by the Canal 4365 M.; saving 57 per cent. From Rotterdam to the Sunda Strait by the Cape 13,252 M., by the Canal 9779 M.; saving 26 per cent.

The canal is open both by day and by night to vessels of all nationalities. The following table illustrates the growth of traffic: —

Year	No. of vessels	Aggregate tonnage †	Year	No. of vessels	Aggregate tonnage †
1870	486	493,911	1905	4115	13,132,694
1875	1494	2,009,984	1906	3975	13,443,392
1880	2026	3,057,422	1907	4272	14,728,326
1885	3624	6,335,753	1908	3795	13,640,199
1885-89	3344	6,286,089	1909	4239	15,417,748
1890-94	3568	7,799,826	1910	4533	16,581,898
1895-99	3387	8,808,455	1911	4969	18,324,794
1900-4	3769	11,423,904	1912	5373	20,275,120

† In the above table the figures for 1885-1904 show the annual averages; the tonnage for 1870 is gross, for the other years net.

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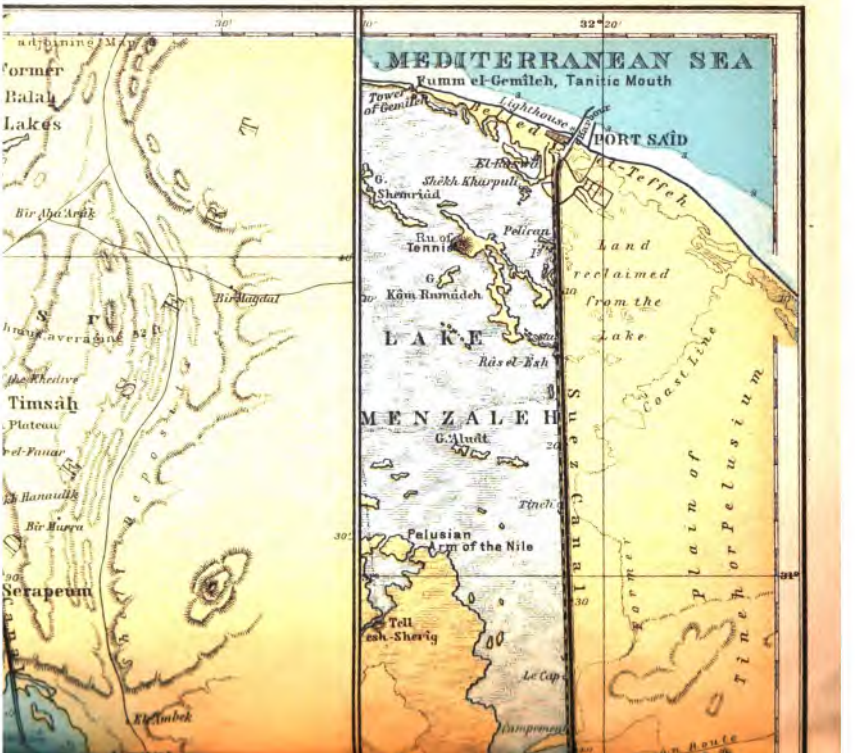

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The nationalities of the vessels traversing the canal in 1912 were as follows: British 3335; German 698; Dutch 343; Austria-Hungarian 248; French 221; Italian 143; Russian 126; Japanese 63; Norwegian 60; Danish 45; Swedish 38; Spanish 26; American 5; other nationalities 22. — The number of passengers through the canal in 1912 was 266,403 as compared with 26,758 in 1870.

The dues amount to 6 fr. 25 c. per ton for all vessels except ships in ballast for which the dues are 3 fr. 75 c.; 10 fr. for each passenger (children half-price). The income of the company in 1910, in 1911, and in 1912 was respectively 133,704,212 fr., 138,038,224 fr., and 139,922,639 fr. The expenditure in 1912 was 47,725,624 fr.

Steamers are not allowed to steam through the canal (except in the large Bitter Lakes) above a speed of 6 M. per hr., as their wash would injure the embankments.

b. Passage of the Suez Canal.

Port Sa'îd, see p. 177. — The numerous masts in the harbour of Port Sa'îd remain in sight long after we quit that town. The canal, on the W. bank of which runs the railway to Ismâ'îlîyeh (p. 179), is constructed in a perfectly straight line through **Lake Menzaleh**, but the part of the lake adjoining the canal on the E. has been drained. The brackish waters of this lake extend over an area of about 1000 sq. M., covering what was once one of the most fertile districts in Egypt, formerly intersected by the three most important arms of the Nile (p. lxvii) in ancient times, the Pelusiac, the Tanitic, and the Mendesian. Among the numerous towns and villages situated here were the important cities of Tanis (p. 172) and Tennis. The chief village is now Maṭârîyeh (p. 174). Immense flocks of pelicans and silver herons and some flamingoes are to be seen on the lake, and its waters are fished by about 7000 boats, each of which pays a monthly tax of £E 2. For steamers of the Menzaleh Canal and Navigation Co., see p. 179. — The first station is *Er-Raswa* (*Rassoua, Russua;* 2nd kilomètre; comp. p. 179), the next is (10 M.) *Râs el-'Eish* (p. 179).

Lake Menzaleh ends at (27½ M.) **El-Ḳanṭara** (*El-Qantara;* 'the bridge'), an isthmus separating it from Lake Balaḥ. Over this isthmus led the ancient caravan-route from Egypt to Syria. The railway from Cairo to Port Sa'îd (p. 179) has a station here. The village, with its mosque, lies on the Asiatic bank of the canal. The

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A moderate day's journey (on camels) to the N.E. of El-Kantara are situated the ruin-strewn *Tell Farama* and *Tell el-Fadda*, occupying the site of **Pelusium**, the celebrated eastern seaport and key to Egypt (comp. p. cvi), which now contains no objects of interest.

The canal traverses **Lake Balah**, now almost entirely drained. At *El-Ferdân* (p. 179), at the S. end of the lake, the canal passes through the first cutting. At the next passing-place we obtain a glimpse of the desert.

The hills of **El-Gisr** ('the embankment'), which cross the course of the canal at an average height of 52 ft. above the sea-level, presented the most serious obstacle to its construction. In order to form a cutting through it about 18,800,000 cubic yds. of earth had to be removed. At the top of the hill is the deserted village of *El-Gisr*, with a chapel to the Virgin of the Desert and a ruined mosque. A flight of steps ascends to this point from the canal. The view hence embraces a great part of the Isthmus, the frowning 'Atâka Mts. (p. 181) above Suez, the mountains of the Peninsula of Sinai, the course of the canal, and the green expanse of the Bitter Lakes.

At the end of the cutting the canal enters **Lake Timsâh**, or the *Crocodile Lake*, the dredged channel through which is indicated by stakes. As we enter the lake we see the khedivial chalet (see p. 179) above us to the right, and to the S. the mountains of Gebel Abu Balah. The lake, which is now about 5½ sq. M. in area and of a beautiful pale-blue colour, was, before the construction of the canal, a mere pond of brackish water, and full of reeds. On its N. bank lies the town of **Ismâ'iliyeh** (p. 179).

After quitting Lake Timsâh we pass (r.) the foot of the *Gebel Maryam*, which an Arabian legend points out as the place where Miriam, when smitten with leprosy for her disapproval of the marriage of Moses with an Ethiopian woman, spent seven days, beyond the precincts of the camp of the Israelites (Numbers xii). — At the 85th kilomètre is situated (r.) the small village of *Tusûn*, which is easily recognized by the whitewashed dome of the tomb of a sheikh. Excavations near Tusûn have led to the discovery of many interesting fossil remains of large animals belonging to the miocene tertiary formation, and pieces of fossil wood also have been found here (comp. p. 118). — A little farther on (near the 90th kilomètre) is the cutting which conducts the canal through the rocky barrier of the *Serapeum* (comp. p. 182).

The canal now enters the *Large Basin* of the **Bitter Lakes**. Brugsch identifies the Bitter Lakes with the *Marah* of the Bible (Exod. xv. 23). At each end of the large basin rises an iron lighthouse, 65 ft. in height. The water is of a bluish-green colour. The banks are flat and sandy, but a little to the S.W. (r.) rises the not unpicturesque range of the *Gebel Geneifeh* (p. 181). The bed of the *Little Bitter Lake*, which we next traverse, consists entirely of shell-formations.

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Near *Esh-Shallûfeh* (a station near the 139th kilomètre; see p. 181) no less than 45,000 cubic yds. of limestone, coloured red and brown with iron, had to be removed in the course of the excavation of the canal. This stone contained teeth and vertebræ of sharks, bivalve shells, and remains of Bryozoa. In the layer of sand above the limestone were found crocodiles' teeth and the remains of hippopotami and other large quadrupeds. The monument of Darius near Esh-Shallûfeh is mentioned at p. 182.

We finally reach the Gulf of Suez, which is here so shallow that, but for the canal, it might be crossed on foot at low tide. It contains several islands. On the W. bank rise the workshops and magazines of the Canal Company. Passengers are landed in steam-launches.

Suez (*Port Taufîḳ*; 160 kilomètres), see p. 188.

13. Suez and its Environs.

Railway Stations. 1. *Arbaeen*, for the new quarter of *Arbaʿîn*; 2. *Rue Colmar*, for the town of Suez; 3. *Terre-Plein*, for Port Taufîḳ; 4. *Docks Station*, for the docks. — **Arrival** by steamer, see above.

Hotels. HÔTEL BEL-AIR (Pl. a), opposite the Eastern Telegraph Co.'s office, 35 R., pens. 52 pias., good; HÔT.-RESTAURANT D' ORIENT, Rue Colmar. At Port Taufîḳ: HÔT. DU SINAI, to the E. of the Terre-Plein station (p. 188); HÔT. SAVOY. — *Habruner's Bierhalle*, Shâriʿ Caracol el-Warsha, near the Rue Colmar station.

Post Office, near the harbour (see Plan). — **Telegraph Office** (Egyptian), at the N.E. corner of the Government Buildings. Telegrams to foreign countries should be despatched by the wires of the *Eastern Telegraph Company* (Pl. 2; English). — CUSTOM HOUSE near the harbour (Pl. 1). — At Port Taufîḳ there are branch-offices of the post-office and of both telegraph companies and a sub-office of customs. *Mr. G. Mavro*, agent for Cook & Son, also lives at Port Taufîḳ.

Physicians. *Dr. J. Creswell* (head of the Government Hospital); *Dr. Gauthier* (head of the French Hospital). — **Druggists.** *Hippocrate*, *Eliades*, *Pharmacie Suez*, all in the Rue Colmar.

Consuls. British Proconsul, *F. M. Lockwood*; American Consular Agent, *Fred. T. Peake*. There are also French, German, and other vice-consuls.

Junction Railway between the town (Station Arbaeen) and the harbour-island (Docks; p. 188), in 9 min. (fare 1 pias.); trains half-hourly all day.

Rowing Boats. A charge of 8-10 pias. is usually made for a rowing boat for an hour. The boatmen are apt to be extortionate in their demands, as passengers on the large 'liners', making a short stay only, are often too lavish in their payments. Comp. p. 189.

Steamship Agents. *Peninsular & Oriental Co.*, *Davidson*, *North German*

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Suez (Arab. *Sweis*) lies at the head of the gulf of that name, one of the N. extremities of the Red Sea, and to the S.W. of the mouth of the Suez Canal. Before the construction of the great work of M. de Lesseps it was a miserable Arab village, while in 1907 it contained 18,347 inhab., including 2530 Europeans. Neither the Arab quarter, with its seven mosques and unimportant bazaar, nor the European quarter, in which the principal street is the Rue Colmar, presents any attraction. The town has a governor of its own.

A mound of débris to the N. of the town, called by the Arabs *Kôm el-Ḳolzum*, commands a fine view of the mountains of the Peninsula of Sinai, the sea, the harbour, and the town. This hill was probably the site of the Ptolemaic fortress *Klysma* as well as of an earlier settlement of the period of the Pharaohs. Beyond the railway, to the W., are the mud-huts of an Arab sailors' quarter. — A little farther to the N. is the mouth of the *Fresh Water Canal* (p. 180), the flow of which into the conduits, as well as its discharge into the sea, is regulated by means of a large lock. The level of the canal is here $6^1/_2$ ft. above that of the Red Sea. On its banks, and also near the *British Cemetery*, are gardens in which fruit and vegetables flourish luxuriantly. The large buildings to the N. of it are the former *English Naval Hospital* and the engine-house of the *Water Works*. — To the E. of the canal is the large camping-ground for caravans. Numerous pilgrims to Mecca, chiefly from Egypt, Syria, Turkey, and Bokhara, pass through Suez.

As the N. extremity of the Gulf of Suez ends in a shoal, which is dry at low water, the entrance of the Suez Canal and the necessary harbour-works were constructed 2 M. to the S., at the beginning of the deep water. A stone *Causeway*, 50 ft. wide, on which run a road and the junction-railway mentioned at p. 187, connects the town with these works and affords beautiful views of the 'Atâḳa Mts. on the W. and the range of the Peninsula of Sinai on the E.

At the end of the pier is *Port Taufîḳ*, on an artificial island, about 50 acres in area, constructed of the large quantities of earth dredged from the canal. To the left is the railway station of *Terre-Plein*. The main street of Port Taufîḳ is the *Avenue Hélène*, over 1000 yds. in length, at the N. end of which is a bronze bust erected by M. de Lesseps to *Lieutenant Waghorn* (p. 183), an enterprising German in the British service, who, after having spent the best years of his life in the endeavour to establish regular communication between England and India viâ Egypt, died in London in poverty in 1850. The large basin to the S.W., *Port Ibrâhîm (Docks Station)*, is spacious and well-protected and is capable of containing even large war-ships. — The situation of the sand-banks and of the navigable channel is of course best seen at low tide.

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EXCURSION TO THE SPRINGS OF MOSES (7-8 hrs.). — *Boats* (p. 187) and *Donkeys* (there and back about 20 pias.) should be ordered a day in advance, and an early morning start should be made (about 6 a.m.). A steam-launch, for which application should be made to a consul or to a steamship agent, is preferable to a rowing-boat. Calm weather is very desirable for this excursion also, not only for the passage in the boat (by which the donkeys also must be conveyed) but also because the driving sand in the desert is very disagreeable in a high wind. About 2 hrs. should be allowed for the stay at the springs, including time for luncheon (brought by the traveller) and for a walk on the beach.

The distance from the usual landing-place of the boats, in the entrance to the Suez Canal (comp. the Map, p. 187), to the Springs is about $6^1/_2$ M. (2 hrs.' ride). The whole of the route thence by land traverses the sand of the desert, skirting the sea, which lies to the right. Towards the W. tower the imposing 'Atâḳa Mts. (p. 181), which present a most picturesque appearance on the return-route. To the left rise the yellowish ranges of the *Gebel er-Râḥa*, belonging to the long chain of the *Gebel et-Tîh*, and facing the S.E. We are now traversing Asiatic soil, while at the same time the eye ranges over part of the African continent.

In favourable weather the expedition is usually made by sea to the pier at the quarantine-station (Esh-Shaṭṭ), about 2 M. to the N.W. of the Springs, which are thence reached on foot. This part of the Red Sea was long regarded as the 'reedy sea' across which the Israelites fled from Pharaoh; now, however, this is generally located farther to the N., in the vicinity of the Bitter Lakes, which at that epoch may have been connected with the Red Sea.

The **Springs of Moses** (*'Iyûn Mûsa*) form an oasis of luxuriant vegetation, about five furlongs in circumference. Some of the springs, which vary in temperature from 70° to 84° Fahr., are only slightly brackish, while others are undrinkably bitter. The largest, in the garden farthest to the S., is said to have been the bitter spring which Moses sweetened by casting into it a particular tree (Exod. xv. 23 et seq.).

A mound, ca. 10 min. to the S.E. of the gardens, which is about 15 ft. high and is marked by a solitary palm-tree, commands a fine view. The pool on the top of the mound is one of the most characteristic of the springs, and is full of animal life. — Conchologists will find a number of interesting shells on the beach at low tide, but the best places are farther to the S.

An interesting boating-excursion may be made in good weather to the

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14. The Faiyûm.

For a visit to the Faiyûm, a fertile and attractive district with many historical associations, four days are desirable, though it may be accomplished in two. Travellers with a slight knowledge of the language and the customs may dispense with a dragoman. 1ST DAY. Railway from Cairo to *Medînet el-Faiyûm;* inspect that town and its environs *(Kôm Fâris).* 2ND DAY. Excursion to *Hawâra (Labyrinth)* and *Illahûn;* in the afternoon on to *Biahmu* by carriage or donkey. 3RD DAY. Excursion to *Lake Moeris*, where the night is spent. 4TH DAY. Return to Cairo. — Hurried travellers may take the afternoon train from Cairo to *Medînet el-Faiyûm*, where the night is spent. Next morning visit *Biahmu* (1½ hr. there and back) and *Kôm Fâris* (there and back 1 hr. on foot), or drive to the pyramid of *Hawâra.* At midday they go on by train to *Ebshuai*, whence they proceed, by carriage or donkey, to (1 hr.) *Lake Moeris.* The night may be spent here or, if necessary, the late afternoon train may be caught for Cairo viâ Medînet el-Faiyûm. — Messrs. Cook & Son also organize six-day and eight-day desert-excursions on camels from the Pyramids of Gîzeh viâ Saḳḳâra and Dahshûr to Tâmîyeh, Lake Mœris, and Medînet el-Faiyûm, details of which may be learned at Cook's office in Cairo (p. 88).

RAILWAY from Cairo to Medînet el-Faiyûm, 81 M., in 2½-4¼ hrs. — From Medînet el-Faiyûm radiate two narrow-gauge railways (besides the main line) and a number of light railways, which facilitate visits even to remote points. — CARRIAGES and HORSES may be obtained at the Hôtel Karoun in Medînet el-Faiyûm (p. 191).

Situation and History of the Faiyûm. In the great plateau of the *Libyan Desert*, which rises 300-400 ft. above the sea-level, is situated the province of the FAIYÛM (from the ancient Egyptian 'Phiom', *i.e.* the lake), the first of the oases, which is usually considered to belong to the valley of the Nile, and is justly celebrated for its extraordinary fertility. This tract is in the form of an oval basin and is enclosed by the Libyan hills, which are here of moderate height, and lies about three-fifths of a degree to the S. of Cairo. It enjoys a remarkably fine climate. Even at the period of the Ptolemies and the Romans the products of the Faiyûm were much extolled. 'The Arsinoïte Nome', says Strabo, 'is the most remarkable of all, both on account of its scenery and its fertility and cultivation. For it alone is planted with large and richly productive olive-trees, and the oil is good when the olives are carefully gathered; those who are neglectful may indeed obtain oil in abundance, but it has a bad smell. In the rest of Egypt the olive-tree is never seen, except in the gardens of Alexandria, where under favourable circumstances it yields olives but no oil. Vines, corn, podded plants, and many other products also thrive in this district in no small abundance.' The Faiyûm is entirely indebted for its fertility to the *Baḥr Yûsuf* ('Canal of Joseph'), which diverges from the Ibrâhîmîyeh Canal at Deirût (see p. 231), and flows at Illahûn (p. 194) through a narrow opening in the Libyan chain into the Faiyûm, where it divides into numerous ramifications, abundantly watering the whole district. At the point where the Baḥr Yûsuf enters the Faiyûm the district forms a plateau of moderate height, descending towards the W. in two gradations towards the Birket Karûn (p. 196). Method of irrigation, see p. lxvi.

In antiquity the Faiyûm was known as *Te-she* or 'lake-land' (Gr. *Limnê*, lake), from the great inland lake frequently mentioned and described by Greek travellers and geographers under the name of *Lake Moeris* (from Egypt. *me(r)-wêr*, *mwêr*, great lake), of which the last trace must be recognized in the present *Birket Karûn* (p. 196). At the most remote period the lake occupied almost the entire basin of the Faiyûm, but within the historical period its circumference seems to have been about 140 M. (though Herodotus says 3600 stadia, *i.e.* 445 M.) and its area about 770 sq. M. According to recent calculations it lay 73 ft. above the level of the Mediterranean, whereas the

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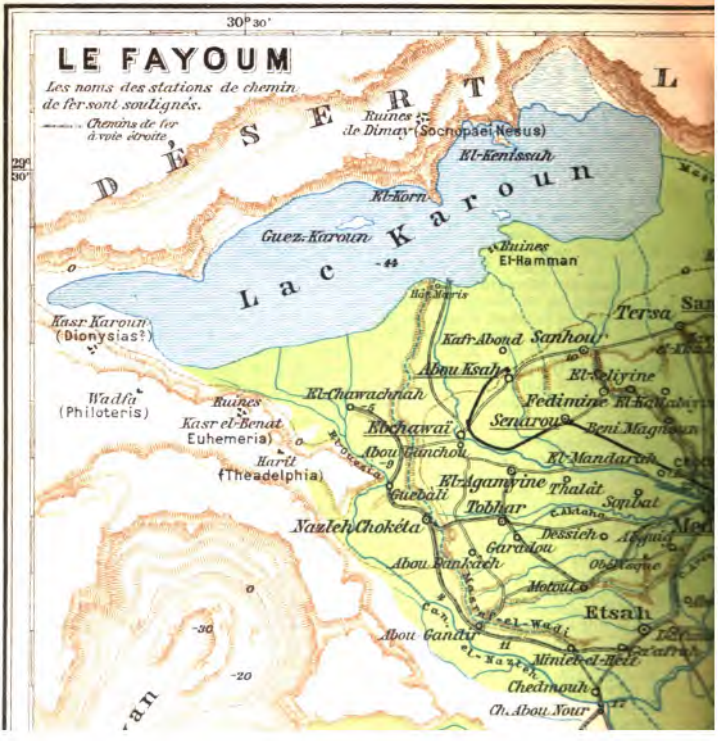

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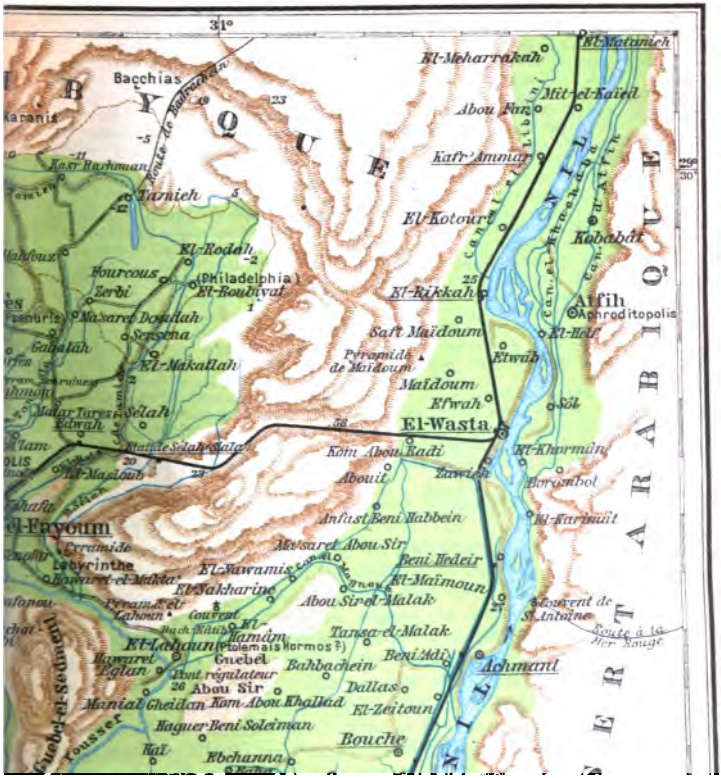

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present lake is 144 ft. below sea-level. The ancient Lake Mœris thus left uncovered only a narrow strip of fertile land on the S., known as the 'Lake-land', on which stood the capital *Shetet* (Crocodilopolis, p. 192), protected by embankments against inundation. Several rulers of the 12th Dyn. established their camps on the E. margin of the Lake-land, and Amenemhēt III. seems to have shown a special predilection for it. Teye, the wife of Amenophis III. (18th Dyn.), fixed her residence near Illahûn. In the Greek period, chiefly in the reign of Ptolemy Philadelphus, the lake-area was reduced by means of embankments, until its total size approximated to that of the modern Birket Karûn. Attempts were made to reclaim land for agricultural purposes by draining the marshes; and the success that has attended these efforts is attested by the fertile fields and prosperous villages that have occupied for twenty centuries the erstwhile site of Lake Mœris. Strabo describes the lake in the following terms: 'Owing to its size and depth Lake Mœris is capable of receiving the superabundance of water during the inundation without overflowing the habitations and crops; but later, when the water subsides, and after the lake has given up its excess through the same canal (*i.e.* the Bahr Yûsuf), both it and the canal retain water enough for purposes of irrigation. At both ends of the canal there are lock-gates by means of which the engineers can regulate the influx and efflux of the water.' The method by which the distribution of the excess water was accomplished is unknown. Near the modern Illahûn there is a lock to this day. — The statement of Herodotus that Lake Mœris was an artificial construction thus rests upon an error and is moreover in direct contradiction to Strabo's account. For the pyramid and statues mentioned by Herodotus as standing in the lake, see p. 193.

The Faiyûm forms a separate province. The *Inhabitants* are fellahin, or tillers of the soil, and Beduins. To the latter race belong the poor fishermen who inhabit the banks of the Birket Karûn. — Comp. 'The Topography and Geology of the Fayum Province of Egypt', by *H. J. L. Beadnell* (Report of the Egyptian Survey Department; Cairo, 1905; 30 pias.).

From Cairo to *El-Wasṭa* (57 M.; 92 ft.), see pp. 205, 206. Travellers change carriages.

The narrow-gauge railway to the Faiyûm runs towards the W., across cultivated land (with the pyramid of Meidûm on the plateau to the right; p. 205), to the village of *Kôm Abu Râdi*, beyond which it traverses a desert tract and crosses the low and bleak Libyan chain of hills, attaining its highest point at 190 ft. above the sea. On reaching the cultivated districts of the Faiyûm the train crosses the Abdalla Wahbi Canal. The pyramid of Ḥawâra (p. 194) is seen to the left. Beyond (15½ M.) *Seileh (Scila, Siala)* we cross the *Baḥr Seileh el-Gedîd* and the *Baḥr el-Wâdi* or *El-Bats Canal* (p. 195; now reclaimed for tillage). — Near (18½ M.) *Edweh* (*Edwah*; 69 ft.) is a cemetery. In the distance is the pyramid of Illahûn (p. 195), nearer is that of Ḥawâra (p. 194). We traverse rich arable land.

23½ M. **Medinet el-Faiyûm**. — Hotels (near the station), *Hôtel*

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built on a bridge over the *Baḥr Yûsuf* (p. 190), has an ancient portal, with bronze-mounted doors. The interior has been restored. At the W. end of the town the Baḥr Yûsuf radiates through sluices into numerous branches.

To the N. of the town, and intersected by the railway to Abuksa (see below), are the rubbish-mounds known as *Kîmân Fâris*, or 'riders' hills', covering an area of 560 acres and rising to the height of 65 ft. These mark the site of **Crocodilopolis - Arsinoë**, the most extensive remains of any old Egyptian town.

The ancient Egyptian name of this town was *Shetet*. It was the centre of the worship of the crocodile-headed water-god *Sobek* (the Greek *Suchos*), under whose protection the entire lake-land stood. The crocodile was sacred to Sobek, and the Greeks therefore named the city *Crocodilopolis* or 'crocodile-town'. It never attained to any political importance. Ptolemy II. Philadelphus seems to have converted it into an essentially Hellenic city by adding new quarters, founding Greek temples and educational institutions, and introducing the Greek language. This monarch also raised Queen Arsinoë to the dignity of patron-goddess, and the district became known as the 'Arsinoïte Nome' and the capital as the 'City of the dwellers in the Arsinoïte Nome', or, more briefly, as *Arsinoë*. At the time of its greatest prosperity it had over 100,000 inhabitants.

In the midst of the ruins rises a mound of rubbish known as *Kôm Fâris* (65 ft. high). The top commands a wide survey of the modern town, the ruins of the ancient city, and the whole Faiyûm, with the pyramids of Illahûn and Ḥawâra to the S.E. The rubbish-heaps have recently been much diminished by brick-burners and diggers for sabakh (p. lxxi). — During the last quarter of the 19th cent. important discoveries of papyri were made here, especially in the mound known as *Kôm el-Kharyâna*. Most of these papyri are now in the late Archduke Rainer's collection in Vienna, while others are in the museums of London, Berlin, and other towns. They are chiefly Greek business-documents (records, receipts, letters, etc.), but some literary specimens also have been found, containing fragments from Homer, Euripides, Thucydides, etc.

The best-preserved section of the ruins is that to the N., which in Prof. Schweinfurth's words, 'to this day produces the impression of a city but recently destroyed. The walls of the houses still stand far and wide, but the narrow interlacing lanes, bewildering in their ramifications and interrupted by countless trenches and holes in the ground, render it impossible to obtain any clear idea of the general plan'. On the extreme N. edge of the ruins, near the farm of 'Ezbet Tarkhât Effendi, are a few blocks of limestone marking the site of the principal ancient temple, which was dedicated to Sobek. This existed as early as the 12th Dyn. and was afterwards rebuilt by Ramses II. Beside the temple lay originally the sacred pond in which the crocodile of Sobek was kept.

NARROW GAUGE RAILWAYS run from Medînet el-Faiyûm viâ *Senrs* (p. 196) and *Ebshuai* (*Ebchawai*, *Ibshawai*; p. 196) to (15 M.) *Abuksa*, and viâ *Biahmu* to (17½ M.) *Senûres* (*Sanourès*; light railway, see p. 193), a district-capital with 17,106 inhabitants.

The **Fayoum Agricultural Light Railways** also radiate in various directions, their starting-point adjoining the main railway station. 1. Viâ *Kuhâfeh* (p. 194), *Hawâra* (for the Labyrinth, p. 195), and *Dimishkîn* to *Illahûn* (*El-Lahûn*; pyramid, p. 195). — 2. Viâ *Sheikh Hasan* and *'Ezbet Mattar* to *Kalamsha* (*Kalamchah*), whence *Deshâsheh* (p. 207), about 12 M. to the S., may be reached on donkey-back viâ *Abu Hâmed* in 2½-3 hrs. — 3. Viâ *Ebgîg* (*Begîg*, *Abghigh*, *Abguig*; see below), *Difnu* (*Difno*, *Dofanou*), *Etsa* (district-capital with 3548 inhab.), *Miniet el-Heit* (*El-Minia*; see below), *Shidmo* (*Chedmouh*), and *Sheikh Abu Nûr* to *El-Gharak*. About 6 M. to the S.E. of El-Gharak, on the Bahr el-Gharak Canal on the S.W. border of the Faiyûm, near the modern Umm el-Baragât, lay the ancient *Tebtynis*, in the necropolis of which a number of mummified crocodiles and numerous papyri were found in 1899-1900. From El-Gharak an interesting desert-expedition may be made in one day on camels to the *Wâdi Rayân*, a valley on the way to the oasis of Bahriyeh (p. 379). — 4. To *Etsa* and *Miniet el-Heit* (see above), and viâ *Abu Gandîr*, *Nezleh-Beled*, and *Kasr el-Gebâli* to *Shawâshneh* (p. 197). — 5. Viâ *Sufi*, *Mutûl* (*Motoui*), *Garadu*, and *Tubhar* (*Tebhar*) to *Nezleh-Wâdi*. — 6. Viâ *Edweh* (p. 191), *Mitirîdris* (*Matar Tares*), *Ma'saret-Dûdeh* (*Maasaret Douda*) to *Senûres* (p. 192) and *Tâmiyeh* (*Tamia*; p. 197). — 7. Viâ *Edweh* and *Mitirîdris* to *Forkos* and *Er-Rôda*. To the E. of Forkos lies the village of *Er-Rubiyât*, the ancient *Philadelphia*, in the necropolis of which Theodore Graf found the famous mummy-portraits he brought to Europe.

The village of **Biahmu** or *Bihamu*, which lies on the railway to Senûres (p. 192), 4½ M. to the N. of Medînet el-Faiyûm, is usually visited on donkey-back (1¼ hr.; there and back 15 pias.) or by carriage (there and back 40 pias.). The fine highroad running to Senûres leads past the Government School, the Government Hospital, and several country-houses. It then traverses fertile fields and passes palm groves and fig-orchards, affording an insight into the fertility of the district. — By the railway-embankment, about ½ M. to the N. of the station of Biahmu, rise two large stone *Piles*, which present the appearance of ruined pyramids and are called by the natives *Kursi Fara'ôn* ('Pharaoh's chair') or *Es-Ṣanam* ('the idol'). These were the pedestals of two colossal sandstone *Statues of King Amenemhêt III.*, remains of which have been found by Lepsius and by Prof. Flinders Petrie, who estimates their original height at 40 ft. The learned Father Vansleb of Erfurt saw the lower portion of one of these figures in 1672. The pedestals were once washed by the waters of Lake Mœris, and there is little doubt that they are the two pyramids described by Herodotus as standing in Lake Mœris, each with a colossal seated human figure upon it.

From Medînet el-Faiyûm to Senhûr, 9½ M., a ride of about 3 hrs. This fine route leads through a remarkably fertile and well-cultivated region, viâ the villages of *Beni Sâleh* and *Es-Seliyûn*. Picturesquely situated on a cliff to the left appears the village of *Fidîmîn* or *Fademineh*. — **Senhûr** (*Sanhour*, *Sanhur*) is a large village occupying the site of a considerable ancient town.

Near **Ebgig** (railway station, see above), 2 M. to the S.W. of Medînet el-Faiyûm, lies a red granite obelisk, now broken, which must once have been at least 46 ft. in height. The natives call it *'Amûd*, or the column. The inscriptions, which are damaged at many places, inform us that the monument was erected by Sesostris I.

The Pyramid of Ḥawâra, the Labyrinth, and Illahûn.

The excursion to the Pyramid of Ḥawâra may be comfortably accomplished in half-a-day. We take the light railway (see above) to (½ hr.) *Hawâra*, and ride thence by donkey, which we must bring with us (comp. p. 191). From the pyramid we ride all the way back to Medînet el-Faiyûm. Or we may ride all the way to the pyramid and back (ca. 3 hrs.; 15 pias.). — A visit to the Pyramid of Illahûn requires an entire day, but a visit to Ḥawâra may be included on the return-route. We take the light railway

to *Bash-Kâtib*, ride thence to the Pyramid of Illahûn, and thence, in 1½ hr., to the Pyramid of Ḥawâra. — CARRIAGE to the Pyramid of Ḥawâra and back 45 piastres.

1. **Railway Journey to Ḥawâra and Illahûn.** The railway, following the same course as the highroad, leads at first along the bank of the *Baḥr Yûsuf*, with the pyramid of Ḥawâra to the left, to the village of *Kuhâfeh (Kohafa)*. Farther on it traverses cultivated fields, with the heights of Gebel Sedment to the right, and reaches the station of *Ḥawâra*, beside the village of *Ḥawâret el-Makṭa'*, with its pretty mosque (route hence to the pyramid, see below). To the left is a large cemetery, with the graves of sheikhs. — The railway now again approaches the Baḥr Yûsuf. The remains of old embankments which we see from the train date from the period of the Caliphs. — Stat. *Baḥr Seileh (Siala)*. We then cross the *Baḥr Seileh el-Gedîd*, which diverges from the Baḥr Yûsuf. The pyramid of Illahûn becomes visible on the left. The train approaches the margin of the desert. — The station of *Bash-Kâtib* is the starting-point for the pyramid of Illahûn (p. 195). — The train then traverses fertile land to **Illahûn** or *El-Lahûn* (Egypt. *Le-hōne*, *i.e.* 'mouth of the canal', see p. 190), a village with 3785 inhab., situated on the right bank of the Baḥr Yûsuf. Close to the railway station is the sluice-bridge ('pont régulateur') through which the Baḥr Yûsuf enters the Faiyûm. Beyond the bridge is the village of *Ḥawâret 'Edlân* or *'Eglan*, a picturesque place situated on the water. About 2 M. to the S.W. of Illahûn, close to the edge of the desert, is the ruined town of *Medînet Gurôb*, discovered by Professor Flinders Petrie. It owed its origin to Thutmosis III., who built a temple here.

2. The **Pyramid of Ḥawâra**, the tomb of *Amenemhēt III.*, is reached from the village of *Ḥawâret el-Makṭa'* (see above) in about ¾ hr. The route leads to the N., through fields, to the desert plateau on which the pyramid stands. We then cross a bridge over the *Baḥr Seileh el-Gedîd*, which intersects the plateau. The pyramid consists of crude bricks, and, when its sides were perfect, covered an area about 115 yds. square. The limestone incrustation, however, had disappeared even in the Roman period. The nucleus of the structure is a natural mass of rock, 39 ft. in height. The dilapidated summit is easily reached in a few minutes by a well-worn path. The entrance to the pyramid, on the S. side (now impassable), was discovered in 1889 by Prof. Flinders Petrie. An intricate series of passages in the interior leads to the tomb-chamber in which Amenemhēt III. and his daughter Ptah-nofru were interred.

On the S. the pyramid was adjoined by the large mortuary temple of Amenemhēt. This edifice, however, which served as a quarry for centuries after the Roman period, has completely vanished, with the exception of an extensive space strewn with small splinters of stone and fragments of fine granite and limestone columns. Traces

of its walls may be recognized also in the sloping banks of the Baḥr Seileh el-Gedîd. There is no doubt that this edifice was the famous **Labyrinth**, of which ancient travellers speak with such unbounded admiration.

For the best description we are indebted to Strabo, who visited the Labyrinth in person. He says: 'There is also the Labyrinth here, a work as important as the Pyramids, adjoining which is the tomb of the king who built the Labyrinth. After advancing about 30-40 stadia beyond the first entrance of the canal we reach a table-shaped surface, on which rise a small town and a vast palace, consisting of as many royal dwellings as there were formerly nomes. For there is that precise number of courts, bordered with columns and adjoining each other, all being in the same row, and forming one building, like a long wall having the courts in front of it. The entrances to the courts are on the opposite side from the wall. In front of the entrances are numerous long covered passages, intersecting each other and thus forming such a winding path that a stranger cannot find his way into or out of each court without a guide. It is a marvellous fact that each of the ceilings of the chambers consists of a single stone, and also that the passages are covered in the same way with single slabs of extraordinary size, neither wood nor other building material having been employed. On ascending to the roof, the height of which is inconsiderable as there is only one story, we have a survey of the flat stone surface consisting of these large slabs. On emerging from the covered passages we have a view of them extending in one line, each borne by twenty-seven monolithic columns. The walls also are constructed of stones of similar size. At the end of this structure, which is more than a stadium in length, is the tomb, consisting of a square pyramid, each side of which is four plethra (400 ft.) in length, and of equal height. The deceased who is buried here is called Imandes. It is asserted that so many palaces were built because it was the custom for all the nomes, represented by their magnates, with their priests and victims, to assemble here to offer sacrifice and gifts to the gods, and to deliberate on the most important concerns. Each nome then took possession of the hall destined for it.'

The remains of brick buildings, which still linger on the mounds of rubbish to the E. of the temple and were erroneously regarded by Lepsius as remains of the Labyrinth, date from a village of the Roman period. — To the N. of the pyramid stretches the large *Necropolis* used since the period of the Middle Empire by the richer inhabitants of Shetet-Crocodilopolis (p. 192).

The Return to Medînet el-Faiyûm may be made in 1½ hr. without again touching Ḥawâret el-Maḳṭa', as follows. We cross the Baḥr Seileh el-Gedîd (p. 194) and ride along its W. bank for some distance, next continue in a W. direction through the fields, and then cross the filled-in *Baḥr el-Wâdi* (p. 191), which is partly cultivated and partly covered with reeds. We next proceed through desert and fertile land to the village of *Ḳuhâfeh* (p. 194), charmingly situated on the Baḥr Yûsuf, whence we follow the railway-embankment to the town.

3. The **Pyramid of Illahûn**, the tomb of *Sesostris II.*, is most easily visited (20 min.) from Bash-Kâtib (p. 194) or Illahûn (p. 194). The pyramid is constructed of Nile bricks, piled up upon a rocky nucleus bearing a star-shaped framework of low walls built of massive limestone blocks.

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About ½ M. to the E. of the pyramid of Illahûn Prof. Flinders Petrie discovered in 1889 the ruins of the town of *Hetep-Senwosret* ('Contented is Senwosret'), which he called *Kahun*. This town was founded by Sesostris (Senwosret) II. (12th Dyn.) and had but a brief existence. Numerous domestic articles were found among the ruined houses.

The Birket Ḳarûn (Lake Mœris) and its Environs.

From Medînet el-Faiyûm and back, 1-2 days. We take the noon train to *Ebshuai* and go on thence by donkey (5 pias.) or carriage (there and back 40, including first-class railway fare 60 pias.; no room for luggage) to the *Hôtel Moeris* (see below). Next morning we make an early start and row to *Dimei*, returning to Medînet el-Faiyûm or Cairo in the afternoon. — Those who wish to visit also the temple at *Ḳaṣr Ḳarûn* and to extend the expedition (say for 4 days) cannot dispense with a dragoman (obtained at the Hôtel Moeris).

The railway-journey from Medînet el-Faiyûm to (12½ M.) *Ebshuai (Ebchawaï)*, a station on the Waṣṭa-Abuksa line (pp. 191, 192), takes ca. 1¼ hr. Beyond (7½ M.) *Ṣenru (Senaro, Senarou, Sinaru)* lie the ruins of an ancient town.

From Ebshuai a carriage-road leads to the N., at first through cultivated land, then crossing the ancient bed of the lake. Various small water-courses and canals are crossed; and after a ride of 1 hr. we reach the banks of the Birket Ḳarûn, which are covered with reeds and tamarisk shrubs. Here lies the *Hôtel Moeris*, which belongs to the owner of the Hôtel Karoun in Medînet el-Faiyûm (p. 191) and consists of two ordinary bedrooms and of four sleeping-tents with two beds each (pens. 80 pias.). Boat on the lake 16 pias. per hr., ½ day 50, across the lake 80 pias.; bargain necessary); fine views towards sunset.

The **Birket Ḳarûn**, *i.e.* 'lake of Ḳarûn' (the Hebrew Korah), is the *Lake Moeris* of the Greeks (comp. p. 190). It measures 25 M. in length and, at its broadest part, is barely 6 M. wide. At the ferry to Dimei the depth is not above 16 ft., but it is said to increase towards the S.W. The greenish water is slightly brackish and is not fit for drinking. The N. bank is sterile, but on the S. the cultivated land often reaches as far as the lake. The right of fishing is let by government, and the whole of the fishermen on the lake are in the service of the lessee. Water-fowl are sometimes abundant but are far too shy to be approached within gunshot.

The lake is crossed with a favourable wind in about 2 hrs. To the E. appears a considerable peninsula, with rubbish-heaps. In the lake lies the large island called *Gezîret el-Ḳurn*, or 'island of the horn'. On the N. bank of the lake are barren hills of considerable height. From the landing-place a somewhat steep path ascends to the (1¾ M.) ruins and temple of —

Dimei *(Dimay)*. The fortified position of this town, named in antiquity *Soknopaiou Nēsos*, *i.e.* 'island of Soknopaios' (a form of Sobek, the Faiyûm deity), provided a secure point of departure

for the caravans trading with the oases in the Libyan Desert. The ruins cover an area of about 125 acres. A street 400 yds. in length, formerly embellished with figures of recumbent lions, leads past well-preserved houses to a platform on which an important temple once stood. This temple, built under the Ptolemies, was dedicated to Soknopaios (p. 196) and the 'beautifully enthroned Isis'. The precinct was surrounded by a brick wall, and the temple itself contained several apartments, those in the rear being lined with well-jointed limestone-blocks and those in front having walls of roughly hewn stone coated with stucco. Very few reliefs have been found here; on one appears a Ptolemy praying before a ram-headed deity (probably Amon).

At the foot of a steep descent in the Libyan Desert, about 5 M. to the N. of Dimei, Prof. Schweinfurth discovered the small *Temple of Kaṣr es-Sâgha*. It consists of blocks of limestone and contains seven recesses and several other apartments, but no sculptures or inscriptions. In the vicinity are remains of an ancient quay.

In the desert, to the E. from the E. bank of the lake and to the N.W. from Ṭâmîyeh (p. 198), rises the mound of *Kôm Ushîm*, covering the ruins of *Karanis*, a Greek town frequently mentioned in local history, with a temple of Pnepherôs and Petesuchos. — The mound called *Umm el-Atl*, 7 M. to the E. of Karanis, marks the site of *Bacchias*, with a ruined Greek temple. Both mounds were explored in 1896 by Messrs. Hogarth and Grenfell, at the expense of the Egypt Exploration Fund.

The ruins marking the site of Ḳaṣr Ḳarûn lie at the S.W. end of the Birket Ḳarûn. We land on the promontory of *Khashm Khalîl*, which is overgrown with tamarisks and reeds. Ascending thence across the desert for about an hour, we reach the temple, which is now 2¼ M. from the lake, though it originally stood on its bank. The fishermen object to pass the night here, being afraid of the Beduins and the 'Afrît (evil spirits).

Ḳaṣr Ḳarûn is most conveniently visited from *Shawâshneh (El-Chawachnah)*, a station on the light railway (p. 198).

Ḳaṣr Ḳarûn is a fairly well preserved temple, of the late Ptolemaic period. The numerous traces of an ancient town that surround it are probably those of *Dionysias*, which was situated on the

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of the temple which were dedicated to worship. In the first three *Anterooms* the ground slopes down towards the *Sanctuary*, which was divided into three small rooms at the back. The sanctuary is flanked by two narrow passages, each of which is adjoined by three rooms. The anterooms also have adjacent chambers from which we may enter the cellars or ascend by two flights of steps to the upper floor, with its different apartments, and thence to the roof, whence we obtain an extensive view of the remains of the ancient city, of the lake, and the desert. Over the doors leading into the second and third anterooms and into the sanctuary, instead of the ordinary concave cornice, there is a series of Uræus-snakes.

To the E. of the large temple are situated two smaller temples, in tolerable preservation. One of them, which has the same axis as the large temple, is a kiosque, resembling in ground-plan the kiosque of Philæ (p. 370); the second and larger of the two is situated 300 paces from the smaller. Its walls (18 ft. by 19 ft.) consist of good burnt bricks and its substructures of solid stone. The sanctuary terminates in a niche resembling an apse; on each of the side-walls are two half-columns which, as the fragments lying on the ground show, belong to the Ionic order.

About $8^1/_2$ M. to the S.E. of **Kaṣr Karûn** are the ruins of **Kaṣr el-Banât**, the ancient *Euhemeria*, including the remains of a temple of Suchos and Isis. — About 5 M. to the W. of Kaṣr el-Banât are the ruins of the ancient *Philoteris*, now known as *Wadfa*; $1^3/_4$ M. to the S.E., beside the village of *Harît (Baṭn Harît)*, lie the ruins (including a temple of the crocodile-god Pnepherôs) and the necropolis of the ancient *Theadelphia*. All these places, which were founded under the early Ptolemies in the reclaimed bed of Lake Mœris, have been recently explored by the English travellers Grenfell and Hunt.

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Visitors to the temples and tombs of Upper Egypt and Nubia should be provided with a GENERAL ADMISSION TICKET, which may be obtained (price £ E 1.20 plas.) at the Museum of Cairo (p. 81), from Thos. Cook & Son (p. 38), at the office of the Hamburg & Anglo-American Nile Co. (p. 38), or from the inspectors of the antiquities at Luxor and Assiût.

The ordinary traveller, desiring to visit only the principal points of interest, may ascend the valley of the Nile either by railway or by steamboat. By RAILWAY not less than a fortnight is required for a visit to the chief points. Those who use the TOURIST STEAMBOATS, spending 3 or 4 weeks on the voyage, enjoy a much more thorough and convenient survey; while the voyage on the Nile has so many attractions of its own that even the most hurried traveller should make a point of proceeding by river at least between Luxor and Assuân. At the same time it must not be forgotten that in travelling by tourist-steamboat one is a member of a party and has to surrender some of the free control of one's time. The most attractive, but also the slowest and most expensive, method of ascending the Nile is by DAHABÎYEH (p. 204). — Moonlight adds a peculiar charm to a visit to the ruins at Luxor and Assuân. It is as well for the independent traveller to avoid as far as possible coming into contact with the large parties organized by the tourist-agents, for otherwise circumstances are apt to arise in which he is pushed to the wall, without any redress.

Railway. Travellers who desire to see as much as possible in a short time and are impatient of the restrictions of an organized party may visit Upper Egypt by train. Trains daily from Cairo to Luxor in 13¼-14 hrs., see R. 15; from Luxor to Assuân in 6¼-8¾ hrs., see R. 21. The following scheme, which is recommended to somewhat experienced travellers only, takes about a fortnight and includes the chief points of interest as far as Assuân.

1st Day. To *Minyeh* (p. 208). Thence, on the —

2nd Day. Visit the rock-tombs of *Beniḥasan* (p. 226) and the ruins of *Antinoupolis* (p. 209).

3rd Day. Visit *Tell el-'Amarna* (p. 211). Spend the night at *Mellawi* (p. 210) or push on to Assiût.

4th Day. *Assiût.* Visit the *Nile Barrage* (p. 232) and the *Rock Tombs* (p. 234).

5th Day. *Sohâg* (p. 219). Visit the *Red* and *White Convents* (p. 220) and make an excursion to *Akhmîm* (p. 220).

6th Day. *Baliana* (p. 221). Visit *Abydos* (p. 237).

7th Day. *Ḳeneh* (p. 222). Visit *Dendera* (p. 244).

8-11th Days. *Luxor* (p. 251). Visits to *Karnak* (p. 262) and the W. bank at *Thebes* (p. 281). Excursion to *Esneh* (p. 342).

12-14th Days. Viâ *Edfu* (p. 343) to *Assuân* (p. 353). Visit *Philae* and the *Nile Dam* (p. 362). Excursion to *Kôm Ombo* (p. 349).

An easier plan is as follows. Quitting Cairo by the night-express we reach *Baliana* (p. 221) next morning, and ride thence on donkey-back to *Abydos* (p. 237). Provisions for this expedition must be brought from Cairo. We have sufficient time to explore the ruins at Abydos before catching the evening-train for *Luxor* (p. 251). At least four days should be devoted to an inspection of the temples and tombs at Thebes. On leaving Luxor we may either stop over a train at *Edfu* (p. 343; which, however, may be just as well visited on the way back) or proceed straight through to *Assuân* (p. 353), where not less than two days should be spent. If possible, one should devote a day to an excursion to *Kôm Ombo* (p. 349). We leave Luxor on our return by the first morning-train and break the journey at *Keneh* (p. 222), whence we ride to the temple of *Dendera* (p. 244). Provisions must be brought from Luxor for this expedition. From Keneh we go on to Cairo by the north express. We may visit Dendera also as a day's excursion from Luxor and take Abydos instead on the return-journey (comp. below).

A Tour of Three Weeks may be arranged somewhat as follows. We proceed by railway to *Luxor* and spend a week there, one day of which may be devoted to an excursion to *Dendera* (by train to *Keneh* and back). From Luxor we go on by steamer (2 days) or by railway (1 day) to *Assuân*, where we spend 5 days, including one day's excursion to *Kôm Ombo*. We may then return by steamer to Cairo, or we may take the steamer to Luxor, make another short stay there, and go on by train in the morning to *Baliana* (visit to the ruins of *Abydos*) and take the evening-train thence to Cairo.

The railway may be utilized for other excursions by travellers who are to some extent familiar with the customs and language of the country. The nights may be spent in the station waiting-rooms (with permission of the station-master) or at the houses of the local headmen (*'Omdeh*). Warm rugs and provisions (preserved meats, tea, mineral waters) must be brought from Cairo.

Steamboats. The steamboat service to Upper Egypt is maintained by two companies: *Messrs. Thomas Cook & Son*, the more important, and the *Hamburg & Anglo-American Nile Co.* — Passengers by steamer who sleep with the cabin-window open should take care to have sufficient bedclothes; and it is well to remember (*e.g.* when shaving) that the steamers sometimes run aground, especially above Luxor. Delay through this last fact occasionally necessitates the completion of the journey to Cairo by railway in order to make connection with the ocean-steamers.

The best boats of Thomas Cook & Son are the 'tourist-steamers' *Arabia* (80 berths), *Egypt* (80 berths), *Rameses the Great* (80 berths), *Rameses* (79 berths), and *Rameses III.* (70 berths), after which rank the *Amasis* (44 berths) and the *Tewfik* (46 berths). One of the above steamers starts once a week during the season, spending 20 days on the voyage to Assuân and back. The fare is 52*l.*; for occupants of the few superior cabins in the stern, specially adapted

for invalids, 60*l.*, and for upper deck suites on the '*Arabia*' and '*Egypt*' 85*l.* These prices include provisions (wine, mineral waters, etc., excepted), all necessary travelling expenses, donkeys, English saddles for ladies, boats to cross the river, the services of dragomans and guides, and bakshish to guides. The donkey-boys, however, usually look for a small bakshish from the traveller, who is also expected to bestow a gratuity upon the attendants on board the steamer. Each traveller is entitled to ship 220 lbs. of personal luggage; excess luggage is charged at the rate of £ E 1 per 110lbs. A physician is carried on each steamer, whose services and drugs, if required, are paid for in addition to the fare. In the season 14-day trips are arranged twice a week at a return-fare of 36*l.*, the journey to Assiût and back being made by railway. — Messrs. Cook have organized also an Express Steamer Service, running once weekly in Nov. and Dec. and twice weekly from Jan. to March, between Cairo and Assuân (19 days there and back). The names of the steamers are *Cleopatra*, *Nefert-Ari*, *Amenartas*, and *Hatasoo*. The first three have 32 first-class berths, the last 40; all have also extensive accommodation for steerage-passengers. The return-fares from Cairo are 25*l.* to Assuân and 20*l.* 5*s.* to Luxor, including 3-4 days' hotel-accommodation at both places. Excursions on land, with the services of a dragoman, are included in these fares.

Detailed information as to prices and all other points will be found in *Cook's Programme*, published annually and obtainable gratis at any of Cook's offices: *London*, Ludgate Circus; *New York*, 245 Broadway; *Alexandria*, Rue de la Porte de Rosette; *Cairo*, Cook's Pavilion, next door to Shepheard's Hotel. Messrs. Cook & Son have agencies also at all river-stations between Cairo and Assuân, as well as at Halfa and Khartûm. — A deposit of half the fare must be paid on taking a ticket at Cook's offices in Europe. Tickets are not transferable except with Messrs. Cook's consent. If a traveller be prevented by exceptional circumstances from joining the steamer for which he has booked he may proceed with the following steamer if there is a berth free. After that, however, the ticket becomes invalid, without any recourse against Messrs. Cook. Combination tickets also allowing part of the journey to be made by railway are issued (see Programme). — Cook's Dahabiyehs, see p. 204.

The chief 'tourist-steamers' of the Hamburg & Anglo-American

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DAILY ITINERARY OF COOK'S THREE-WEEKS STEAMERS.

The programme of the Hamburg & Anglo-American Nile Co. is very similar.

1st Day. Leave Cairo on Tues. at 10 a.m. (Hamburg & Anglo-American Nile Co. on Frid. at 4 p.m.), starting above the Kaṣr en-Nîl Bridge (p. 79). From *Bedrashein* an expedition is made to *Sakkâra* (comp. pp. 142 et seq.). In the evening the steamer proceeds to *El-'Ayâṭ* (p. 224; 31 M. from Cairo).

2nd Day. Steam to (108½ M.) *Maghâgha* (p. 225).

3rd Day. Steam to *Beniḥasan*, whence the *Speos Artemidos* and the tombs of *Ameni-em-hēt* and *Khnemhotep* are visited (comp. pp. 226 et seq.). — Thence to (177 M.) *Rôda* (p. 231).

4th Day. Steam to (247 M.) *Assiût* (comp. pp. 231, 232). Visit the town and neighbourhood (rock-tombs and barrage) in the afternoon (pp. 232-235).

5th Day. Steam to (310 M.) *Sohâg* (comp. pp. 235, 236).

6th Day. Steam past *Baliana* (Abydos is visited on the return journey) to (392½ M.) *Deshna* (comp. pp. 236, 244).

7th Day. Steam to *Keneh*, whence the *Temple of Dendera* (p. 244) is visited. Thence to (450 M.) *Luxor*, which is reached towards evening (comp. pp. 250, 251).

8th Day. Thebes. Excursion to *Karnak* (4 hrs.; p. 262); in the afternoon, the *Temple of Luxor* (p. 257).

9th Day. Thebes. Visit the *Tombs of the Kings* (p. 284) and the *Temple of Deir el-Baḥri* (pp. 299 et seq.). Luncheon is taken at Cook's rest-house, adjoining the temple.

10th Day. Visit the *Ramesseum* (p. 306), the *Temple of Deir el-Medîneh* (p. 316), and the *Temple of Medînet Habu* (p. 322). Return past the *Colossi of Memnon* (p. 330).

11th Day. Steam to (4½ hrs.) *Esneh* (p. 342), where a short visit to the temple is paid, then (4 hrs. more) to (515 M.) *Edfu* (p. 343), where the temple is visited.

12th Day. Steam past *Gebel Silsileh* (p. 348) to *Kôm Ombo* (1 hr.'s halt; p. 349) and (583 M.) *Assuân* (p. 353). Visit to the island of *Elephantine* (p. 357), with its nilometer and museum, before dinner.

13th Day. *Assuân*, its bazaars, etc. (p. 353). The rock-tombs on the W. bank (p. 358) are best visited in the morning.

14th Day. Expedition to the island of *Philae* (p. 362) and the *Dam of Assuân* (p. 371).

15th Day. The return-voyage is begun. Steam to *Luxor*.

16th Day. *Karnak* (p. 262) may be revisited; or the travellers may inspect *West Thebes*. As there is no regular programme arrangements should be made the day before with the dragoman or manager (no extra charge). The steamer starts again at 11 a.m. and reaches *Naǵ' Ḥamâdi* (p. 244) in the evening.

17th Day. Steam to *Baliana*; excursion to *Abydos* (p. 237).

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18th Day. *Assiût* is reached in the afternoon. Train thence Cairo if desired.

19th Day. Steam to *Gebel et-Teir* (p. 226).

20th Day. Arrival at *Cairo*. Passengers may remain on boa until after breakfast on the following morning.

Holders of Cook's or the Hamburg & Anglo-American Nile Co tickets may break their journey at Luxor or Assuân either on way up or the way down (after previous arrangement in Cairo), a proceed by the next steamer, if there are vacant berths. In all the deviations from the usual tours very strict adherence to the ter of the special arrangement is exacted.

Dahabîyehs. Travellers to whom independence of action economy of time are more important than economy of money m charter for themselves steam-dahabîyehs or private steamboats 20 berths), which are not much slower than the large touri steamers. But in a sailing-dahabîyeh (4-16 berths), which has to towed upstream when the wind is unfavourable, not less than 2 3 months must be allowed for the voyage to Assuân and back. Cairo the best dahabîyehs, comfortably and even luxuriously fit up, are those belonging to *Messrs. Cook & Son* (9 steam-dahabîye 13 sailing dahabîyehs) and the *Hamburg & Anglo-American Nile* (2 steam-dahabîyehs, several sailing-dahabîyehs). Dahabîyehs not usually let for less than a month. The inclusive charge fo steam-dahabîyeh is about 400-750*l.* per month according to number of passengers. These prices include not only the hire of dahabîyeh and its full equipment and the wages of the raiyis captain and the crew, but also the services of a dragoman and att dants, as well as provisions (except liquors), donkeys, saddles, a all the incidental expenses of excursions (excluding bakshish). T charge for a sailing-dahabîyeh, excluding provisions and all incide tal expenses, is 35-50*l.* per month. In the case of head-win small steam-tugs may be hired for 6-8*l.* per day. Further deta will be found in the programmes issued by the companies.

The traveller may also hire a dahabîyeh directly, *i.e.* indepe dently of the agents, and take the commissariat into his ow hands; but this is not recommended to inexperienced travellers. dragoman (p. xxv) is essential. A contract with him must be dra up stipulating for the price and duration of the voyage, the style living, the maintenance of the dahabîyeh in a good and efficie condition, and the providing of a small boat to be at all times the disposal of the traveller. A clause should be inserted relievi the travellers from all responsibility for any damage to the dah bîyeh or its contents, not due to their fault; and finally both parti should expressly agree to submit all disputes as to the carrying of the contract to the arbitration of the consul in whose presen it has been signed.

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I Q U E
Route à la Mer Rouge
Beni-Souef
Abou Sir
Gueneh
Bahbachiah
Dahtoura
Dendah
Beiria
Kafr-el-Ammar
Kafr-el-Gebal
Kafr-el-Bakar
Kafr-el-Hamam
Kafr-el-Kadi
Kafr-el-Kerdi
Kafr-el-Kerdi
Kafr-el-Kerd

D
É
S
E
R
T
Wadi-el-Rakire
Gebel Hadid
Gebel Om-el-Hadin
Wadi-el-Alam
Wadi Kanayis
Wadi Senadar
Wadi Rahmah
Wadi Kanayis
Wadi Rahmah
Wadi Kanayis
Wadi Kanayis
Wadi Kanayis

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5. From Cairo to Luxor by Railway.

Comp. Maps, pp. 231, 244.

RAILWAY in 13¼-14 hrs. (fares £ E 2.6, £ E 1.3, 51½ pias.); trains daily. In April-Nov. the night-trains on Mon., Wed., ning from Luxor on Tues., Thurs., & Sun.) are provided with d sleeping cars. A 'train de luxe' runs on Mon., Wed., & Sat. y in Jan., Feb., and March (1st cl. only; supplementary fare cl. for passengers' servants), with restaurant and sleeping ough there are buffets at the chief stations, travellers are d to provide themselves with a supply of meat, bread, and ppage is made for dinner. Melons, oranges, cheese, sugar-cane, and water (better avoided) are offered for sale at all the stations. ramids are seen *on the right*, but afterwards, beyond Minyeh, ws are *on the left* (Nile Valley and Benihasan).

Jairo to (20½ M.) *Bedrashein*, see p. 143.

r on we have a view, to the right, of the Pyramids of including the large Stone Pyramid, the Blunted Pyramid, nall Brick Pyramids (pp. 166, 167). To the left are the an Arab village shaded by palm-trees. — 28 M. *Mazghuna*; *El-'Ayâṭ* (p. 224). — 40½ M. *El-Matânyeh*. To the W., on of the desert, are the pyramids of *Lisht*; that to the N. is of Amenemhēt I. (12th Dyn.), that to the S. the tomb of ssor Sesostris I. Excavations are being carried on here by ropolitan Museum of New York. — 45½ M. *Kafr Aḥmar*.

½ M. *Rikka (El-Riqqa, Rekkah)* is the starting-point for the n to the finely shaped Pyramid of *Meidûm*.

ISIT TO MEIDÛM may be accomplished in about 5 hrs. on donkey- crossing the railway, we proceed in about 1¼ hr. to the pyramid, ises on the soil of the desert close to the cultivated country and to the N.W. of the village of *Meidûm*.

Pyramid of Meidûm, in all probability the unfinished and never mb of *Snofru*, the predecessor of Kheops, is so different from all er structures of the kind that it is called by the Arabs *El-Haram ddb*, or the *False Pyramid*. It consists of three (originally seven) receding stories, which rise to a height of 214 ft. 8 in. in smooth eep stages at an angle of 74° 10'. The first section is 81 ft. 6 in., the . 98 ft. 11 in., while the third, now almost entirely destroyed, is 8 in. in height. The outer walls consist of admirably jointed and ed blocks of limestone. The examinations by Maspero and Petrie that the Pyramid of Meidûm was pillaged as early as in the time of 0th Dynasty. On its E. side is the small *Mortuary Temple of Snofru*, again covered up. This temple, built of blocks of limestone, consists

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ebrity from *St. Anthony*, who fixed his hermitage in the mountains to the E. of the town, beside a well and a group of palms. So many pilgrims of every class, age, and sex sought out the holy man, that a regular posting route, with relays of camels, was laid out across the desert. St. Anthony, however, fled from his admirers and buried himself deeper in the mountains. But while he thus shook off his earthly visitants, he could not so easily escape those extraordinary tempters from spirit-land, at which Callot has taught us to smile, though to St. Anthony himself, as well as to St. Hilarion and other anchorites, the contest was one of bitter earnest.

57 M. **El-Wasṭa** (p. 225; short halt). Passengers bound for the *Faiyûm* change carriages here (p. 191). El-Wasṭa, a district-capital with 2644 inhab., is pleasantly situated in a grove of palms and is surrounded with fields of clover. To the right is the great barrage of *Ḳosheisheh*. — 63 M. *Beni Ḥodeir*. — Near (67 M.) *Ashment (Achemant)*, to the right, appears the small black pyramid of Illahûn (p. 195). The Arabian hills rise on the left.

About 3 hrs. to the N.W. of Ashment is the village of **Abusîr el-Meleḳ**, the 'Northern Abydos' of the Egyptians, containing extensive ancient cemeteries. In the vicinity is the tomb of Merwân II. (p. cxiv).

72½ M. *Bûsh* (*Bouche*; p. 225), inhabited by Copts.

77 M. **Benisueif** or *Beni Suef* (*Continental Hotel*, kept by a Greek, R. 10 pias., very fair, tolerable restaurant opposite) is a town of 23,357 inhab., pleasantly situated between the railway and the river. It contains a post and telegraph office and is the capital of a province, which contains 171 villages and 372,412 inhabitants. To the left of the rail. station is the Mûdîrîyeh. The linen-manufacture for which this place was celebrated in the middle ages has greatly declined, but several factories, numerous sugar-plantations, and a small bazaar still lend the town a certain importance. To the left of the railway is a fine grove of palms.

On the right bank of the Baḥr Yûsuf, 10 M. to the W. of Benisueif, lies the village of *Aḥnâsia el-Medîneh* (vulgo, *Aḥnâsia Umm el-Kimân*, 'rubbish-heaps of Ahnasia'), beside the mounds of débris, covering an area of ½ sq. M., which mark the site of the ancient **Heracleopolis**. The Egyptian name of the town was *Henen-nesut*, from which are derived the Coptic *Hnês*, and the Arabic *Aḥnâs* and *Aḥnasia*. It was the capital of a nome (the Græco-Roman Heracleopolites) and the chief seat of the worship of the ram-headed god Herishef, identified by the Greeks with Heracles (whence the name of the town). The ichneumon also was revered here. Among the chief shrines were a temple erected under the Middle Empire and a new building by Ramses II., but all have practically vanished; four columns of a late period, probably dating from a Byzantine church, are all that projects above the rubbish-heaps. The ancient necropolis lies on the W. side of the Baḥr Yûsuf, near *Sedment el-Gebel*.

A road beginning at the village of *Bidd (Bidd en-Naṣâra)*, on the E. bank of the Nile, opposite Benisueif, leads through the desert (36 hrs. by camel) to the very ancient *Convents of SS. Anthony and Paul* (p. liv), situated about 25 M. from the Red Sea.

90½ M. *Bibeh (Beba)*, a district-capital (10,156 inhab.) with large sugar-factories (comp. p. 225), is the junction of a secondary line running parallel with the main line on the W. bank as far as Maghâgha. At Bîbeh is a Coptic convent with a tall bell-tower. Our railway is skirted on the right by the *Ibrâhîmîyeh Canal*.

At **Deshâsheh** *(Dechachah)*, beyond the Bahr Yûsuf, on the edge of the desert, 14 M. to the N.W. of Bîbeh (about 6 hrs.' ride on donkey-back), are the tombs of *Inti* and *Sheta* (5th Dyn.; examined by Flinders Petrie in 1897), containing interesting sculptures of battle-scenes, a siege, etc. As the tombs are kept locked visitors should not forget to obtain the keys beforehand from the inspector of the Service des Antiquités at Medînet el-Faiyûm (p. 191), whence also Deshâsheh may be conveniently reached viâ Ḳalamsha (see p. 193).

99 M. **Feshn** *(Fashn, Fachen)*, a district-capital with 11,364 inhab., is the junction of a secondary line to Maghâgha (see below).

To the S.E., a little above Feshn, at the village of **El-Hibeh**, are the ruins of an ancient town. The town-walls, several yards in thickness and still in good preservation, were built under the 21st Dyn., as is proved by numerous bricks stamped with the names of *Princess Esi-em-kheb* and her husband *Men-kheper-rā*, or of their son *Pinotem (II.)*, high-priest of Amon. — Within the walls, picturesquely situated among palms, are the ruins of a temple, built by Shoshenk I. and Osorkon I. (22nd Dyn.).

104 M. *Fant.* — 112 M. **Maghâgha** (p. 225), a district-capital with 8595 inhab. and a sugar-factory, is the junction for branch-railways to Feshn (N.; see above) and to Maṭâi (S.; see below).

Thrice a month a camel-post leaves Maghâgha for (3-4 days) the oasis of *Baḥriyeh* (p. 379), which is connected with Behnesa by another desert-route (comp. below). — Opposite Maghâgha, about 12-20 M. to the E. of the Nile, near the wide *Wâdi esh-Sheikh*, are some prehistoric *Flint Factories*, discovered by Lt. H. W. Seton-Karr in 1896.

To the E. rises the *Gebel Sheikh Embârak* (p. 225). — At *Sharûna* (*Charounah*; E. bank) are tombs of the end of the 6th Dynasty. Near *Kôm el-Aḥmar*, to the S., are a ruined temple of Ptolemy I., and rock-tombs of the Saïte period, belonging to the town of *Hetnesut*, in the Cynopolitan nome. The train approaches the river.

122 M. *Beni Mazar* is a district-capital with 8409 inhab. (p. 226). About 1½ M. to the S.W. lies the hamlet of *El-Ḳeis*, Egypt. *Kaïs*, whose local deity was Anubis, and which probably occupies the site of *Cynopolis*, capital of the province under the Greeks.

About 9½ M. to the W. of Beni Mazar, on the *Bahr Yûsuf* (most conveniently reached by the branch-line to *Sandafa* in about 1 hr.), lies the town of **Behnesa** *(Bahnasa)*, on the site of the ancient *Oxyrhynchos* (Egypt. *Permeset*, Coptic *Pemje*, Greek Πέμπτη), once the capital of a nome but now represented only by a few desolate heaps of débris. The fish *Oxyrhynchus*, a species of mormyrus (Arab. Mizdeh), was worshipped here. In the neighbouring town of Cynopolis the dog was held in equal honour, and Plutarch relates how a 'very pretty quarrel', the settlement of which

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(*Qolosna;* p. 226) is situated between the Nile and the Ibrâhîmîyeh Canal; opposite, on the E. bank of the Nile, is the village of *Es-Sarirîyeh* (p. 226). Our line crosses the Abu Baḳara Canal, which diverges from the Nile. — 138 M. **Samâlûṭ** is a district-capital (8178 inhab.) on the Ibrâhîmîyeh Canal, with sugar-factories, palms, and fields of clover. On the E. bank rises the massive *Gebel et-Ṭeir* (p. 226), forming a picturesque background for the numerous sails on the Nile. Extensive cotton-fields are passed, then sugar-plantations, and rich vegetation.

144 M. *Etsa.* On the E. bank of the Nile lies *Ṭehna el-Gebel*, a village with 2108 inhabitants.

To the S. of the village is the Kôm, or mound, with the ruins of the ancient city of *Tmis*, also known as *Acoris*, belonging to the nome of Hermopolis. To the S. of this is a ridge 65-80 ft. in height, with some early-Egyptian Rock Tombs which were again used in the Greek period. One *Sepulchral Chapel*, containing some representations of a late date, is interesting. A Greek or Roman grandee is here shown sacrificing to a number of Egyptian deities. The only inscriptions extant are on the inner side of the door. Higher up on the rock-walls are two horses in the Roman style, held by men. The rock tombs farther to the S. belong to the Ancient Empire. A colossal image carved out of the rock represents Ramses III. sacrificing to the gods Sobek and Amon. — In the valley between the rocky ridge just mentioned and the Arabian Mountains, to the N. of the Mohammedan cemetery, lie a Græco-Roman and a Christian necropolis.

153 M. **Minyeh** (*Minia, Minieh; Buffet* and clean waiting-rooms at the station; *Hôtel de Minieh*, pens. 45 pias., very fair; *Palace Hotel*, near the Nile gardens, pens. 40 pias.; *Hôt. du Nil, Gr.-Hôt. Pacha Kamel*, R. 10 pias.), a flourishing town with 27,221 inhab., lies between the Ibrâhîmîyeh Canal and the Nile, which is here over $^1/_2$ M. broad. The Shâriʿ el-Maḥaṭṭa leads from the station to the town. A handsome bridge, with locks, spans the canal. Market-day (Mon.) in Minyeh presents a very gay and characteristic picture of oriental life. The mûdîrîyeh of Minyeh (750 sq. M.) includes 269 villages and 659,967 inhabitants. Minyeh is connected by branch-lines with Maṭâi (p. 207) and Rôḍa (p. 209). For the excursion to *Beniḥasan*, see p. 209.

Opposite Minyeh, on the E. bank, lies *Kôm el-Kefara*, with tombs of the Middle Empire. Farther to the S., $4^1/_2$ M. above Minyeh, is situated *Zâwiyet el-Meitîn (Zâwiyet el-Amwât).* To the S. of the village lies the cemetery of the citizens of Minyeh, with its numerous domed tombs and chapels. Faithful to the custom of their ancestors under the Pharaohs, the inhabitants still ferry their dead across the river and bury them near the ancient necropolis.

A few minutes' walk towards the S. brings us to the large mound of rubbish known as *Kôm el-Aḥmar* ('the red mound'), which runs parallel with the Nile. Climbing over this, we reach the ancient *Rock Tombs* of the princes and grandees of *Hebenu*, which date mainly from the end of the Ancient Empire. They are unfortunately in bad preservation, and some of them have been

destroyed by violence. The most interesting are those of *Khunes* and of *Nefer-sekheru*, superintendent of the storehouses of Upper and Lower Egypt, under the New Empire.

At *Nueirât (El-Neweirat)*, a village farther to the S., are some small rock-tombs belonging to the beginning of the Ancient Empire.

Excursion to Beniḥasan, 15 M. (see p. 226). The traveller hires an ass at Minyeh (ca. 20 pias.) and, making an early start (not forgetting provisions and water), ferries to the right bank of the Nile (fare, incl. ass, ca. 20 pias.), which he ascends viâ *Zâwiyet el-Meitîn* (p. 208) and *Kôm el-Aḥmar* (p. 208). Instead of returning the same way he should continue to follow the right bank of the Nile to the (10½ M.) *Ruins of Antinoupolis* (see below), visit the temple of Ramses there, and cross the river thence to *Rôḍa* (see below), whence the train may be taken to Minyeh. This is a long but interesting day's journey.

On the bank of the Nile rises a lofty grove of palms. The vegetation is luxuriant. To the E. appear the hills of Zâwiyet el-Meitîn and Kôm el-Aḥmar (p. 208), with a sheikh's tomb at the farther end. Low rugged hills are seen on the left and a plain on the right. — 160 M. *Mansafis.* — From (166 M.) *Abu Ḳerḳâs (Abu Qurgas)*, a district-capital (6855 inhab.) with a sugar-factory, we obtain a view of Beniḥasan (p. 226). — 170 M. *Etlidem.*

177 M. **Rôḍa** is a considerable place (8263 inhab.), with post and telegraph offices and a sugar-factory. The nearest night-quarters, however, are at Mellawi (p. 210) or Minyeh (p. 208; branch-railway). About 4 M. inland, between the Ibrâhîmîyeh Canal and the Baḥr Yûsuf and on a narrow-gauge line from Rôḍa (which may be used in one direction at least), is the village of *El-Ashmunein* (accessible also from Mellawi). Close to the station of the light railway lie the ruins of the once famous city of *Khmunu* (Coptic *Shmun*), the *Hermopolis* of the Greeks, which from a very remote period was the chief seat of the worship of Thout, the god of writing and science. Numerous papyri of the Roman and Byzantine periods have been discovered here. This town was also the capital of the hare-nome, in Upper Egypt, whose princes under the Middle Empire were buried on the E. bank of the Nile near Deir el-Bersheh (see p. 210).

Several granite columns, probably belonging to the colonnade of the Greek Agora, are still standing. To the N.W. beyond the grove of palms

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columns of the forecourt and the main hall project from the rubbish-heaps. The vestiges of public buildings are now exceedingly scanty, though the French Expedition saw a triumphal arch, a theatre, and streets flanked with columns. Granite columns and capitals lie scattered about. Near the ruins of a large building on the road running to the E. from the mosque lies a broken marble basin, which must have had a diameter of about 10 ft. The Roman and Christian cemeteries have recently been much injured.

To the S. of Sheikh 'Abâdeh we reach **Deir Abu Hennes** (Convent of St. John), called also simply *Ed-Deir*, a village on the E. bank inhabited by about 2000 Copts. Near it is a ruined town of the Christian epoch, known as *El-Medîneh*. On the N. side of a ravine in the hill behind the village are many ancient cave-like quarries, which were fitted up at an early date as Christian chapels or anchorites' dwellings. The largest *Chapel*, in which divine service is held, may be reached from the village in 1 hr.; it is said to date from the time of the Empress Helena and contains paintings of saints and scenes from the New Testament, but those in the neighbouring *Chapel* (Raising of Lazarus, Marriage at Cana, etc.) are better. — Deir el-Bersheh (see below) is within ½ hr. of Deir Abu Hennes.

Immediately beyond Rôḍa the mountains on the E. bank recede farther from the river. During the sugar-cane harvest, in the beginning of February, this region presents a busy scene.

181½ M. **Mellawi** (*Mallawi*; modest *Inn* at the station, R. 8 pias.), a district-capital on the W. bank of the Ibrâhîmîyeh Canal, with 20,250 inhab., has a frequented market on Sundays. In the vicinity are many palms. To the left we have a view of the E. range of hills, in which are the tombs of El-Bersheh (see below) and Sheikh Sa'îd (p. 231). A shady route, skirting a canal, leads hence in about 1½ hr. to Ashmunein and the ruins of Hermopolis (p. 209).

Opposite Mellawi, on the E. bank, a little way from the river, lies the Coptic village of **Deir el-Bersheh**. Beside a Coptic cemetery to the E. begins a desert-ravine, running N.W. and S.E., and named *Wâdi en-Nakhleh* or *Wâdi el-Bersheh*, in the steep sides of which are numerous quarries and ancient tombs. The valley is chiefly noted for the rock-tombs in its N. slope, constructed under the Middle

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13 ells (21 ft.) in height. It is securely fastened with ropes upon a wooden sledge, which is drawn by four rows of workmen with 43 men in each. A priest precedes the statue scattering incense. On the prow of the sledge stands a man pouring water on the ground to prevent the heavily loaded sledge from taking fire by friction; and on the lap of the figure is another man clapping his hands, probably the leader and fugleman of the song of the workmen, whose task was facilitated by rhythmical movement. Below are other workmen carrying water and a beam; and behind the statue are foremen and other officials. At the top are companies of people with branches in their hands, hastening to meet the procession. To the extreme left stands Thuti-hotep, followed by his body-guard, observing the spectacle.

Below the rock-tombs are *Tombs of the Ancient Empire*, *Shaft Tombs of the Middle Empire*, and numerous tombs of the Ptolemaic period. Opposite, on the S. side of the valley, is a large *Quarry*, which, according to a now defaced inscription, yielded stone in the first year of Amenophis III. for the temple at Hermopolis. Farther up the valley are quarries of the time of Nektanebōs.

188 M. *Deir Mawâs (Deir-Moĕs).* The village is on the other side of the Ibrâhîmîyeh Canal; the hamlet beside the station is called *Hasabîyeh*. On the E. bank are the ruins of *Tell el-'Amarna* which are visited hence.

Tell el-'Amarna.

From Deir Mawâs we may walk or ride viâ the village of *Beni 'Amrân* to the (20 min.) bank of the Nile, across which we ferry (5 pias.) to *Et-Till*, where the keeper of the N. tombs lives, or to *Hagg-Kandîl* (see below), where the keeper of the S. tombs lives. Donkey, 10-15 piastres.

TELL EL-'AMARNA (or *El-'Amarna*), a name derived from the Beni 'Amrân or El-'Amarna Beduins, is the name now given to the extensive ruins and rock-tombs which lie near the villages of *Ḥagg-Ḳandîl* on the S. and *Et-Till* on the N., and form the last relics of the ancient royal city *Ekhet-Aton*, 'the horizon of the sun'. Extensive

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sprang up, beside the imposing royal abode arose the dwellings of the nobles, and lordly tombs were prepared for the king and his favourites in the hills to the east. But after the death of Amenophis the ancient religion once more obtained the upper hand, the court returned to Thebes, and the new town rapidly decayed. Its life had not lasted for more than 50 years, and the site upon which it stood was never again occupied. Owing to this circumstance the ancient streets and ground-plans have remained to this day and may be traced with little trouble (comp. below). The religious revolution under Amenophis IV. was accompanied by a revolution in art. The artists who worked in his reign, probably feeling themselves more independent of ancient traditions, attempted to lend their creations a more natural expression. In many cases, however, they fell into exaggeration, as, for example, in the representations of the lean form of the king. The tombs of El-'Amarna contain the best examples of this realistic tendency and are, therefore, of great importance in the history of art.

About $^1/_2$ hr. to the N. of Et-Till are the ruins of the city and of the *Palace of Amenophis IV.* Its fine stucco pavements, discovered by Flinders Petrie in 1891-92, were ruthlessly destroyed in 1912 (fragments in the museum at Cairo, see p. 86). — To the E. lay the Archives, in which in 1888 the celebrated clay tablets of Tell el-'Amarna with cuneiform inscriptions were found (now in the British Museum and the museums of Berlin and Cairo; comp. p. 89); these are letters written to kings Amenophis III. and IV. by Babylonian and other kings of W. Asia and by Syrian and Phœnician vassals, and are of the greatest historical value. — The portion of the city that has, so far, been excavated by the German Orient Society lies $1^1/_2$ M. to the N. of the office (p. 211), where permission to visit the excavations is obtained. If time permit, the traveller should see the well-preserved *House of the High Priest Pe-woh*, affording as it does a typical example of the ground-plan of an upper-class Egyptian dwelling-house (comp. pp. clxi, clxii). He may visit also the *House of a Farm-Bailiff*, where the laying-out of the garden is still recognizable, the *House of the Sculptor Thutmose*, with workmen's dwellings, and lastly a large granary. Some of the houses have well-preserved bathrooms and lavatories.

From the palace we proceed to the N.E., passing the site of the *Great Temple*, and in $^3/_4$ hr. we reach the **North Group of Tombs.**

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Tomb 1 belonged to **Huye**, superintendent of the royal harem and steward to the queen-mother Teye. In the entrance is the deceased praying. The Main Chamber has two clustered columns, of which, however, only that on the left side is standing. *Entrance Wall.* To the right are the king and queen seated at table, below the queen are two princesses facing each other, to the right are guards, etc. Here, as in all similar representations in the tombs at Tell el-'Amarna, the sun appears above the royal couple, with rays ending in hands. Below are musicians, a table with offerings, bowing servants, soldiers, etc. *Right Wall.* A temple of the sun is represented with the chief altar in the colonnaded court and statues; to the right the king, escorted by guards behind and below, leads his mother to the temple dedicated to the king's parents, Amenophis III. and Teye; above is the sun with the rays ending in hands. *Rear Wall.* This is occupied, on each side of the door, by two companion-scenes (much injured), showing Amenophis III. and IV., with their consorts. *Left Wall.* The king is being carried to a reception-hall (right) in order to receive the tribute of his subject nations; he is accompanied by a large retinue. *Entrance Wall.* To the left, a scene resembling that to the right (see above) — On both walls of the door to the next room the deceased appears in prayer. The following chamber (unfinished) contains the mummy-shaft, surrounded by a parapet hewn in the solid rock. — In the Last Chamber (shrine) is a recess with the colossal seated figure of the deceased, the features of which have been defaced. On the walls are burial scenes, mourners, men with sacrificial gifts, a carriage, chairs, etc.

Tomb 2, belonging to **Meri-rē**, another superintendent of the royal harem, deserves special attention because its construction was still going on under Sake-rē, the son-in-law and successor of Amenophis IV. The Main Chamber has two columns; the rear chambers are unfinished. Among the representations in the former the following may be mentioned. On the *Entrance Wall.* To the left is the king seated under a canopy holding a goblet, which the queen is filling with water; adjacent stand three princesses. To the right, the king and queen, in a balcony, are handing down golden ornaments to the deceased; while in the forecourt of the palace (r.) are the royal chariot and fan-bearers and the secretaries and servants of Meri-rē: below are represented the return of Meri-rē and his welcome at his own house. *Right Wall.* The king and queen seated under an elevated canopy receive the tributes of the Asiatics (left) and negroes (right); other captives do homage to the king.

The other tombs lie $^3/_4$ M. to the S.E., on another hill-slope.

Tomb 3, belonging to **Ahmose**, 'fan-bearer on the right hand of the king', may be visited by travellers with abundance of time.

Over the entrance-door is the deceased worshipping the names of the sun; to the right and left within the door he appears praying in his offi-

cial costume (with fan and axe). On the *Left Wall* of the MAIN CHAMBER the royal family is shown at a banquet in a hall of the palace; above are four rows of soldiers, armed with shields and spears, etc., marching to the temple, followed by the royal chariot (merely sketched in red pigment). The SIDE CHAMBERS, on each side of the corridor, contain mummy-shafts, and on the side-walls are door-shaped steles. In the last room is a statue of the deceased.

TOMB 4, one of the largest and most interesting, belonged to Meri-rē, high-priest of the sun. The reliefs are now rather dark and require to be well lighted. — This tomb is preceded by a spacious court. The entrance-door is embellished with a concave cornice and, on its inner side, with a representation of the deceased in prayer. It admits us to a VESTIBULE, on the *Right and Left Walls* of which are door-shaped steles, with the deceased praying in front and large nosegays of flowers behind. The other walls are covered with inscriptions. — The MAIN CHAMBER beyond was originally borne by four columns, of which two remain. In the doorway, to the right is the deceased, to the left his wife, praying. *Entrance Wall*, to the left. The king throws down gold to Meri-rē from the balcony of the palace. *Left Wall.* The scenes here represent the king driving in his chariot from the palace (on the left, above) to the temple of the sun (see below), preceded by his guards and followed by the queen, princesses, and retinue in chariots and on foot. The relief is continued on the *Left Half of the Rear Wall*, which exhibits the temple of the sun, at the entrance of which priests, in humble attitude, and musicians await the king. *Right Wall* (the reliefs continued along the *Right Half of the Rear Wall*). Above is the king visiting the temple; below, Meri-rē is being adorned with golden chains in the presence of the king and queen; to the left are the royal barns and storehouses. *Entrance Wall*, to the right. The king and queen, accompanied by their two daughters, offer sacrifices to the sun; Meri-rē and another priest stand beside the altars. Below are the royal retinue and priests; at the bottom, to the right, is a charming representation of blind singers. — The two following rooms are unfinished.

TOMB 5, of Pentu, a physician, is much damaged. On each side of the entrance is the deceased praying, with an inscription in front of him containing a hymn to the sun. On the *Left Wall* of the first chamber are the king and queen praying to the sun, which rises over the pylon of the

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at an altar in the forecourt. *Entrance Wall* (to the right). The deceased and his attendants bring offerings to the royal consorts, who are accompanied by four princesses. — A door with a representation of the deceased and his sister leads to a SECOND ROOM with four columns, containing the niche which held the statue of the deceased (now chiselled away).

A visit should be paid also to the *Boundary Inscription* (comp. p. 211), which is engraved on a cliff about 1½ M. to the E. of Tomb 6.

The S. Group of Tombs is situated about 3 M. due S., amid the low spurs of the *Gebel Abu Hasûr*. Eighteen have been opened (keeper, see p. 211).

Farthest to the N. is TOMB 8, the grave of **Tutu**.

On the *Door Posts* the deceased is represented praying, while his name and titles are inscribed above. In the *Doorway*, to the left, are the king and queen sacrificing to the sun; below, the deceased kneels in prayer. To the right is the deceased praying. The MAIN CHAMBER had its ceiling originally supported by twelve columns arranged in two rows (eight still stand); the columns in the rear row are united by low stone screens with cornices, and between the central pair gate-posts are set to mark the entrance. A flight of steps on the left leads to the sarcophagus-chamber. In the two short side-walls are small, partly unfinished recesses with statues. *Entrance Wall.* On the right the king and queen look on from the balcony of the palace (represented on the left), while Tutu is being adorned with golden chains; beneath is the deceased in prayer. To the left the royal pair are seated in the palace, with Tutu and other courtiers in respectful attitudes before them; beneath is the deceased in prayer. — The *Corridor* is unfinished.

Immediately adjoining is TOMB 9, belonging to **Mahu**, an officer of the police. In the *Entrance*, to which a narrow flight of steps descends, are, to the left, the king (holding the hieroglyphic for 'truth' towards the sun), the queen, and a princess, with sistra, in presence of the sun; beneath kneels the deceased, with the text of his prayer inscribed in front of him. To the right is the deceased in prayer. — We next enter the MAIN CHAMBER. *Entrance Wall* (left half). The king stands on the balcony of the palace (merely sketched in black pigment). *Left Wall.* A tombstone rounded at the top, to which two steps ascend; above are the royal pair; below, the deceased in prayer. To the right is a scene that is continued on the *Left Half of the Rear Wall*, representing men standing before the temple of the sun, among whom, at the head of the lowest row, the deceased is seen kneeling and returning thanks for the king's goodness. On the *Right Half of the Rear Wall*, the representations on which are continued by those on the *Left Half of the Right Wall*, appear the king and queen, driving from the palace, with out-runners in advance, to visit the fortifications of the City of the Sun; below, we see them returning. *Right Wall.* In the middle is a door-shaped tombstone. *Entrance Wall* (right half). In the lowest row we see Mahu setting out in his chariot, to the left, and to the right, Mahu bringing prisoners to the vizier, who is accompanied by a retinue. In the second row from the foot is Mahu leaning on a staff and listening to a report from his subordinates; to the right, a chariot and soldiers running. The upper rows are badly preserved. — The SECOND ROOM has no reliefs or paintings.

In the rear wall is a false door. To the right a winding staircase of 46 steps leads to a chamber in which opens the mummy-shaft.

Tomb 10, of **Epeï**, is unfinished. To the left, in the entrance, are the king and queen offering two pictures to the sun, the king presenting two princesses who worship the names of the sun, while the queen presents her own portrait, also adoring the names of the sun; behind them are three princesses with sistra; the sun darts his rays upon an altar loaded with food and vessels. — Tomb 11, of **Ramose**. To the left, in the entrance, are the royal pair accompanied by a princess, receiving the symbol of 'Life' from the sun's rays, which are shaped like hands. In the niche are seated figures of the deceased and his wife. — Tombs 12 and 13, though unfinished, are of interest as illustrating the method in which these rock-tombs were hollowed out. — Tomb 14 belonged to *Meï*, a 'military commander and fan-bearer on the king's right hand', whose name has everywhere been carefully obliterated, while the names of the king and queen have been left uninjured. The tomb is unfinished. On the right portion of the entrance-wall are preliminary sketches in black of the quays of the City of the Sun, with ships, gardens, and the palace in the background. — Tomb 17, though a fine specimen, has no representations or inscriptions. — Tomb 19, of *Suti*, had just been begun.

Tomb 23, belonging to **Eneï**, a royal house-steward and scribe, differs from the other tombs in its arrangement. A flight of limestone steps ascends to the entrance, which is crowned with a concave cornice, and in front of which a colonnade was intended to be erected. On each side of the lintel are the king and queen and three princesses praying to the sun; on the left side in the entrance is the deceased praying, with the text of his prayer in front of him, on the right side he appears with a staff and nosegay (painted on stucco). The walls of the Main Chamber are coated with stucco, but with the exception of the concave cornice at the top are unpainted. In the Niche is a colossal statue of the deceased. On the right wall are the deceased and his wife seated before a worshipper; on the left wall, the deceased seated at table and receiving flowers from a priest. These scenes also are painted on stucco but are much faded.

Tomb 25, the farthest to the S. in this group, belonged to **Eye** *(Aï)*, the successor of Amenophis IV. (p. cii), and perhaps his father-in-law. This tomb, like so many of the others, was left unfinished, because Amenophis died during its construction and the court was soon afterwards removed back to Thebes, where Eye caused a new tomb to be made for himself (p. 298). On the Door Posts, to the right and left, are Eye and his wife Teye, kneeling below inscriptions. In the Entrance, to the left, are the king and queen, followed by the princesses and the court, praying to the sun, which directs its arm-shaped rays towards the altar; below are Eye and his wife in prayer. To the right are Eye, in his official costume, and his wife

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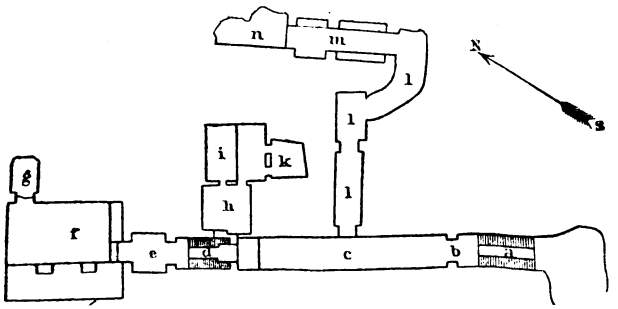
king and queen at the balcony of the palace throwing down decorations to Eye and his wife (upper parts of their bodies in the Museum at Cairo). Beside the queen are the three youthful princesses, one of whom strokes her mother's chin; above shines the sun. In the courtyard of the palace wait the royal retinue (charioteers, scribes, fan-bearers, and soldiers), raising their hands in respectful homage to the royal pair. The curious bent attitudes of the courtiers should be observed. Below are boys frisking for joy. To the right Eye leaves the palace, receiving the congratulations of his retainers, who raise their hands in exultation; servants carry the gifts away. In the top row are the door-keepers sitting and conversing with their yeomen about the sounds of jubilation that reach their ears.

About $6^1/_2$ M. from Tell el-'Amarna, in a mountain-valley stretching towards the E. between the N. and S. groups of tombs, and known by the Arabs as *Darb el-Hamzâwi* or *Darb el-Melek*, are a number of uninscribed rock-tombs and one (No. 26) which, though greatly damaged, contains many interesting decorations. This is the —

Family Tomb of Amenophis IV. (closed; keeper at Ḥagg-Ḳandîl). A flight of 20 *Steps* (Pl. *a*), with a smooth inclined plane in the middle for the transportation of the sarcophagus, leads to the *Entrance* (Pl. *b*), whence a sloping *Corridor* (Pl. *c*) leads to a second flight of 16 *Steps* (Pl. *d*), beyond



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sun. In the lower row on the right part of the entrance-wall we see the deceased princess on the bier, beside which stand the king and queen and professional mourners; in the upper row the royal pair, the nurse with a little princess, and the mourners loudly lament the deceased. The *Second Room* (Pl. *i*) contains no representations. On the rear wall of the *Third Room* (Pl. *k*) the mummy of the princess is shown (on the left) standing under a canopy, while in front of it the royal family and court are mourning. This scene is continued on the right wall. On the left wall we see the mummy lying below the same canopy; in front is the mourning royal family, while farther to the right is the nurse with a young princess at her breast. On the entrance-wall are objects with which the tomb was furnished (much injured). — We return to the steps at *d*. Nearer the entrance a *Corridor* (Pl. *l*) leads to the left to a sloping *Passage* (Pl. *m*) ending in an unfinished *Chamber* (Pl. *n*).

In the hills enclosing the plain of Tell el-'Amarna are many quarries of limestone and alabaster. The most important are the *Alabaster Quarries of Het-nub*, about 15 M. distant, to which a path running eastwards to the S. of the S. group of tombs leads. These quarries are ascertained from inscriptions to have been worked under the Ancient Empire and at the beginning of the Middle Empire.

Beyond Deir Mawâs (p. 211) the train next reaches (194½ M.) **Deirûṭ** *(Deirût el-Maḥaṭṭa)*, a district-capital with 5665 inhab., on the *Ibrâhîmîyeh Canal* (p. 231), from which the *Baḥr Yûsuf* (p. 190) diverges a little farther up. Steamer of the Compagnie des Bateaux-Omnibus daily to Assiûṭ (p. 232). We notice a large lock and bridge here. About 2 M. to the N. is the considerable village of *Deirût esh-Sherîf*, with 8549 inhabitants. To the W., on the edge of the desert, lies the village of *Bawîṭ*, near which once lay the Coptic monastery of Apa Apollo, of which, however, hardly any trace is left (remains in the museum at Cairo, see p. 89).

203 M. *Nazâli Ganûb*. Beyond the Ibrâhîmîyeh Canal lies **El-Ḳusiyeh** *(El-Qusia)*, now an insignificant town with 9678 inhab., the ancient *Cussae*, in which, according to Ælian, Venus Urania and her cow (*i.e.* Hathor, the mistress of heaven) were worshipped. It was the ancient Egyptian *Gōsu*, the capital of the *Lower Sycamore Nome*. — About 6 M. to the W. of Nazâli Ganûb lies *Meir (Mîr)*, a thriving village with 6256 inhabitants. About 4½ M. from the last-named village is the *Necropolis of Gōsu*, with rock-tombs of the grandees of that district dating from the Middle Empire. Several of these contain very fine representations (apply to the keeper). The interesting contents of several other graves of the same period are now in the museum at Cairo. Græco-Roman tombs also were found here, containing mummies with painted plaster busts. — Egyptian rock-tombs of the 6th Dyn., with reliefs and inscriptions, exist in the hills of *Ḳoṣeir el-'Amarna*, on the E. bank of the Nile, opposite Nazâli Ganûb.

215½ M. **Manfalûṭ** (*Manfalout;* p. 231), a district-capital with 14,482 inhab., close to the river, is the seat of a Coptic bishop and

contains several fine villas and gardens and a bazaar. Its market is much frequented on Sat., and it possesses a sugar-factory. Date-brandy (ʿaraḳi) is made here, chiefly for local consumption by the Copts but partly for export also.

To the S.W. of Manfalût lies *Beni ʿAdi*, where in 1798 a collision took place between the troops of General Desaix and the Arabs. In the following year General Davout destroyed it. Mohammed Ali united his army here in 1820. The journey to the oasis of *Farâfra* (p. 379) is frequently begun here. The first station to the N.W. is the Coptic convent of *El-Meḥarraḳ* (p. liv).

At the foot of the hills on the right bank, opposite Manfalût, lie the villages of *El-Maʿâbdeh*, *ʿArab el-ʿAtiyât*, and *Deir el-Gabrâwi*.

The hills to the N.E. of *El-Maʿâbdeh* contain tombs of the Ancient Empire. About 3½ M. to the N.E., on the plateau of the Arabian hills, is the so-called *Crocodile Grotto*, which, however, is hardly worth visiting, as practically nothing is to be seen except the charred remains of the mummies of crocodiles. — To the S. is the *Gebel Kurneh*, with a quarry exhausted in the reign of Sethos II. (inscription). — At *ʿArab el-ʿAtiyât*, 3 M. to the E. of El-Maʿâbdeh, are tombs and quarries. About 2 M. farther to the E. lies the Coptic village *Deir el-Gabrâwi*, containing a Greek inscription (discovered by Mr. Harris) in the form of a dedication of the Lusitanian Cohort, which served under Diocletian and Maximian, to Zeus, Hercules, and Nikē (Victoria). — In the *Gebel Marâg*, a ridge about 1½ hr. distant, are numerous rock-tombs belonging to princes and grandees of the nome of the '*Serpent Mountain*'. These tombs, mostly dating from the close of the Ancient Empire, are divided into a N.W. and a S.E. group, the former comprising 80 tombs (4 with inscriptions and representations), the latter about 40 (12 with representations). The most interesting are two of the S.E. group, situated above the village of Deir el-Gabrâwi, belonging to *Zaw* and *Ebe* (6th Dyn.), 'princes of the nome of the Serpent Mountain and of the nome of Abydos'. Like the graves of Benihasan (p. 227), these tombs contain interesting representations of handicraftsmen, harvest-scenes, fishing and hunting scenes, etc.

233 M. **Assiût** or *Siût*, see p. 232.

241 M. *El-Maṭ'a (Motiâ)*, with 7479 inhabitants.

248 M. **Abu Tig** or *Butîg* (p. 235), a district-capital with a school for cotton-weaving and over 12,000 inhab., lies in the ancient Hypselite nome. The present name is probably derived from the Greek name of Ἀποθήκη, *i.e.* Storehouse. A large weekly market is held on Saturday. — 254 M. *Ṣedfa (Sidfa;* p. 235). — 259½ M. *Ṭema* (p. 235), a pretty village in verdant surroundings. The village of *Kôm Eshḳâf (Kom Ishqau)*, about 5 M. to the S., is the ancient *Aphroditespolis*. — Opposite (W. bank) is the fertile plain of *Kâu*

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testant church. The Coptic church is insignificant. The bazaar is small; Monday is market-day. The post-office is in the pretty street skirting the river. An excursion to the *White Convent* (see below) takes about 3 hrs. by carriage (ca. 20 pias., bargain necessary; donkey 5 pias. and fee of 3 pias.).

An embanked road leads to the W. from Sohâg, viâ the village of *Maxâlweh*, to (3 M.) the early-Christian settlement of the **White Convent**, or *Deir el-Abyaḍ*, situated on the edge of the Libyan mountains. The convent, named also *Deir Anba Shenûda* after its founder, in which men, women, and children live in families (ca. 220 souls in all), is enclosed by a lofty wall of white limestone blocks and looks more like a fortress than a convent. The wall and the entrance-gateway, on the S. side, are adorned with a concave cornice like an Egyptian temple. The church, a basilica with nave and aisles, dates at latest from the 5th cent. and has been recently restored by Herz-Pasha. The chancel ends in three vaulted apses, architecturally interesting. In the church and in the court (formerly the aisles) are some ancient columns, probably taken from the adjacent ruins of the antique *Atrêpe (Athribis)*. The rich treasures of the library of the convent have been sold to European collectors. — About 3¾ M. to the N.W. (donkey in 1 hr.) is the **Red Convent**, *Deir el-Aḥmar*, also called *Deir Abu Bshoi*. The old church of the convent, a basilica with nave and aisles, is a very ancient structure of brick (lately restored), with elaborate capitals and a richly articulated apse.

About 400 yds. below the post-office (see above) a steam-ferry (1 pias.) crosses the river to the E. bank, and from the landing-place an omnibus (½ pias.) runs in about ½ hr. to —

Akhmîm, a thriving district-capital with 23,795 inhab., including 6600 Copts. The weekly market on Wed. is much frequented, and the bazaar is well-stocked. The numerous cotton-mills produce the cloth for the blue shirts of the fellahin and for the long *shâla* (pl. *shâlât*), or shawls with fringes, which the poorer classes wear on state occasions and for protection against cold. Akhmîm stands on the site of *Chemmis* or *Panopolis*, which was the capital of a separate nome. The Egyptians named it *Epu* and also *Khente-Min*, after its god, the ithyphallic *Min* (p. clf), whence proceed the Coptic *Shmin* and the Arabic *Akhmîm*.

Herodotus (ii. 91) distinguishes the citizens of Chemmis as the only Egyptians who favoured Greek customs and relates that they erected a temple to Perseus, worshipped him with Hellenic rites, and held games in his honour. The citizens claimed Perseus as a native of their town and told the garrulous Halicarnassian that he had visited Chemmis, when on his way to Libya in pursuit of the Gorgon's head, and had recognised them as his kinsmen. A statue of him stood in the temple. From time to time the hero revisited Chemmis, leaving, as a sign of his presence, a sandal, two cubits long; the finding of this was considered a portent of good fortune. — Strabo mentions the weavers and stone-cutters of Panopolis. — Chemmis still flourished in the Roman period, and its ancient and famous temple was finally completed in the 12th year of Trajan. After Christianity established itself here the vicinity of Panopolis became crowded with convents. Nestorius, Bishop of Constantinople, who had been banished to the oasis of Khârgeh (p. 379) on account of his disbelief in the divine motherhood of the Virgin Mary, was attacked there by the plundering Blemmyes and carried captive into the Thebaïd, where he surrendered himself to the prefect of Panopolis, to avoid a charge of wilful flight. He died in Panopolis-Akhmîm (ca. 440). Even after the conquest of Egypt

by the Mohammedans the temples of the 'great town' of Akhmîm were, as Abûlfidâ (1273-1331) and other Arabs relate, among the most important remains of the days of the Pharaohs. But the ruins of these temples are now very scanty.

In 1884 an extensive *Necropolis* was discovered among the low hills about 3 M. to the N.E. of Akhmîm. The route thither leads viâ (2¼ M.) *El-Hawâwish*, in a hill beyond which are numerous tombs of the New Empire mingled with some of the Ancient Empire. To the N. and W. is a Christian cemetery, of the 5-15th cent., and in the vicinity is a Coptic convent. The tombs to the N., which are the oldest, date from the Roman, Ptolemaic, and Egyptian periods. Farther up the mountain are tombs of the 6th Dynasty. — To the S. of Akhmîm is a rock-chapel constructed under King Eye (18th Dyn.).

The railway crosses the *Sohâgîyeh Canal*, which joins the Ibrâhîmîyeh Canal at Assiût and is intended to convey the water of the rising Nile as far as possible towards the Libyan Desert. — 294 M. *Balasfûra*, a village with 5045 inhabitants.

299 M. **El-Menshiyeh** or *El-Minsha (El-Menchieh, Menchah)* is merely a peasants' town, with 10,810 inhab. and very few houses of a better class. It occupies the site of *Ptolemaïs Hermiou*, a town founded by Ptolemy Soter I. and described by Strabo as 'the largest town in the Thebaïd and not inferior in size to Memphis, with a constitution drawn up in the Hellenic manner'. Its Egyptian name was *Psoï*.

About 7½ M. to the W. of El-Menshîyeh, near the village of *Kawâmil*, are large cemeteries of the earliest period.

305½ M. *El-Assirat*.

312 M. **Girgeh** *(Girga, Guerga)* is a district-capital with 19,893 inhab., of whom 5443 are Copts. A large weekly market is held on Tuesday. Many of the houses are built of burnt brick and decorated with glazed tiles. Outside the town lies a convent of the United Copts, which is probably the oldest but one in Egypt.

About 3½ M. to the W. of Girgeh, near *Beit Khallâf*, is a large brick mastaba of the time of King Zoser (3rd Dyn.), excavated by Prof. Garstang. — The village of *El-Birba*, 3½ M. to the N. of Girgeh, perhaps occupies the site of *This* (Egypt. *Tine*), the capital of the first two dynasties (p. xcix) and of a nome of the same name.

Upon the E. bank opposite Girgeh, near *Nag'ed-Deir*, lie several cemeteries, some of them of the prehistoric period, which have been excavated by Dr. Reisner at the cost of the University of California (comp. p. 98). — Farther to the S. is the old Coptic convent of *Deir el-Meldk*, the large cemetery of which is still used by the Christian inhabitants of Girgeh. The Arabian mountains, which approach close to the river beyond the village, contain numerous tombs, four of which, at a considerable elevation, belonged to grandees of the ancient This (see above). Their inscriptions and representations are now scarcely visible. — At *Mesheikh*, about 3 M. farther to the S., are remains of a temple built by Ramses II. and restored by Amenephthes. Mesheikh is a village of the Aulâd Yehya, on the site of the ancient *Lepidotonpolis*. Above the village are some ancient rock-tombs, the chief of which belonged to Enher-mose, a high-priest of This in the reign of Amenephthes (19th Dyn.).

317½ M. *Bardis*, a village with 8872 inhabitants.

321½ M. **Baliana** (*Hotel & Bar Abydos*, on the river ½ M. from the railway station, R. 8 pias., unpretending), a district-

capital of 7875 inhab., is a steamboat station (p. 236) and the starting-point for the highly interesting excursion to Abydos (p. 237).

3261/2 M. *Abu Shûsheh (Abou Choucha)*, the ancient Egyptian *Pe(r)-zōz*. About 3 M. to the S. lies *Samhûd*, on ancient rubbish-mounds. — 332 M. *Abu Tisht.* — 3341/2 M. *Khargeh* or *Oasis Junction (Muaslet el-Khârgeh)*, for the oasis railway to El-Khârgeh (p. 380). Beyond (3381/2 M.) *Farshût* the railway approaches the Nile.

3431/2 M. **Nag' Ḥamâdi** is a district-capital with 3867 inhab. and a large sugar-factory. The railway crosses the Nile here by a large iron bridge and remains on the E. bank as far as Assuân.

3471/2 M. *Ed-Dâbeh (Dabbeh).*

A little to the N. of the railway station, near some large quarries among the Arabian hills, are the tombs of *Kaṣr eṣ-Saiyâd*, belonging to princes of the seventh nome of Upper Egypt, under the 6th Dynasty.

The large tomb situated farthest to the left is that of the nomarch **Zauti.** It consisted of two chambers, the partition-wall between which has almost wholly disappeared. Its vaulted ceiling was hewn out of the living rock. The representations in the interior have been largely destroyed. In the first (S.) chamber, to the right of the entrance, ships. In the rear wall is a niche, whence a mummy-shaft descends obliquely. Farther to the left, in the S.W. corner, is a room with four niches, probably intended for the coffins. In front of them is a bench. On the N. wall of the second (N.) chamber are figures bearing funeral gifts and a large sacrificial table, with a list of the gifts. On the W. wall is a niche with a figure of the deceased. This tomb contains also inscriptions of the Middle Empire, recording its restoration by a descendant of Zauti.

The next tomb, farther to the right, is that of a prince named **Etu.** The interior is in the form of a rectangle, with the mummy-shaft opening in the back-wall. The representation of Etu, to the left of the entrance, is very lifelike and derives peculiar interest from the fact that the grandees of the early period are seldom represented, as here, in full military activity. Our hero lifts his arm vigorously to strike his foe. The mode of wearing the hair and headdress, seen both in this figure and that of Etu's wife, is unusual. Etu was a rich man, possessing, according to the inscriptions, 2350 oxen. On the left side of the rear wall are several scenes from the private life of the deceased. Cattle are being slaughtered, cooks are busy at their work, etc. Above the door leading to the mummy-shaft we see an unusually large table, adjoining which is a long but much damaged inscription.

The smaller tombs in the vicinity are less interesting. [illegible]

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canal, about 1 M. from the E. bank of the Nile. It is the capital of the province of Keneh, which has an area of about 650 sq. M. and a population of 772,492. The railway station is to the E. of the town, the mûdîrîyeh in a neat square to the S.W. Keneh has a special reputation for its *Ḳûlal* (pl. of *Ḳulla;* comp. p. 110), or cool porous water-bottles, and for other clay vessels. Hundreds of thousands of these vessels are annually exported to Cairo and Alexandria, chiefly by water. Keneh is at the starting-point of the routes through the Eastern Desert (R. 25), and at the time of the pilgrimage to Mecca is thronged with pilgrims.

Railway travellers make the excursion to *Dendera* (p. 244) from the station of Keneh in ca. 4-5 hrs. (donkey, incl. ferry across the river, 10 pias. and fee of 5 pias.; carr. not recommended). We cross the canal near the mûdîrîyeh (see above) and follow an avenue of lebbakh-trees, passing the prison and the office of the irrigation department on the right, to the Nile. The ferry is ½ hr. downstream, beyond the hamlet of *El-Hamidât*. On the W. bank the route skirts the river to the landing-place of Cook's steamers, then strikes off to the hamlet of *Kafr el-Kahragelleh* and the (¾ hr.) Temple of Dendera (p. 245).

390 M. **Ḳuft** *(Qift, Kaft)*, the ancient *Koptos* (Egypt. *Kebtōyew*), situated beyond the Shanhurîyeh Canal. Though now of no importance (pop. 8934), this place was in remote antiquity a flourishing commercial town, and down to the Græco-Roman period was one of the chief emporia for the wares of Arabia and India. It stood under the protection of the ithyphallic harvest-god Min (Pan), who was also the patron of travellers in the desert. During the great rebellion in Upper Egypt under Diocletian (292 A.D.) Koptos was besieged and destroyed, but it quickly recovered from the blow. Down to the time of the Caliphs it remained a populous trading-town. The extant ruins are of no great interest.

At Koptos the great caravan-routes through the Arabian Desert to the seaports on the Red Sea quitted the Nile valley. The chief goals of the caravans were the Sinaitic peninsula and the land of *Punt (Pwenet)*, situated about the modern Somali Coast, which yielded incense, ivory,

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On the W. bank, opposite Ḳûs, lies *Ṭûkh (Toukh)*, to the N.W. of which, on the edge of the desert, are the ruins of *Ombos* (excavated by Flinders Petrie in 1895), not to be confounded with the town of that name to the S. of Gebel Silsileh (p. 349). Seth was the guardian deity of this town. In the neighbourhood are extensive cemeteries dating from the prehistoric period and that of the first Egyptian dynasties.

Also on the W. bank, to the S. of Ṭûkh, whence it may be reached, is *Naḳâdeh (Naqada)*, a town of 8112 inhab. (5336 Copts), picturesquely situated on the river, with post and telegraph offices, a Coptic and a Roman Catholic church.

To the N. of Naḳâdeh a large and much damaged mastaba of brick was discovered by De Morgan in 1897. By many this is supposed to be the *Tomb of Menes*, the first historical Egyptian king (pp. xcix, 91).

On the edge of the desert, between Naḳâdeh and Kamûla (p. 250), lie four ancient Coptic Convents, said to date from the time of the Empress Helena. *Deir el-Meläk*, the largest, is built of crude bricks and contains four connected churches, of which the largest is dedicated to St. Michael. The convent, which has 18 domes, is now unoccupied, and is used for divine service only on certain festivals by the clergy of Naḳâdeh. — The other convents are those of *Es-Salîb* (near Ed-Denfik), *Mâri Girgis* and *Mâri Boktor* (St. Victor), which last is the oldest.

407½ M. *Khizâm* has a necropolis of the 11th Dynasty. To the right, on the opposite bank, appear the ruins of W. Thebes, while near the railway are the imposing ruins of Karnak.

416½ M. **Luxor** (p. 251); the station is to the S.E. of the village. Travellers to Assuân change carriages and proceed by the narrow-gauge line (p. 332).

16. From Cairo to Assiût by the Nile.

Comp. Map, p. 205.

247 M. Tourist Steamboat in 4 days (comp. p. 203).

The starting-place of the steamers is below the *Ḳaṣr en-Nil Bridge*. To the left (E. bank) lie the quarter of Ḳaṣr ed-Dubâra, the British Agency, the island of Rôḍa, and Old Cairo (p. 106), beyond which rise the Moḳaṭṭam Mts., with the citadel; on the W. bank are the town of Gîzeh and the Great Pyramids. — To the left (E. bank), farther on, are *El-Maʿâdi*, *Ṭura*, and *Maʿṣara* (p. 167). Among the hills are the large quarries mentioned at p. 170. Opposite, on the W. bank, rise the pyramids of Abuṣîr, Saḳḳâra, and Dahshûr. Farther up, to the left, amidst a fine grove of palms, is a Coptic convent.

The steamer remains for some hours at (14 M.) *Bedrashein* (rail. station), where asses are kept ready for a visit to Saḳḳâra (see p. 142). Opposite, on the right river-bank, lies the village of *Helwân* and a little inland is the watering-place of that name (p. 167).

On the W. bank, at (31 M.) *El-ʿAyâṭ* (rail. station, p. 205), a district-capital (2428 inhab.), where the tourist-steamers lay to

for the night, are some ancient constructions. To the left, on the E. bank, lies *Es-Saff*, a district-capital with 2844 inhabitants. Opposite, at *El-Maṭânyeh* (p. 205), lie the pyramids of *Lisht* (p. 205).

Rikka (rail. station), on the W. bank, is a starting-point for the excursion to the *Pyramid of Meidûm* (p. 205).

Passing a few islands we reach (W. bank) **El-Wasṭa** (rail. station, see p. 206; branch-line to the Faiyûm, p. 191; post-office and Arab telegraph at the rail. station, 1/4 M. from the Nile).

On the W. bank the mountains recede a little, but on the E. bank their steep and lofty spurs frequently extend down to the river in rising picturesque forms. None of the Nile-villages before Benisueif need be mentioned. On the E. bank stands the Coptic convent of *Deir Mâr Antonios*, from which a caravan-route leads to the Red Sea. — On the W. bank lies *Ashment* (p. 206), and about 2 M. inland is the village of *Bûsh* (*Bouche;* rail. station, p. 206).

71 1/2 M. (W. bank) **Benisueif** (rail. station, see p. 206).

The next villages are *Tesment* and *El-Ḥalabîyeh*, picturesquely situated among palms on the W. bank, and *Beni Solimân*, on the E. bank. As far as Minyeh (p. 208) the space between the E. bank and the hills remains narrow, the limestone rocks frequently abutting on the river in unbroken walls or rounded bluffs. Few villages are seen on this bank, but the fertile alluvial tract on the W. side, 10-12 M. in width, is thickly populated and carefully cultivated, exhibiting in profusion all the cereals that grow on the Nile, date palms, cotton, and sugar-cane. The sugar-factories, most of which have European managers, follow each other in rapid succession. They are connected by the railway, and short branch-lines, used in harvest-time only, run from them to the plantations lying farther to the W. Their lofty brick and iron chimneys impart a very modern industrial air to the ancient land of the Pharaohs. Large barges with sugar-canes or with fellahin 'factory-hands' are met on the river. The juice is expressed from the cane and then refined by being boiled twice in closed vessels.

The boat passes several large islands. On the W. bank lie *Barâmka* and *Bîbeh*, the latter a railway station (p. 206). The bell-tower of the Coptic convent, surmounted by a cross, is visible from

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islands); farther on both banks are flat. — 113 M. (E. bank) *Sharûna* (p. 207).

118 M. *Beni Mazar* (W. bank) is a railway station (p. 207). — About 2 M. farther up, close to the E. bank, is the village of *Esh-Sheikh Fadl* (steamboat station), with 3616 inhab. and a large sugar-factory.

Farther on, on the W. bank, 1¾ M. from the river, is *Maṭâi* (rail. station, p. 207). — Near (133½ M.; W. bank) *Koloṣna* (rail. station, p. 207) the Nile forms the large island of *Es-Sarirîyeh*. Opposite (E. bank) lies the village of *Es-Sarirîyeh (El-Serirîeh)*. To the N. and S. are ancient limestone quarries, now disused. Among the S. quarries is a small *Rock Chapel*, built under Amenephthes and dedicated to Hathor. On one of the rocks is a representation of Ramses III. between Hathor and another deity.

On the W. bank lies the railway station of *Samâlût* (p. 208). A little farther to the S., at the mouth of a side-valley on the E. bank, rise the steep rocky sides of the **Gebel eṭ-Ṭeir** ('bird-mountain'), with an extensive flat top bearing the Coptic convent *Deir Gebel eṭ-Ṭeir*, known also as *Deir el-Baḳara* or *Deir el-'Aḏra* ('convent of the Virgin'). Visitors are drawn up a vertical cleft in the rock by means of a windlass. The convent, which consists of a group of miserable huts, occupied not only by monks but also by laymen with their wives and children (510 souls in all), is surrounded by a wall of hewn stone, erected in the Roman period. The foundation of the church is ascribed to the Empress Helena; the sanctuary is hewn in the solid rock and possesses a gate, now half-buried, adorned with Byzantine ornamentation.

A legend, recorded by Maḳrizi, relates that on the saint's day of the convent all the bukir birds assembled here and thrust their bills, one after the other, into a cleft of the rock until one died. These birds are described as being black and white, with a black neck ringed near the head. The convent is named also *Deir el-Bukir* after them.

On the E. bank, about ½ hr. farther on, is the village of *Ṭehna* (p. 208). — 142 M. (W. bank) *Minyeh* (p. 208).

167 M. *Beniḥasan*, on the E. bank.

Beniḥasan.

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along an embankment leading through fields. In the vicinity is the cats' graveyard, in which the cats sacred to Pekhet, patron-goddess of this region, were interred. Farther to the S.E. we reach a wâdi or ravine, from the mouth of which an old cemetery of the 22nd-25th Dyn. stretches toward the plain. In the valley are several quarries of ancient date, and on the right (S.) side of the ravine, about 600 paces from its mouth, lies the temple.

The rock-temple of the goddess Pekhet, called **Speos Artémidos** ('Grotto of Artemis') by the Greeks, is known to the Arabs as *Iṣṭabl Antar* ('Antar's stable'), after an ancient hero. It consists of a vestibule and of an inner chamber connected with the vestibule by a short corridor. It was built in the joint reign of Queen Hatshepsut and King Thutmosis III.; the latter afterwards erased the names and representations of his sister (comp. p. 299), and Sethos I. (19th Dyn.) inserted his own names in the blanks.

Over the *Entrance* to the temple is a long inscription in praise of the reign of Hatshepsut. Of the eight pillars which supported the Vestibule only three now remain; these bear on their sides the names of Thutmosis III. and Sethos I. (originally Hatshepsut). The fronts seem to have been adorned with sistra (unfinished). *Rear Wall.* To the left of the door, Sethos I. between Amon-Rē (enthroned) and the lion-headed Pekhet; Thout delivering a speech to the nine great gods of Karnak and to the gods of Upper and Lower Egypt. To the right of the door are three reliefs: Sethos sacrificing to Pekhet; Sethos receiving from Pekhet the hieroglyphics of the word 'life', hanging from two sceptres; Sethos blessed by Thout. To the left in the Corridor is a long inscription of Sethos I. and a representation of the king offering wine to Pekhet; to the right, he offers her a cynocephalus. In the rear wall of the Inner Chamber is a niche intended for a statue of the goddess.

To the W. (right) is a second grotto, on the outside of which, at the entrance, are the cartouches of *Alexander II.*, son of Roxana, and six small scenes representing the king in the company of the gods. The interior, which was supported by pillars, is now in ruins; perhaps it was never completed. In the vicinity are several rock-tombs of the New Empire, in the form of rectangular chambers, with deep shafts.

We now return to the mouth of the desert-ravine and proceed thence to the N., passing the ruins of *Beniḥasan el-Ḳadîm* ('Old Beniḥasan'; see p. 226). In $^1/_2$ hr. we reach a ruined tower, whence the path ascends the hill-slope to the —

***Rock Tombs of Beniḥasan** ($^3/_4$ hr.'s ride direct from the landing-place). These were constructed during the Middle Empire by the princes and grandees of the town of *Monet-Khufu* ('Nurse of Khufu'), and rank among the most interesting monuments in all Egypt, not only on account of their remarkable architectural features, but also for their important inscriptions and representations of scenes from the domestic life of the early Egyptians. The latter are painted in bright colours upon stucco, but many of them are faded and injured.

The tombs, 39 in all, are arranged in a row in the rocks and are now distinguished by red numbers. The best examples are protected by

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iron doors. Travellers whose time is limited may content themselves with a visit to the four chief tombs (Nos. 17, 15, 3, 2). For remarks on the construction of the tombs, see p. clxx.

The path that ascends to the tombs brings us first to No. 32. Here we turn to the N. (left) and proceed to —

*Tomb 17, which belonged to **Kheti**, son of Beket and nomarch of the gazelle-nome (11th Dyn.). The façade is simple. We enter the *Rock Chamber*, the roof of which was originally borne by six lotus-columns with bud-capitals, though only two, with well-preserved colouring, are now standing. The wall-paintings are in good condition. *Left Wall (N.).* In the top rows is a hunt in the desert, in the lower rows, male and female dancers, the statue of the deceased being borne to its place, carpenters, etc. *Rear Wall (E.).* Above are wrestlers in various attitudes; below, military scenes, attack on a fortress. *Right Wall (S.).* From left to right: the deceased and his wife; the deceased accompanied by his fan-bearer, sandal-bearer, two dwarfs, etc.; the deceased receiving offerings (notice the barn on the right). — Farther to the N., at the end of an ancient path ascending from the plain, is —

*Tomb 15, belonging to **Beket** (or *Baket*), nomarch of the gazelle-nome (11th Dyn.). The two columns which supported the roof of the rectangular chamber have been destroyed. In the S.E. angle is a small niche (serdâb; p. clxviii). *Left Wall (N.).* Above, hunting in the desert; barber, washermen, painters, etc. Below, the deceased and his wife, with four rows of women spinning and weaving, female dancers, girls playing at ball; herdsmen bringing animals for sacrifice to the dead; goldsmiths; fishing; various birds, with their names inscribed beside them. *Rear Wall (E.).* Above, wrestlers; below, military scenes (resembling those in Tomb 17). *Right Wall (S.).* The deceased, in front of whom, in several rows, are men drawing a shrine containing a statue of the dead; in front are female dancers and attendants bearing ornaments, etc., for the statue; peasants bringing their flocks and herds; peasants forcibly brought to testify as to taxes, while scribes note down the amounts; potters with wheels; men carrying slaughtered birds; men gambling.

Tomb 3 is that of **Khnemhotep**, the son of Neheri, a scion of a princely family with hereditary jurisdiction over the gazelle-nome and over the E. districts, the capital of which was Monet-Khufu. Khnemhotep was invested by King Amenemhēt II. with the latter districts and married a daughter of the governor of the dog-nome (Cynopolis, p. 207), which was inherited by a son of this marriage.

The Vestibule, which formerly stood behind an open court, is borne by two sixteen-sided columns tapering towards the top. The cornice projects considerably above the architrave and is ostensibly supported by fine laths, hewn, like all the rest of the structure, out of the living rock. The resemblance of these laths to the mutules of the Doric order is worthy of mention.

The MAIN CHAMBER was divided by two pairs of columns into three slightly vaulted sections. The scenes and inscriptions here are much faded and therefore difficult to distinguish. At the foot of the wall is a long inscription cut in the rock, in vertical lines of a greenish colour, $2^1/_2$ ft. high, containing the foregoing interesting excerpt from Egyptian provincial history. In 1890 the royal names were cut out of the rock by some vandal hand.

Entrance Wall (W.). Over the door we see the statue of the deceased being transported to the temple, preceded by female dancers in curious attitudes; below is the deceased, watching carpenters at work. To the *Left (N.)* of the door is the estate-office of the deceased, with servants weighing silver, measuring grain, and bringing corn into the barns, while scribes seated in a colonnaded hall register the amounts. The next two rows show the operations of breaking up the ground, ploughing, harvesting, and threshing with cattle. In the fourth row is a Nile-boat, bearing the mummy of the deceased to Abydos (the grave of Osiris; comp. p. 237). In the fifth row is a representation of the vintage and of the gathering of figs and growing of vegetables. The cattle in the water and the fishing scene (at the foot) depict life by the river. — *N. Wall* (to the left on entering). At the top is the deceased hunting in the desert. Below, to the right, he is represented on a large scale inspecting various proceedings in his province. In the third row from the top two of his officials introduce to him a *Caravan of Asiatics*, including men, women, and children, clad in gaily-coloured foreign garments and accompanied by their goats and asses. The sharply cut features, hooked noses, and pointed beards of these strangers unmistakably proclaim their Semitic nationality. The inscription describes them as 37 Amus (*i.e.* Semitic Beduins) bringing eye-paint to the governor of the province. Khnemhotep's secretary hands him a list of the visitors. The lowest rows depict the cattle and poultry of the deceased. — *Rear Wall (E.).* To the left the deceased appears with his wife in a papyrus-boat, hunting water-fowl with a throw-stick. All manner of birds fly about and nest in the thicket of reeds; in the water are fish, a crocodile, and a hippopotamus; below is a fishing scene. To the right is a companion picture, show-

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specting his ship-carpenters. In the third row are two ships carrying the children, harem, and dependents of the deceased to the funeral festival at Abydos. In the fourth row are women engaged in spinning and weaving, and bakers. The lowest row contains men constructing a shrine, a sculptor polishing a statue, etc.

In front of Tomb 3 is an ancient path descending to the plain, and another begins opposite the adjacent —

*Tomb 2, which belonged to **Ameni-em-hēt**, or *Ameni*, also a nomarch of the gazelle-nome in the reign of Sesostris I. In the Vestibule are two octagonal columns, bearing a flat vault hewn out of the rock. On the door-posts and lintel are prayers for the dead and the titles of Ameni. Inside the door, to the right and left, is a long inscription dated in the 43rd year of Sesostris I., extolling the deeds of Ameni in several military campaigns and the benefits conferred by him upon his province. — Four sixteen-sided columns, with shallow fluting (so-called Proto-Doric columns, p. clvii), support the roof of the Main Chamber, which has three sections. The wall-paintings closely resemble those in the tomb of Khnemhotep. On the *Entrance Wall*, to the left (N.), are shoemakers, carpenters, goldsmiths, potters, and other handicraftsmen, and agricultural scenes. *Left Wall (N.).* At the top, hunting in the desert; in the second row, transporting the statue and ceremonial dances; below, to the right, the deceased receiving tribute from his estates; in the two lowest rows, Ameni's estate-office. *Rear Wall.* Wrestlers and military scenes; in the lower row, the mummy being conveyed to the sacred tomb at Abydos (comp. p. 237). In the rear wall opens a recess containing the statues (much dilapidated) of the deceased, his wife Hetpet, and his mother. *Right Wall (S.).* To the left the deceased is seated at table with sacrificial gifts heaped before him; priests and servants bring food and other offerings for the dead; below, the slaughtering and cutting up of sacrificial animals. To the right is Hetpet, wife of Ameni, likewise seated at table and receiving sacrificial gifts.

If time permit, the following tombs also should be visited: Tomb 4, that of *Khnemhotep*, son of the Khnemhotep buried in Tomb 3. In the vestibule stands a Proto-Doric column (p. clvii); the tomb-chamber was unfinished. — Tomb 5, with two pillars, unfinished. — Tomb 14, of *Khnemhotep*, a nomarch under Amenemhēt I. In the tomb-chamber were two plant-columns (unfortunately broken); the wall-paintings are interesting but sadly faded. On the rear wall appear soldiers and a caravan of Libyans, with their wives and children and herds, who visited the province of the deceased; the men are distinguished by the ostrich-feathers in their hair, the women carry their children in baskets on their backs. — Tomb 18, though unfinished, is interesting, as the process of hollowing out the tomb-chamber may be traced. The pavement in the front of the chamber is not fully excavated; and at the back are ten clustered columns with bud-capitals, of which five (still unfinished) remain. — Tomb 21, of *Nakht*, nomarch of the gazelle-nome under the 12th Dyn., resembles No. 15 (p. 228) in its arrangement. — Tomb 23, of *Neternakht*, nomarch of the E. districts, with uninteresting wall-paintings; on the E. wall is a Coptic inscription. — Tomb 27, of *Remushenti*, nomarch of the gazelle-

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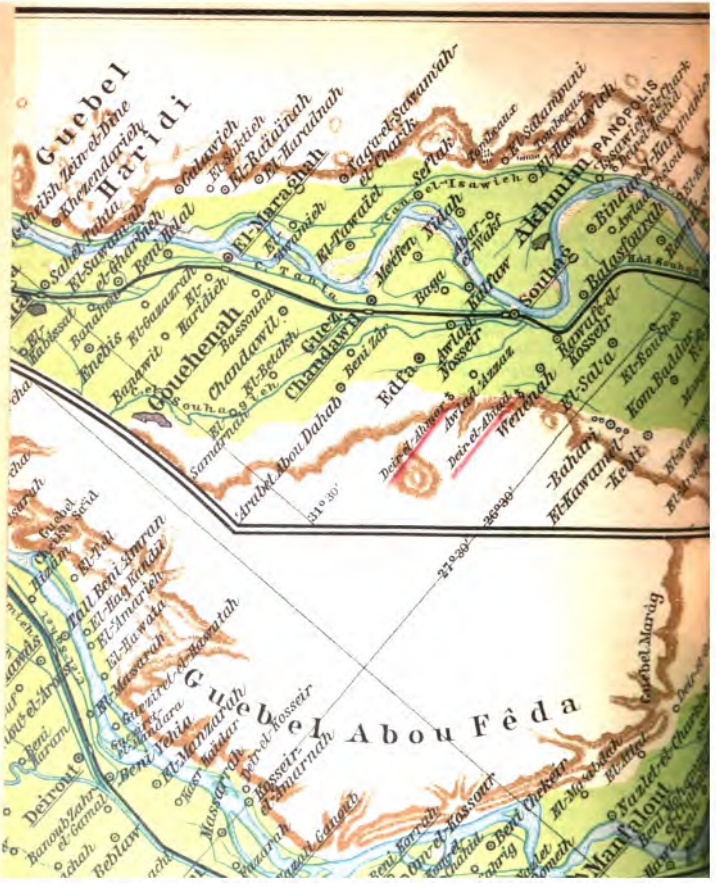
Guebel Hârdi
Guebel Abou Fêda
Aïchoum
PANOPOLIS
Akhmim
Souhag
Guehenah
Chandawil
Bassouad
Edfa
Dahab
Beni Zar
Arkiah
Kosseir
Ranyeh el-Kosseir
Wenenah
Bahari
El-Kawamel
Kebir
Deir el-Ahmar
Deir el-Abiad
Abou Dahab
Samanoud
Bouhagger
Bagaïrit
Bahbesel
Bouhes
Bondhes
Baga
Kiffar
Souhag
Balasfourah
Kom Badara
El-Salva
Ghebel Mardg
Deirout
Beni Yehia
Beni Hassan
Mansourah
Mansourah
Kosseir
Fasiel-el-Charmi
Mandfalout
Beblaw
Benaoub Zahra
Ghebel Gatouh
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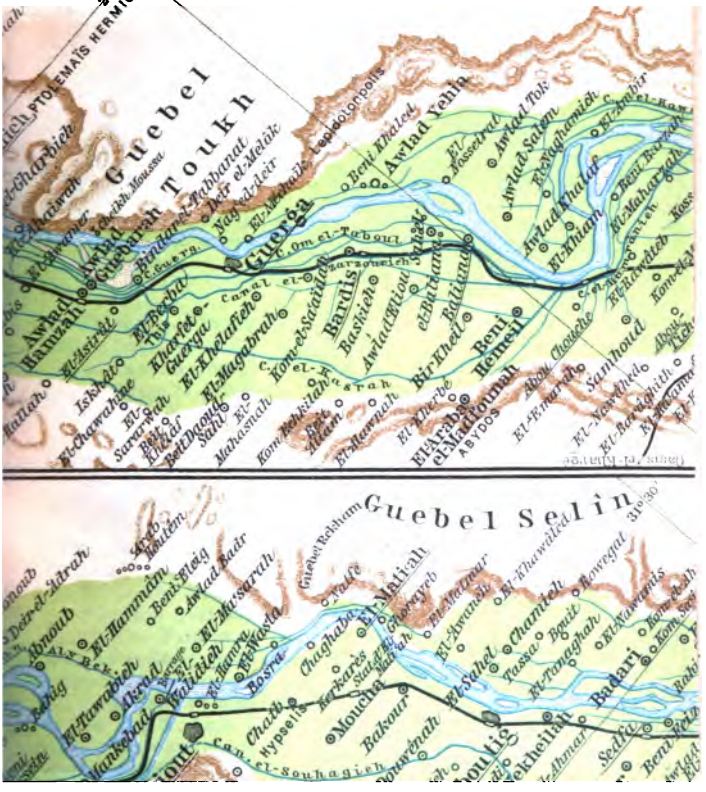
PTOLEMAÏS HERMIOU
Gueb el Toukh
Gueb el Selin
Guerga
Baris
Baskieh
Awlad Hamzah
Awlad Yehia
Awlad Tok
Awlad Salem
El-Khalaf
Beni Ismeil
Beni Mahamed
Beni Wasel
Kharfeh
El-Khalafeh
El-Maghrabah
Kom-el-Sadakah
Kom el-Kasrah
Bir-Khedl
Beni Ismeil
El-Arabeh
El-Madfounah
ABYDOS
Samhoud
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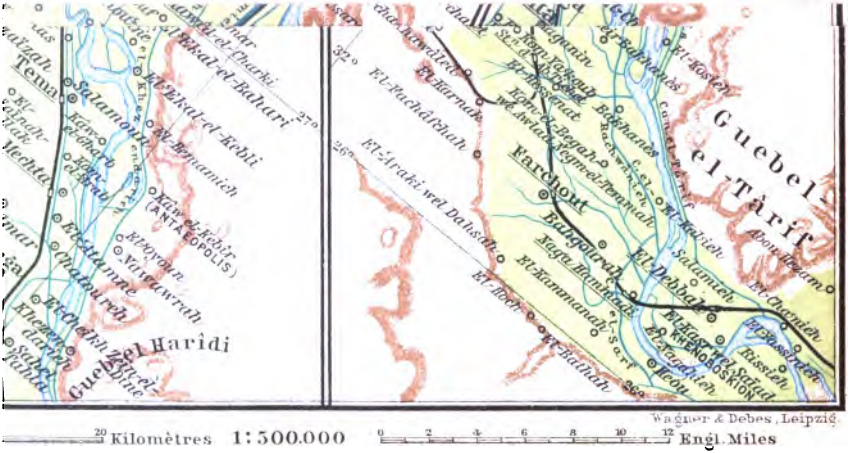

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nome. — Tomb 28, with two lotus-columns, was converted into a church in the Christian period. — Tomb 29, of *Beket*, nomarch of the gazelle-nome. The doors opening into the adjoining Tombs 28 and 30 were made by the Copts. The wall-paintings are in comparatively good preservation, but offer no novel point of interest; the dwarfs following the deceased, on the W. half of the S. wall, and the wrestling-scenes, on the N. wall, may perhaps be mentioned. — Tomb 33, of *Beket*, prince of the gazelle-nome, son of the Beket interred in No. 29; several wall-paintings. — Tombs 34-39 were left unfinished.

On the slope below the tombs of the grandees are numerous smaller tombs of the Middle Empire in which officials and persons of lower rank were interred.

We descend the path from Tomb 2, and a ride of ¾ hr., upstream, by the edge of the cultivated ground, brings us to the landing-place.

To the S. of Beniḥasan, on the E. bank, are some rock-tombs dating from the end of the Ancient Empire. On the E. bank the desert extends down to the river; on the W. bank is the picturesque village of *Ḳalandûl*.

177 M. (W. bank) **Rôḍa** (rail. station, see p. 209).

On the E. bank, opposite Rôḍa, are the village of *Sheikh 'Abâdeh* and the ruins of *Antinoupolis* (p. 209).

On the W. bank, 1 M. from the Nile, is the town of **Mellawi** (rail. station, p. 210).

Farther on, on the E. bank, at the foot of the hill of the same name, lies *Sheikh Sa'îd*, among palms, with tombs of the Ancient Empire, belonging to princes and high officials of the hare-nome (p. 209). The tombs are clearly seen from the river.

We next pass the ruins of *Tell el-'Amarna*, on the E. bank (p. 211). — Farther on, on the same bank, is (193 M.) *El-Ḥâwaṭa*, with an entirely destroyed palace of Amenophis IV. In the neighbourhood are several rock-inscriptions, defining the boundaries of his holy district (comp. p. 211).

On the W. bank lies *Deirûṭ* (rail. station, p. 218). The boat passes between the islands of *Gezîret el-Ḥâwaṭa*, on the E., and *Gezîret el-Mandâra*, on the W. The arm of the Nile known as the *Baḥr Yûsuf* (Joseph's Canal; p. 190) here diverges from the Ibrâhîmîyeh Canal (p. 232) on the W. bank.

The Arabian Mts., rising in precipitous rocky walls, approach the river. Swallows, ducks, and other birds inhabit the caves in the porous rock on the banks and fly in and out in screaming crowds. The cliffs on the right bank of this part of the Nile are known as **Gebel Abu Fôda.** Violent winds and numerous sand-banks frequently render the navigation of this part of the Nile difficult and dangerous. On the E. bank is the Coptic convent of *Deir el-Ḳoṣeir*, near which are some ancient rock-tombs (p. 218).

On the W. bank, 3 M. from the river, lies *El-Ḳuṣîyeh* (p. 218). — 220 M. **Manfalûṭ** (rail. station, p. 218) lies on the W. bank close

to the river, which must have made great encroachments here since the end of the 18th century. Between Manfalûṭ and Assiûṭ (27 M. by river, only 17 M. by land) the Nile makes many curves.

We next observe *Shikelkâl*, on the E. bank, 1¼ M. to the S. of *El-Ma'âbdeh* (p. 219), *El-Ḥawâtkeh*, a pretty village among palms, on the W. bank, and *Beni Moḥammed*, on the E. bank. The mountains to the N. (E. bank) recede farther and farther from the river, leaving a broad strip of fertile land at their feet. Close to the mountains lie *'Arab el-'Atiyât* and *Deir el-Gabrâwi* (p. 219).

Above Beni Moḥammed the Nile makes several great bends and is divided into two arms by the large island *Gezîret Behîg*. On the E. arm lies (233 M.) **Ebnûb** *(Abnub)*, a district-capital, with 6878 inhab. (4291 Copts) and fine palm-groves.

The foot-hills of the Libyan chain on the W. bank approach the river, which is here, near the village of *El-Waladîyeh* (*Walidia;* W. bank), bridled by the **Assiûṭ Barrage,** an imposing work intended to regulate the amount of water in the Ibrâhîmîyeh Canal which irrigates the provinces of Assiûṭ, Minyeh, Benisueif, and Gîzeh, and (through the Baḥr Yûsuf, see p. 231) the Faiyûm. The barrage, which is 910 yds. long and 41 ft. high, was constructed in 1898-1902 by Aird & Co. (p. 372) from the original design of Sir W. Willcocks and plans by Sir Benjamin Baker (d. 1907) and Sir W. Garstin. It consists of thirteen sections, the first of which (W.) has three arches and a lock, while the others have nine arches each. Each opening (111 in all) can be shut by an iron door. The barrage is crossed by a carriage-road. — Immediately above the barrage, on the W. bank, are the regulation-works (a bridge with nine arches and a lock) at the mouth of the *Ibrâhîmîyeh Canal*, the S. prolongation of the Baḥr Yûsuf (p. 231). Close by are the neat houses and pretty gardens of the officials.

We land at (247 M.) *El-Ḥamra*, the palm-enclosed harbour of Assiûṭ.

Assiûṭ.

The tourist-steamers spend ½ day here. — *Railway Station*, see p. 219.

Hotel. *New Hotel*, beyond the station, R. 12-15 pias., fair. — Post Office in the main street. Telegraph Office at the station. — Steamboat Agencies, on the Nile. — Agency of the National Bank of Egypt in the old town.

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Assiûṭ or *Siût*, the name of which still preserves the ancient Egyptian *Syout*, enjoyed considerable importance, even in antiquity, chiefly owing to its favourable situation in the midst of an extensive and fertile plain, $12^1/_2$ M. in width, between the Libyan and the Arabian mountains, and at the beginning of a great caravan route leading to the oases in the Libyan desert (R. 26) and thence to the Sûdân. Assiûṭ, however, seems to have been of little prominence politically. The town was the capital of the *Upper Sycamore Nome* and the chief seat of the worship of the god *Wep-wawet*, who was represented as a wolf of the desert. This latter circumstance gave rise to the Greek name *Lycopolis*, or 'wolf town'. The modern Assiûṭ, which extends for about 3 M. from E. to W., is the largest town (39,442 inhab., exclusive of 4664 in El-Ḥamra) in Upper Egypt, the capital of a province (768 sq. M.; pop., including the oases of Dâkhleh and Khârgeh, 903,335), and the residence of the Mûdîr. Its manufacturing industry is not unimportant. Among the chief products are fine red glazed pottery (bottles, pipe-bowls, etc.), inlaid wood (tables, caskets, walking-sticks), ivory carvings, embroidered leather goods, and the white and black tulle shawls, with gold or silver embroidery, which are so often bought by European ladies. Natron, soda, and grain are also among the principal exports. The streets and bazaars are full of busy life, especially on Tuesdays, when the people of the neighbourhood flock into the market. — Assiûṭ is one of the chief seats of the *American Presbyterian Mission*, which has in Egypt 273 stations, 197 schools, and 85 churches. Its training-college here (principal, Prof. R. S. Mc Clenahan), attended by 700 boys and 300 girls, deserves a visit.

Plotinus, the greatest of the Neo-Platonic philosophers (205-270 A. D.), was born here, and his system was not uninfluenced by the priestly doctrines of his native town. From the beginning of the 4th cent. onwards Christianity was dominant in the town and neighbourhood. Pious believers took refuge in the caves of the necropolis to live a life of penitence apart from the world. One of these, *John of Lycopolis*, at the end of the 4th cent., bore the reputation of a saint and even of a prophet. The Roman emperor Theodosius sent an embassy to him to inquire the outcome of the civil war. The anchorite foretold a complete but bloody victory, and this prophecy was fulfilled in the victory of Theodosius over Eugenius at Aquileia in 394 A.D.

From the landing-place at El-Ḥamra (p. 232) we skirt the

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***Rock Tombs of Ancient Assiût.** We dismount at the slaughter-house, near which the keeper of the tombs lives, and follow a steep path leading to a —

Large Rock Tomb, which belonged to *Hap-zefaï*, prince of the nome in the reign of Sesostris I. The Arabs call it *Iṣṭabl 'Antar*, or the stable of Antar, a hero of tradition (comp. p. 227).

Entering the tomb we first find ourselves in a vaulted PASSAGE, on the right wall of which is the deceased, with a long and now scarcely legible inscription in front of him. A doorway, on each side of which is a figure of the deceased holding a staff, leads hence to the wide MAIN CHAMBER, which has a finely decorated ceiling. On the right half of the *Entrance Wall* is a long inscription containing the text of ten contracts concluded between the deceased and various priesthoods of his native city to secure the proper sacrificial offerings to himself and to his statues, and to provide for the performance of other ceremonies. The corresponding inscription on the left side of the same wall contains addresses to visitors to the tomb and an account of the merits of the deceased. A door between two recesses in the rear wall admits us to a second vaulted passage, leading to a SECOND ROOM with three recesses. On the rear wall of the central recess appeared the deceased, four women with lotus-flowers standing before him; on the side-walls he is shown at table, while three rows of priests and servants bring gifts to him or perform sacred ceremonies. The left recess leads to the mummy-shaft.

The *View from this tomb is very fine. The fertile land and the Nile, enclosed by the limestone hills of Libya on the W. and the Arabian mountains in the distance to the E., form a quiet but by no means monotonous setting for the beautiful town of Assiût, with its minarets and its environment of palm-gardens. The view is still grander from the higher tombs. Here there is a row of three tombs close to each other, dating from the obscure period before the Middle Empire. The northernmost has been destroyed.

The second is the *Kaḥf el-'Asâkir*, or **Soldiers' Tomb,** so named from the rows of warriors armed with spears and large shields on its S. wall. On the right side of the vestibule appear *Kheti*, the owner of the tomb, and his wife *Tef-yeb*, with a long and partly effaced inscription, referring to the otherwise little-known King Meri-ke-rē of Heracleopolis (9th Dyn.). Only a single column is left standing in the main chamber, in the rear wall of which is a recess for the statues of the deceased. — A passage has been made from this tomb to that adjoining it on the S., which belonged to *Tef-yeb*, a prince of the nome.

A large ***Arab Cemetery** stretches across the plain to the N. of

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Shes-hotep and the Greek *Hypselis*, capital of the Hypselite nome. The chief deity here was the ram-headed Khnum (necropolis, see p. 234).

An attractive road descends the river from the steamboat landing-place and crosses the lock-bridge at the mouth of the Ibrâhîmîyeh Canal to the *Barrage* (p. 232). To the right is a public garden, to the left are the handsome buildings of the new American school and (beyond the canal) the prison.

17. From Assiûṭ to Girgeh and Baliana (Abydos) by the Nile.

Comp. Map, p. 231.

99 M. The tourist-steamers lay up for the night at *Sohâg* and in ascending the river pass Baliana without stopping.

Assiûṭ, see p. 232. The voyage to Akhmîm leads through an extremely fertile and well-cultivated district. Well-tilled fields, broader on the W. than on the E., adjoin both banks of the river, and are shaded by fine palms and Nile acacias, especially near the villages. Here, as in most of Egypt, large quantities of pigeons are kept by the peasants, chiefly for the sake of their droppings, which form a valuable manure (comp. p. lxxi), the dung of the cattle being dried and used as fuel. Large pigeon-houses, not unlike forts or pylons, and built of unbaked bricks, clay, and pottery, are visible in all the villages of Upper Egypt. Most of the pigeons are of the common grey species and attain a considerable size, but many pretty little reddish-grey turtle-doves are seen also. The pigeons really consume more than they produce, so that their encouragement by the fellahin is rightly regarded as a serious mistake in their husbandry.

Nearly opposite Assiûṭ lies the village of *El-Wasṭa*. On the E. bank the next villages are *El-Boṣra*, near the Coptic convent *Deir Boṣra*, and *El-Ghorayeb*, to the E. of which, in the *Gebel Rekhâm*, is an alabaster quarry. On the W. bank are *Esh-Shaghbeh* and *El-Maṭ'a* (rail. station, p. 219).

15 M. (W. bank) **Abu Tig** or *Butîg* (rail. station, p. 219), with a small harbour filled with Nile-boats.

Near the E. bank is *El-Badâri*, a district-capital with 9255 in-

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Greeks named it *Antaeopolis*, after Antæus whom they identified with the deity worshipped here (necropolis, see p. 235).

According to the myth, Antæus was a Libyan king of immense strength, who was in the habit of wrestling with all visitors to his dominions and of slaying those whom he vanquished, in order to build a temple to his father Poseidon with their skulls. Hercules came to try conclusions with him and, after overthrowing him in a wrestling-match, slew him. — According to Diodorus the final struggle betwixt Horus and Typhon (Seth) took place here (comp. p. 343). In the Roman period Antæopolis was the capital of the Antæopolitan nome. The last remains of an imposing temple, dedicated here by Ptolemy Philometor to Antæus and restored by Marcus Aurelius and his colleague Verus (164 A.D.), were swept away by the Nile in 1821. — In a deep grotto-like quarry in the N.E. angle of the hill behind Kâu are two pillars bearing two remarkable paintings of the god Antæus and the goddess Nephthys.

On the E. bank is seen the lock-bridge at the mouth of the *Khisandarîyeh Canal.* The hills of the *Gebel Sheikh el-Harîdi*, with ancient quarries and inscriptions hewn in the rock, approach close to the river.

38½ M. *Sâhel*, on the W. bank, with 7465 inhab., is the station for the town of *Ṭahṭa* (p. 219), situated 2 M. inland.

The next steamboat and railway stations are (46 M.) *El-Marâgha* and (53½ M.) *Shendawîn (Chandawil)*, both on the W. bank (comp. p. 219). — On the E. bank of the Nile, which here forms several islands, are some grottoes without inscriptions.

63 M. (W. bank) **Sohâg** *(Souhag)*, a provincial capital and railway station (p. 219). — The Nile makes a wide bend towards the N.E. On the E. bank lies *Akhmîm*, see p. 220.

We next see, close to the E. bank, the conspicuous convent-village of *Deir el-Ḥadîd*, resembling a fortress. About 100 men, women, and children occupy the convent. The church is lighted by windows in the cupolas.

77 M. (W. bank) **El-Menshîyeh**, a railway station (p. 221).

Beside the village of *El-Aḥâïweh*, on the E. bank, are burial places of the prehistoric period and the New Empire. On the hill, close to a sheikh's tomb, are the ruins of an Egyptian brick fortress. — On the W. bank is the village of *El-Aḥâïweh el-Gharbîyeh.*

The *Gebel Tûkh*, on the Arabian bank, approaches close to the stream, about 3 M. below El-Menshîyeh. Extensive quarries (with Greek, Latin, and demotic inscriptions) exist here, especially near *Sheikh Mûsa;* these yielded building-material for Ptolemaïs (p. 221). — Where the mountains recede a little, opposite Girgeh, lie the villages of *Deir el-Melâk* and *Nag' ed-Deir* (p. 221). At a lock-bridge on the W. bank diverges the *Girgawîyeh Canal*, which joins the Sohâgîyeh Canal at Sohâg.

89 M. (W. bank) **Girgeh** *(Guerga)*, a railway station (p. 221).

On the E. bank expands a fertile plain with numerous water-raising machines. — 99 M. **Baliana**, on the W. bank, with a railway station (p. 221), is the starting point for the interesting visit to Abydos.

18. Abydos.

The ordinary traveller, with the average amount of time at his disposal, will confine himself to the *Temple of Sethos I.* and the sadly dilapidated *Temple of Ramses II.*, with possibly a visit to the tomb of *Shûnet ez-Zebîb*. — Good donkeys, with European saddles, may be obtained at the railway station and hotel of Baliana (p. 221; 15 pias., with bakshish of 5 pias.). Carriage there and back, with stay of 2 hrs., £E1.

Abydos lies about $6^1/_2$ M. from Baliana, a ride of $1\text{-}1^1/_4$ hr. The track crosses the railway a little to the N. of the station and follows the telegraph-wires along an embankment. Beyond the hamlet of *El-Ḥeg*ȝ it crosses a canal, traverses a fertile district dotted with numerous villages, and reaches the village (2400 inhab.) of *El-'Arâba* or *'Arâba el-Madfûneh* (*i.e.* 'buried 'Arâba'), on the other side of the *Kasreh Canal*. The view of the well-cultivated and populous plain, and of the mountains to the E., is very fine. On the verge of the arable land lay the ancient Abydos, which extended from 'Arâba to El-Kherbeh (p. 243).

Abydos (Egypt. *Abotu*) was one of the most ancient cities in Egypt and played an important rôle under the first dynasty as the burial-place of the kings and grandees. The town and its necropolis were both devoted to the worship of the dog-formed death-god Khente-Amentiu, 'the first of the inhabitants of the Western Kingdom'. Even under the Ancient Empire, however, the cult of Osiris (which originated in the Delta) made good its footing at Abydos. Osiris took possession of the ancient temple and was raised to an equality with Khente-Amentiu. The tomb of Osiris was transferred to Umm el-Ga'âb, and in the days of the 6th Dynasty it became usual to inter the dead from all parts of Egypt at Abydos. Just as the Shiite Mohammedan cherishes no dearer wish than to be buried near the tomb of Ḥosein (p. 54) at Kerbela, so the pious Egyptian desired no better fortune than to have his corpse carried to Abydos, there to find its last abode beside the tomb of Osiris. Those who were unable to do this, or who had built tombs elsewhere, often caused their mummies to be brought temporarily to Abydos, to receive the desired consecration and to spend some time at least with Osiris. Many contented themselves with merely erecting a memorial stone or a cenotaph in the necropolis, thereby assuring to themselves the favour of Osiris, the lord of the underworld. — Isis, the wife of Osiris, his son Horus, and, under the New Empire, Ptah, Harakhte, and Amon were likewise worshipped there.

Strabo gives an interesting account of Abydos: 'Above it (Ptolemaïs) lies Abydos, the site of the *Memnonium*, a wonderful palace of stone, built in the manner of the Labyrinth (p. 195), only somewhat less elaborate in its complexity. Below the Memnonium is a spring, reached by passages with low vaults consisting of a single stone and remarkable for their extent and mode of construction. This spring is connected with the Nile by a canal, which flows through a grove of Egyptian thorn-acacias, sacred to Apollo. Abydos seems once to have been a large city, second only to Thebes, but now it is a small place.' This spring may perhaps have been a nilometer. Ammianus Marcellinus speaks of the oracle of the god Bes, which flourished here.

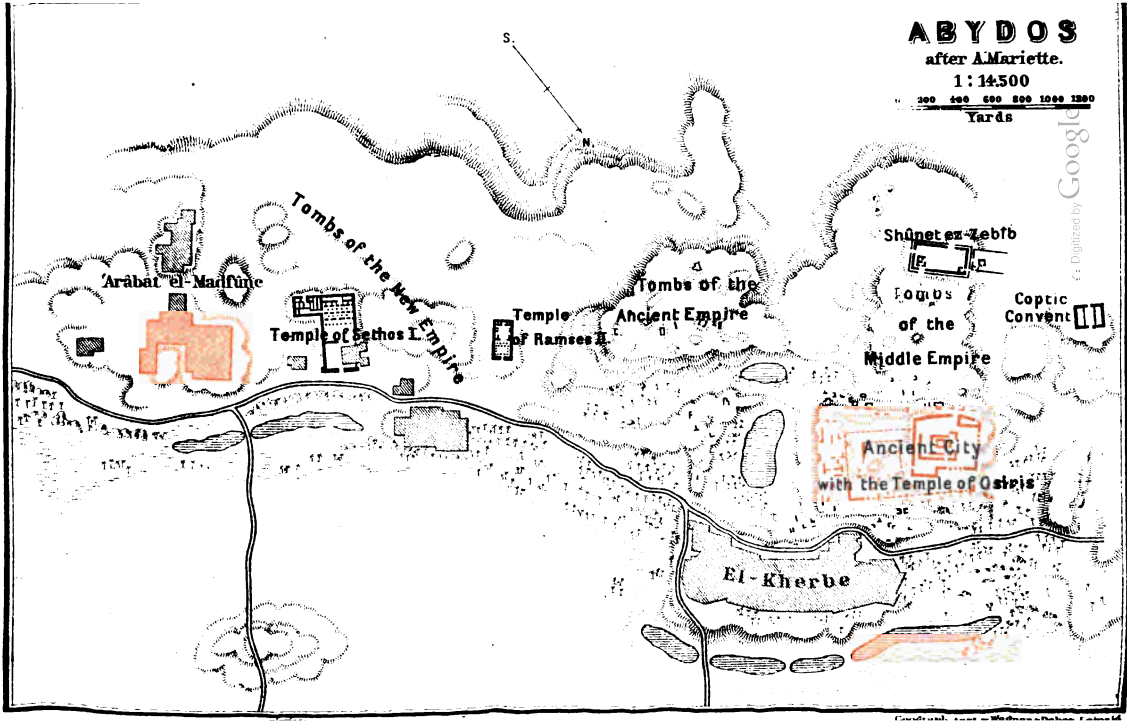
The most important part of ancient Abydos was its extensive *Necropolis*, situated in the desert. Four distinct sections are clearly traceable. In the southernmost, beside El-'Arâba (p. 237), are tombs of the New Empire and the temples of Sethos and Ramses. To the N. of this rises a hill, with graves dating from the close of the Ancient Empire. Still farther to the N., between the sanctuary of Osiris (Kôm es-Sulṭân) and the tomb of Shûnet ez-Zebîb (p. 243), are the tombs of the Middle Empire, many in the form of small brick pyramids. Here are found also graves of the 18-20th Dyn. and of the later period. Finally, in the hill of Umm el-Ga'âb (p. 243), to the W., are the tombs of the kings of the earliest dynasties and the sacred grave of Osiris. — The chief centre of interest is the —

***Temple of Sethos I.**, the *Memnonium* of Strabo. This wonderful structure, built by Sethos I. and completed by Ramses II., was almost completely excavated in 1859 by Mariette, at the expense of the viceroy Sa'îd. The walls consist of fine-grained limestone, while a harder variety has been selected for the columns, architraves, door-posts, and other burden-bearing portions. The *Reliefs* dating from the reign of Sethos I. are among the finest productions of Egyptian sculpture of any age.

The ground-plan differs materially from that of other great Egyptian temples. Instead of one sanctuary it has seven, dedicated to Osiris, Isis, Horus, Ptah, Harakhte, Amon, and the deified king; and as each of these had a special cult the entire front portion of the temple is divided into seven parts, each with its separate gateway and portals. The chambers behind the sanctuaries are not arranged behind each other as in other temples, but side by side. Another remarkable peculiarity consists in the wing (p. 241) containing various halls, chambers, etc., which stands at right angles to the main building (comp. p. clxvi).

We enter the temple from the N.E. The first pylon is in ruins and the first court is still occupied by modern huts.

The **Second Court**, which opens to the S. on the temple proper, is in better preservation. The sons and daughters of Ramses II. were represented on the wall on the inner side of the pylon, but the figures and inscriptions have been almost effaced. On the right and left walls appears Ramses II., sacrificing to different gods; on each side are steles of Ramses II. At the back of the court a low incline ascends to the vestibule of the temple proper, which is supported by 12 square piers of limestone and originally had seven doors in its rear wall. On the wall, to the left of the main entrance, is a *Large Inscription* in 95 vertical lines, in which Ramses II. describes in florid language the completion of the temple. In the adjoining relief Ramses is shown presenting an image of the goddess Maat to a triad consisting of Osiris, Isis, and his father Sethos I., who takes the place of Horus. On the wall are other representations of Ramses in presence of the gods. — The seven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S.
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Tombs of the New Empire
'Arâbat el-Madfûne
Temple of Sethos I.
Temple of Ramses II.
Tombs of the Ancient Empire
Shûnet ez-Zebîb
Tombs of the Middle Empire
Coptic Convent
Ancient City with the Temple of Osiris
El-Kherbe
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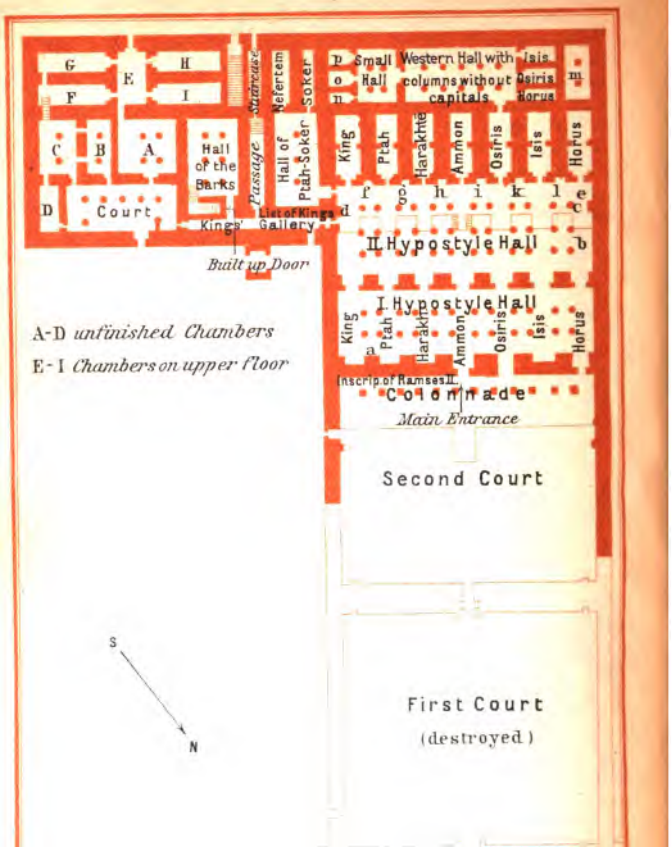

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original doors corresponded to the seven sanctuaries of the temple. Processions in honour of the king seem to have entered by the door to the extreme left; the next served for processions to Ptah, the third for Harakhte, the fourth for Amon, the fifth for Osiris, the sixth for Isis, and the seventh for Horus. Ramses, however, walled up six of these doors, leaving the central one alone as the main entrance to the temple.

The present entrance is by the ancient main door. We first enter the **First Hypostyle Hall**, which is about 57 yds. wide by 12 deep. The roof, part of which has fallen in, is supported by 24 clustered papyrus-columns, with bud-capitals. The columns are so arranged that two pairs stand on each side of the five central processional aisles, while the two outermost aisles are each flanked on one side by the walls of the temple. The representations on the shafts of the columns represent the king before the deity to whom the aisle led, sometimes accompanied by the other deities of his triad. Thus in the Amon aisle we see Ramses II. before Amon, Mut, and Khons; in the Ptah aisle, the king before Ptah, Sekhmet (Hathor), and Nefertem. The sculptures (reliefs 'en creux') are of mediocre workmanship; they date from Ramses II., who here forgot his filial piety so far as to chisel away his father's reliefs to make room for his own. The only interesting MURAL REPRESENTATIONS are those in the lower row on the end-wall to the right. To the right Thout and Horus pour over Ramses II. the holy water in the form of the hieroglyphics for 'purity' and 'life'; to the left Wepwawet, with a wolf's head, and Horus, with a falcon's head, 'the avenger of his father', hold the hieroglyphic for 'life' to the king's nose close by, to the right, is Hathor of Dendera; farther to the left, Ramses hands to Osiris and his companions, Isis and Horus, a case for papyrus-rolls in the shape of a column held by a kneeling king, with a falcon's head on the top as a lid.

Seven doors, placed in the axes of the built-up entrance-doors and the sanctuaries, lead from this first hall into the **Second Hypostyle Hall**. The architrave, on which rest the roofing slabs, is sup-

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pouring water from three vases embellished with flowers. In the next scene the king with the censer appears before a shrine in the midst of which Osiris is enthroned; in front of the god stand Maat and Ronpet (goddess of the year) and behind are Isis, Amentet (goddess of the West), and Nephthys, with nine small gods of the dead in the background. On Pier *c* is a representation of the highly adorned sacred post *Tet*, the symbol of Osiris of Busiris (p. cli), to the right and left of which stands the king, wearing the crown of Lower Egypt (comp. the representation on the pier in the S. wall, Pl. *d*). To the left of Pier *e* the king presents an image of Maat to Osiris, Isis, and Horus. The king's profile is evidently a faithful likeness and is everywhere portrayed with great artistic skill.

Adjoining this hall, in a direct line with the seven entrance doors, are **Seven Sanctuaries**, of which that in the middle was dedicated to Amon, the chief deity under the New Empire. To the right are the sanctuaries of Osiris, Isis, and Horus; to the left those of Harakhte, Ptah, and the king. Each contained the sacred boat of its god and was shut off by a folding door. The central chapel was approached by a flight of steps, the others by inclined planes. The roofs of these chapels are not vaulted in the strict architectural signification of that word; they are formed of two horizontal courses, each projecting over the one below, and rounded off by the chisel to the form of an arch. The vaults are decorated with stars and the names of Sethos I., while the walls are covered with reliefs, illustrating the ceremonies that took place in the sanctuaries. The colouring is in excellent preservation. In the piers separating the doors are square recesses, which are likewise adorned with reliefs.

Those who desire to examine more particularly the sanctuaries and shrines should begin with the KING'S SANCTUARY, to the left. *Left Wall.* Lower row (from left to right): three dog-headed gods and three falcon-headed gods bear the king into the sanctuary, preceded by a priest, with the lock of youth and a panther-skin, offering incense; the king seated on a throne at a banquet, with his guardian-spirit behind him and the ibis-headed god Thout in front; the gifts offered to the king are recounted in a long list in front of the god. Upper row: the priest in presence of nine gods (in three rows); the king between Thout and Nekhbeyet, on the right, and Horus and Buto, on the left, who bestow blessings upon him; Thout and the priest sacrificing to the sacred boat of the king, which is adorned with king's heads on stem and stern and stands in a shrine crowned with serpents; the priest before the king is obliterated. — *Right Wall.* Lower row (from left to right): the king with his guardian-spirit and the priest, as on the opposite wall; the king seated beside Nekhbeyet and Buto on a throne supported by the written symbol for 'union', about which Thout and Horus wind the characteristic plants of Upper and Lower Egypt (a scene symbolizing the union of Egypt under the king); to the right Seshet inscribes the king's name for eternity; the priest before nine gods. Upper row: the priest and Thout before the (defaced) image of the king, while six gods, with the heads of dogs and falcons, bring vases to him; Mont and Atum conduct the ruler to the temple, followed by Isis. — The *Rear Wall* in this and all the other sanctuaries except that of Osiris (see p. 241) was occupied by two false doors (p. clxviii), surmounted by round pediments and separated by the representation of a flower on which a serpent lies. — NICHE *f*. To the left Thout holds the symbol of 'life' to the king's nose; to the right Thout and the king sit facing each other; on

the rear wall the priest of the dead offers incense before the king. — Sanctuary of Ptah (partly destroyed). On the side-walls the king is shown worshipping Ptah. — Niche *g*. Sethos before Ptah (rear), Harakhte (right), and Sekhmet (left). — Sanctuary of Harakhte. The reliefs here represent the king before Harakhte, Atum, the goddess Ews-es of Heliopolis, and Hathor. — Niche *h*. The king before Amon-Rē (rear), Mut (right), and Harakhte (left), to whom he offers an image of Maat. — Sanctuary of Amon. Sethos here sacrifices to the various forms of Amon and offers incense to the sacred boats of Amon (adorned with rams' heads), Khons, and Mut (these two adorned with the heads of the deities), which stand in a shrine. The colouring here is in excellent preservation, and the inscriptions on the false door, dating from the Greek period, should be noticed. — Niche *i*. The king anoints Amon (rear), offers incense to Khons (right), and sacrifices to Mut (left). — Sanctuary of Osiris. The king in presence of various forms of Osiris, who is frequently accompanied by Isis or other gods; at the top of the right wall he sacrifices to the sacred boat of Osiris, and at the top of the left wall he offers incense to the reliquary of Osiris at Abydos, which stands beneath a canopy with five images of deities borne on poles in front of it; on each side of the entrance is the king before the wolf-headed Wep-wawet. — Niche *k*. The king before Osiris, Isis, and Nut. — Sanctuary of Isis. Sethos appears before Isis, who is frequently accompanied by her son, the falcon-headed Horus, and the boat of Isis. — Niche *l*. The king before Osiris, Horus, and Isis. — Sanctuary of Horus. The king in presence of the falcon-headed Horus, Isis, and the boat of Horus.

A door in the Osiris Chapel leads to a series of chambers dedicated to the special rites in honour of Osiris. We first enter the *Western Hall*, the roof of which was supported by ten columns (without capitals). To the right of this lay three small chambers, adorned with fine coloured sculpture and dedicated respectively to Horus, Osiris, and Isis. Behind them lies another room (Pl. *m*; closed). To the left on entering the Western Hall is a door leading to a room with four columns, which was adjoined by three smaller apartments (Pl. *n*, *o*, *p*). These are much damaged.

South Wing. This building consists of a series of rooms, a slaughter-yard, store-rooms, etc. The most important, to which a visit should be paid even if all the others be omitted, is the long, slightly ascending corridor known as the —

*Gallery of the Kings, entered from the left side of the second hypostyle hall, between the second and third row of columns. On the right wall is the famous List of Kings. Sethos I., with the censer, and the crown-prince Ramses (with the side-lock of youth) reciting hymns from a papyrus-roll, are seen revering their royal ancestors, the names of 76 of whom are inscribed in the two upper rows. The list begins with Menes, the first king of Egypt, and extends down to Sethos, the names of unimportant or illegitimate rulers being omitted. Above the list is the inscription: 'The performance of the prayer for the dead — *May Ptah-Soker-Osiris, lord of the tomb, who dwells in the temple of Sethos, increase the gifts for the kings of Upper and Lower Egypt* — by King Sethos; 1000 loaves of bread, 1000 barrels of beer, 1000 cattle, 1000 geese, 1000 incense-offerings, etc., by King Sethos for King Menes' etc. (here follows the list). In the lowest row the phrases 'by King Men-ma-rē', 'by the son of Rē, Sethos' are repeated over and over again.

This list of kings is of great historical importance, as partly by its aid it has been possible to fix the order of succession of the Egyptian kings. Another similar list is mentioned at p. 275.

On the left wall of the corridor we again meet Sethos and the youthful Ramses. The father holds a censer in his left hand, while the son, adorned with the priestly panther-skin, pours a libation on the altar in front of him. The inscription contains a long list of the names and shrines of gods whom Sethos and his son are here honouring with sacrificial gifts.

In the centre of the right wall a door leads into a PASSAGE, beyond which is a vaulted stone staircase, which led out of the emple but was built up in ancient times.

The *Reliefs* in the passage date from Ramses II. On the right wall the king and a prince appear lassoing a bull in presence of the wolf-headed god Wep-wawet. Farther to the left this animal is being sacrificed to the god Wep-wawet. On the left wall Ramses conducts four sacred oxen to Khons and King Sethos; farther to the left Ramses paces out the precincts of the temple (comp. p. 306); Ramses and four gods are netting birds; Ramses and a prince offer the captured geese to Amon and Mut.

Another door (now built up) in the right wall of the Kings' Gallery led to the HALL OF THE BARKS, a small chamber (now inaccessible) supported by six columns and adorned partly with paintings by Sethos I., partly with reliefs 'en creux' by Ramses II. The benches by the walls were probably intended for the sacrificial gifts.

The other rooms of this S. wing are all more or less in ruins. From the S. end of the Kings' Gallery, where Coptic prayers have been written up in red, we enter the SLAUGHTER COURT, surrounded with seven columns, which was never completed. The sculptures and hieroglyphics were sketched in colour under Sethos, and only a few of them were afterwards finished as reliefs 'en creux'. They represent Sethos sacrificing. The scenes in the lower row depict the slaughter and cutting up of sacrificial animals. The screen between the first column and the left wall was intended to veil the proceedings in the court from the Kings' Gallery.

Adjoining this court are four unfinished rooms (Pl. A, B, C, D). In the first three the designs on the walls are merely sketched in; in D they have been completed in colour. — Of Rooms E-I, which lie one story higher, H and I are filled with rubbish, E-G contain unfinished representations dating from the reign of Amenephthes. — Beyond Room D, outside the temple proper, lies a deep circular well.

Returning now to the second hypostyle hall, we may pay a brief visit to the CHAMBER which adjoins it on the left and was dedicated to Ptah-Soker, god of the dead at Memphis. The roof is supported by three tree-trunk columns (p. 239). The fine reliefs show Sethos revering Soker, Nefertem, and other gods.

Opening off this chamber are two small vaulted chapels; that to the right dedicated to Soker, that to the left to Nefertem. On the left wall of the former is a relief of Horus and Isis by the bier of Osiris, on whose mummy sits a falcon (*Isis*); at the head and feet of the mummy are two other falcons, with drooping wings. On the right wall are Isis and Horus by the bier of Soker-Osiris, whose left hand is raised to his brow.

About 40 yds. to the W. of the temple of Sethos, and in the same axis, lies a building constructed by Amenephthes in an artificial mound. The main chamber is adorned with religious scenes. This has been taken for a *Shrine of Osiris* (Osireion), but is more probably a cenotaph of Sethos I. Excavations were begun here in 1911 by the Egypt Exploration Fund.

A few minutes to the N. of the Temple of Sethos I., partly beneath the modern village, lies a *Temple of Ramses I.*, and close by is the **Temple of Ramses II.**, which also was dedicated to Osiris and the cult of the deceased king. The latter temple is in a very ruinous state but still presents many features of interest. The scanty traces of a spacious court may be made out in front of the present entrance. Within, the ground-plan of a peristyle court (decorated with pillars and figures of Osiris, like the Ramesseum, p. 307), two halls, the sanctuaries beyond them, and various other rooms can still be traced; but the average height of the remaining walls is only 5-6 ft. To judge by the extant remains, this temple was a much more sumptuous and more carefully built structure than any of the other buildings of Ramses II. known to us. Not only fine-grained limestone, but also red and black granite (for the door-frames), sandstone (for the columns), and alabaster (for the innermost shrine) were used. The still brilliantly coloured mural decorations in the rear rooms are in delicate low relief recalling the admirable sculptures under Sethos I.; the ruder reliefs 'en creux' occur only in the court and the first hall, with the adjoining rooms. The reliefs in the first court depict a grand procession.

On the right (N.) wall peasants are shown bringing oxen, antelopes, geese, and other animals to four priests, of whom the first records the gifts, while the second offers incense; farther to the right, the animals are being slaughtered. On the left (E. and S.) walls are similar scenes. To the left as we enter are persons with sacrificial gifts, who are met by a procession of priests, soldiers, the royal war-chariot, captive negroes and Asiatics, etc. The colouring of the figures is surprisingly well preserved. — In the rooms behind are much damaged religious representations.

On the outside of the temple (N. and W. sides) is an inscription relating to the war waged by Ramses II. against the Hittites; unfortunately only the lower parts of the lines are preserved. Adjacent are representations of events in the war, similar to those of the Ramesseum at Thebes (comp. p. 306). The exterior of the S. wall bears a long inscription, recounting the building of the temple and its endowments.

To the N.W. of the Temple of Ramses II. lies the ruin of *Shûnet ez-Zebîb*, surrounded by two walls. It has been supposed to be an ancient fortress but is more probably a tomb.

A few hundred yards to the N.E. of Shûnet ez-Zebîb, near the village of *El-Kherbeh*, lie the ruins of the ancient city of Abydos and of the *Sanctuary of Osiris*, dating back to the beginning of Egyptian history. The enclosing walls, built of brick in the Middle Empire, and some scanty traces of the temple are extant.

To the W. of this point lies the Coptic convent of *Deir es-Sitteh Dameaneh*, or *Anba Musa*, which looks more like a village than a convent. Although the church is interesting for its seven contiguous chapels, the convent scarcely repays a visit.

The rubbish-mounds at the foot of the hills, 1 M. to the S.W. of the temple of Ramses II., called by the Arabs **Umm el-Ga'ab** ('mother of pots'), contain tombs of kings of the 1st and 2nd Egyptian dynasties, including those of *Zer* (p. 98; regarded even under the Middle Empire as the tomb of Osiris), *Usaphais*, and *Miebis* (1st Dyn.). They were explored by Amélineau and Flinders Petrie, but there is now practically nothing to be seen.

Near the village of *Ghabat*, to the S. of Abydos, is an ancient quarry.

19. From Baliana to Keneh *(Dendera)* and Luxor by the Nile.

To *Keneh*, 65 M., Steamboat upstream in 9 hrs., downstream 6 hrs. — From Keneh to *Luxor*, 39 M., steamboat in 5 hrs. — For the former stage, comp. Map, p. 231.

Baliana, see p. 221. — Above Baliana the course of the Nile lies almost due E. and W. The *Dûm Palm* (Hyphæna Thebaica) becomes more and more common and increases in size and beauty as we travel southwards (comp. p. lxxvi). At *Abu Shûsheh* (rail. station, p. 222) the river makes a wide bend to the N. The Arabian hills *(Gebel Tarîf)* approach close to the river.

28 M. *Nag' Ḥamâdi*, on the W. bank, is a railway station (p. 222). The large railway-bridge crossing the river here is opened at certain hours for the passage of ships.

31 M. **Hôu** (*Hu*; W. bank), at one of the sharpest bends in the stream, is a large fellah village. It was the home of Sheikh Selîm, who died in 1891, at a very advanced age, after sitting stark naked for 53 years on the bank of the Nile at the spot now marked by his tomb a little above the village. He was deemed to possess great powers in helping navigation. His son, in a flag-decked boat, collects alms from passing voyagers. In the neighbourhood are the scanty ruins of the ancient *Diospolis Parva*.

34 M. *El-Ḳaṣr* (*El-Qasr* or *Ḳaṣr eṣ-Ṣaiyâd*; E. bank) is probably the ancient *Chenoboskion*. A little to the N. of the village are seen the high white walls enclosing the *Convent of St. George (Deir Mâri Girgis)*. — Near the railway station of *Ed-Dâbeh*, in the vicinity, are ancient rock-tombs (p. 222).

Farther on we pass a fine mountain mass (N.), especially imposing by afternoon-light, and see several thriving villages situated close to the river (on the E. bank, *Esh-Sha'înîyeh* and *El-Yûsufîyeh*; on the W. bank, *Er-Râîsîyeh*). The mountains on the N. recede, leaving a wide fertile area at their base.

43½ M. *Fâu* (E. bank), a railway station (p. 222).

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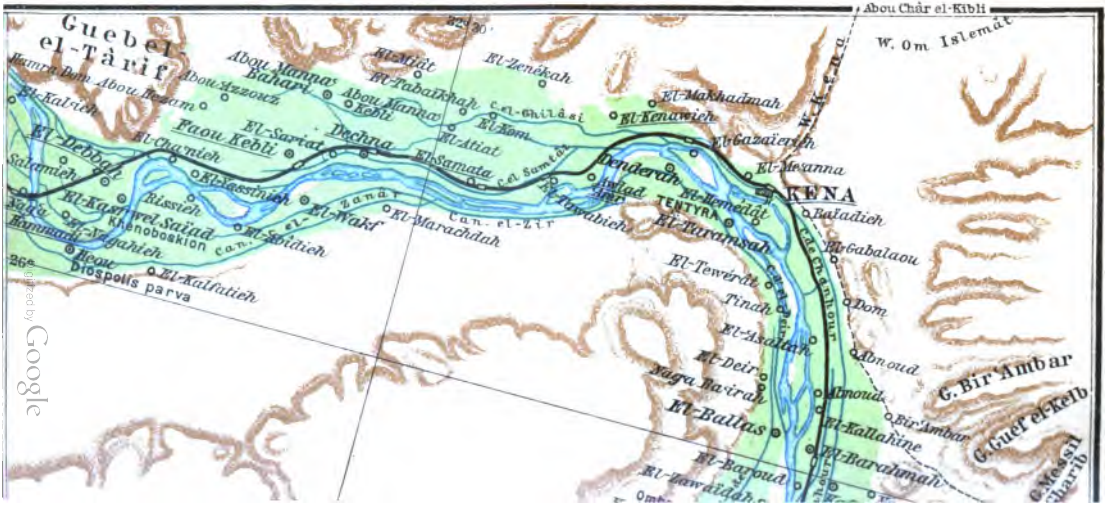
Abou Châr el-Kibli
W. Om Islemât
Guebel el-Târif
Abou Manna Bahari
Abou Manna Kebli
El-Tabatkhah
El-Zenékah
El-Makhadmah
El-Kenaviéh
El-Gazaïerah
El-Mesanna
KENA
Buladiéh
El-Gabalaou
Dom
Abnoud
El-Deir
Naga Bairah
El-Ballas
El-Kallahine
El-Baroudiah
G. Bir Ambar
G. Guef el-Kelb
El-Sariat
Dachna
El-Samata
Benderah
El-Hemeidat
TENTYRA
El-Tarramsah
El-Tewerât
Finah
El-Asaïlah
El-Kalfatieh
Diospolis parva
Rissieh
Zanar
El-Waïr
El-Maraghah
Khenoboskion
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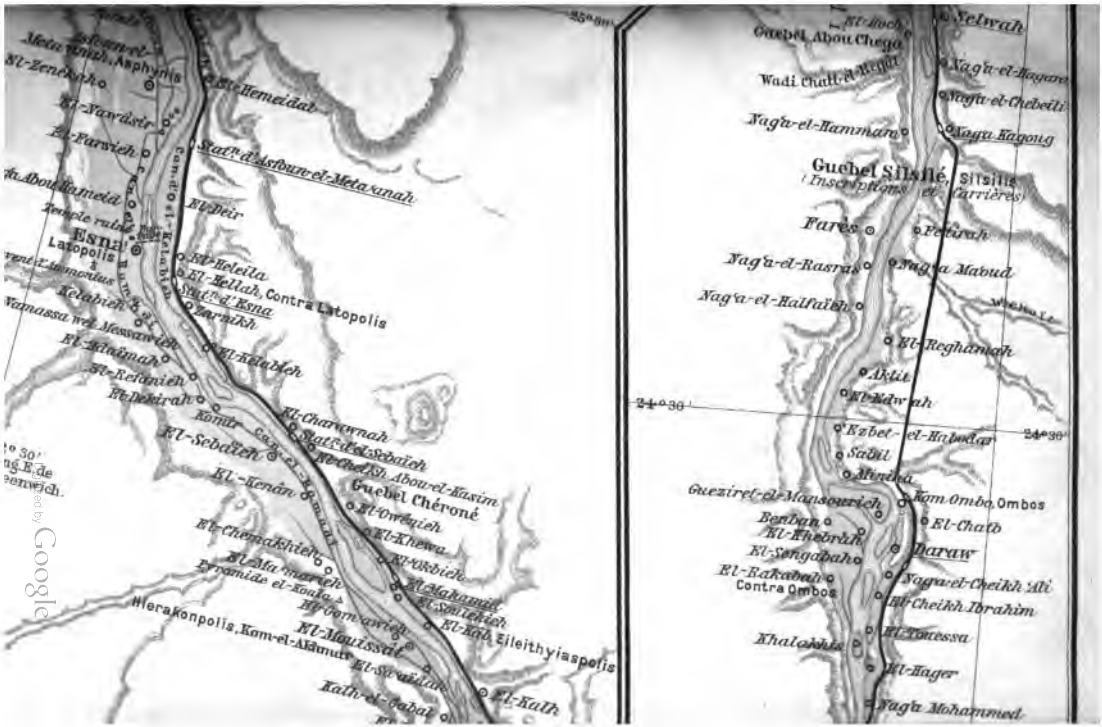
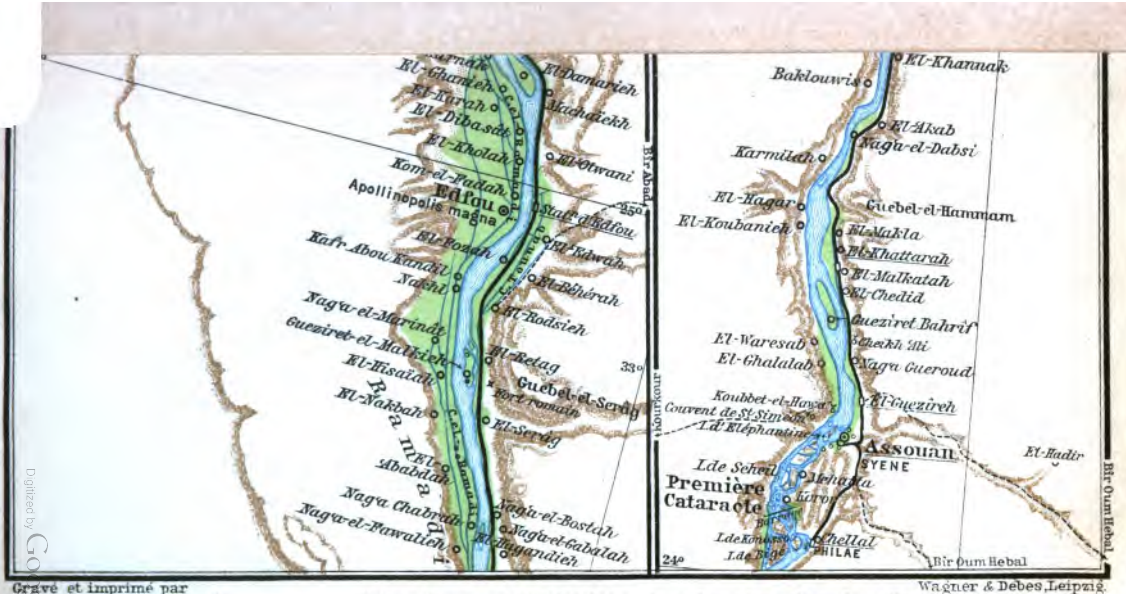
III. LE NIL
DE NAG'A HAMMADI À ASSOUAN
Les noms des stations de chemin de fer sont soulignés.
Bîbân-el-Moulouk
NÉCROPOLE DE THÈBES
Kourna
Deir el-Bahari
Ramesseum
Medinet Habou
Karnak
THÈBES
LOUKSOR
Armant
Hermonthis
El-Meris
Tuphium
Aphroditopolis
Kous, Apollinopolis parva
Guebel Kerenat
Guebel Timêt
Khizam
Nag'a Toussef
Hegazah
Damanhour
Chanhour
Sous
Asmant
Kamoula
Tukh
Kom el-Dab
Nakadah
Kereitan
Danfik
Cheikh Ismer
El-Mataharah
El-Berkah
El-Kelalah
El-Wasta
El-Karrabieh
Nag'a el-Souwadi
Ma'adoulieh
El-Hamr wel Gabalah
Nag'a el-Gasi
El-Dabieh
El-Ratatnah
Abou Gabin
El-Okbieh
El-Rezekat
Toud
Salmieh
Mehaat
Ezbah
Mahamid
El-Chagih
El-Dabattah
Guebelein
Nag'a el-Bostah
Nag'a el-Gabalah
El-Nagandieh
Nag'a Chabrah
Nag'a el-Purnatieh
El-Ababdah
El-Nakbah
Lakeita
Koseir
26°
33°


Gebel Abou Chega
Wadi Chatt-el-Rigal
Nag'a-el-Hammam
Gueliel Silsilé
(Inscriptions et Carrières)
Fares
Nag'a-el-Rasras
Nag'a-el-Halfaieh
Nag'a Mabud
El-Reghamah
Aklit
El-Kdwah
Ezbet-el-Halouda
Sabil
Gueziret-el-Mansourieh
Kom Ombo, Ombos
Benban
El-Chatb
El-Khebrah
Daraw
El-Sehgabah
Nag'a-el-Cheikh Ali
El-Rakabeh
Contra Ombos
El-Cheikh Ibrahim
Khalohhe
El-Kager
Nag'a Mohammed
Selwah
Nag'a-el-Hagar
Nag'a-el-Chebeili
Nag'a Kagoug
24°30'
Esna
Latopolis
Contra Latopolis
El-Kelaita
El-Kellah
El-Kelabieh
El-Zaidanah
El-Reheinieh
Kom-es-Sebaieh
El-Sebaieh
El-Kenan
El-Chermakhieh
El-Mahamid
El-Kath
Kath-el-Gebal
Hierakonpolis, Kom-el-Ahmar
Gebel Chéroné
Gebel Abou-el-Kasim
Ste Hemeidah
Statt d'Asfoun-el-Metarnah
Statt-el-Esna
Statt-el-Sebaieh
Pyramide el-Kenan
El-Kab, Eileithyiaspolis
Amphyllis
Metarnah
El-Zenebieh
El-Farwieh
El-Deir
El-Kelabieh
El-Chawarnah
El-Owrejeh
El-Kheiwa
El-Okbieh
El-Mahamid
El-Soultanieh
El-Kab
El-Mouissat
El-Saraidah
El-Kath
Temple ruiné
Tamassa wa Messaoudieh
Kom-es-Sebaieh
Kom-el-Kenan
Pyramide el-Kenan
Hierakonpolis, Kom-el-Ahmar
Gebel Chéroné
Gebel Abou-el-Kasim
Ste Hemeidah
Statt d'Asfoun-el-Metarnah
Statt-el-Esna
Statt-el-Sebaieh
Pyramide el-Kenan
El-Kab, Eileithyiaspolis
Amphyllis
Metarnah
El-Zenebieh
El-Farwieh
El-Deir
El-Kelaita
El-Kellah
El-Kelabieh
El-Zaidanah
El-Reheinieh
Kom-es-Sebaieh
El-Sebaieh
El-Kenan
El-Chermakhieh
El-Mahamid
El-Kath
Kath-el-Gebal



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Dendera, the *Tentyra* of the Greeks, is one of the most ancient and most famous cities of Egypt, and was the capital of the sixth nome of Upper Egypt. Its ancient name was *Enet*, or *Enet-te-ntōre*, '*Enet of the Goddess*' (*i.e.* of Hathor), of which the Greek and modern Arabic names are corruptions. Enet was the chief seat of the worship of Hathor (the Egyptian Aphrodite), goddess of love and joy. Along with her husband, the falcon-headed Horus of Edfu, and her son, the youthful Ehi or Har-sem-tewe ('Horus, uniter of both lands'; Gr. Harsomtus; comp. p. 344), she was worshipped in the magnificent temple which remains here to this day. Her chief festival synchronized with the great feast of the New Year.

The gate, to which our road leads and where the cards of admission (see p. 200) are shown, forms the N. termination of the wall of Nile bricks enclosing the temple. The total enclosure is 317 yds. long and 306 yds. wide, and besides the large Temple of Hathor contains a small Temple of Isis and a so-called Birth House (p. 250). The *N. Gate* was built under the Emp. Domitian, who is here named Germanicus. On the side next the temple appear the names of Nerva and Trajanus, also with the epithet of Germanicus (Trajan is here also called Dacicus). There is another similar gate (now much sanded up) on the E. side; while beyond the temple-precincts, also to the E., is a third gate, dating from the Roman Imperial epoch. — Straight in front of the N. gate lies the —

****Temple of Hathor**, the orientation of which is practically N. and S. Though still partly buried in the accumulated rubbish of centuries, this temple is in better preservation than any other ancient Egyptian temple except those of Edfu and Philæ. It was built in the first century B.C. during the reigns of the later Ptolemies and of Augustus; but it occupies the site of an older edifice, going back traditionally to the period of the Ancient Empire, and added to or altered not only by the kings of the 12th Dyn., but also by the great monarchs of the New Empire, such as Thutmosis III., Ramses II., and Ramses III. The decoration of the temple-walls with reliefs went on to a still more recent date. In accordance with the plan of other temples (comp. Plan of Edfu, p. 344) a colonnade and two large pylons should stand in front of the great vestibule; but perhaps the means to add these were not forthcoming. If we compare the temple of Dendera with a similar structure of the earlier period, such as the temple of Abydos (p. 238) or the great national sanctuary of Karnak (p. 265), we find it not less beautiful in its own way, though of course far from competing with these gigantic structures in magnificence or extent. Its chief characteristics are a fine symmetry of proportions and dignified adaptation to its purposes. Neither the figures nor the inscriptions sculptured on the walls compare in masterly execution with those in the tombs of the Ancient Empire or with those in temples dating

from the reigns of Thutmosis III. and Sethos I.; but we cannot refuse our admiration even to these products of later Egyptian art.

We first enter the **Great Vestibule**, or *Pronaos*, which has 24 sistrum-columns with heads of Hathor (p. clxi). At the top of the façade is a huge concave cornice, in the middle of which is the winged sun-disk.

On the upper edge of the cornice is the following Greek inscription of three lines: Ὑπὲρ Αὐτοκράτορος Τιβερίου Καίσαρος Νέου Σεβαστοῦ θεοῦ Σεβαστοῦ υἱοῦ ἐπὶ Αὔλου Αὐιλλίου Φλάκκου ἡγεμόνος καὶ Αὔλου Φωλουίου Κρίσπου ἐπιστρατήγου Σαραπίωνος Τρυχάμβου στρατηγοῦντος οἱ ἀκὸ τῆς μητροπόλεως καὶ τοῦ νομοῦ τὸ πρόναον Ἀφροδείτῃ θεᾶι μεγίστῃ καὶ τοῖς συνναοις θεοῖς. L. [... Τιβερίου Καίσαρο|ς ...]. — *For [behoof of] the Emperor Tiberius, the young Augustus, son of the divine Augustus, under the prefect Aulus Avillius Flaccus, the governor Aulus Fulvius Crispus, and the district governor Sarapion, son of Trychambos, the inhabitants of the capital and of the nome dedicated the Pronaos to the great goddess Aphrodite and her fellow gods, in the . . . . year of the Emp. Tiberius . . . .*'

The exterior front of the hall is enclosed by six stone screens between the columns in the first row. The interior walls of the pronaos are decorated with four rows of representations. These depict the rulers (in succession the Roman emperors Augustus, Tiberius, Caligula, Claudius, and Nero) advancing with votive offerings for Hathor and other gods. The mutilated reliefs on the screens between the columns (Pl. *a–f*) refer to the ceremonial entrance of the ruler into the temple.

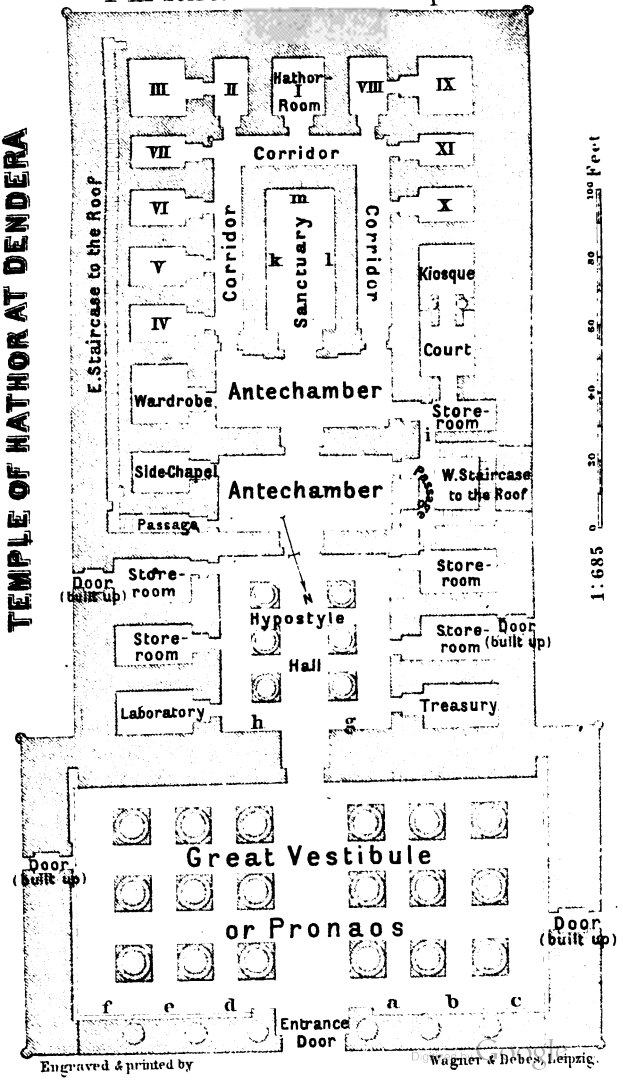
Reliefs on the Screens. To the right of the entrance (Pl. *a*, *b*, *c*): at *a* we see the king, wearing the crown of Lower Egypt, quitting the palace, followed by his guardian-spirit and preceded by a priest offering incense; at *b* the falcon-headed Horus and the ibis-headed Thout sprinkle the king with drops of water forming the symbol of life; at *c* the goddesses of Upper and Lower Egypt bestow blessings upon the king. To the left (on the W. wall) is a relief: the king is conducted before Hathor by the gods Mont of Hermonthis and Atum of Heliopolis. — The representations at Pl. *d*, *e*, *f*, to the left of the entrance, are similar, except that at *d* the king wears the crown of Upper Egypt.

The sculptured **Diagrams on the Ceiling** are interesting also. They are divided by the columns into seven bands, running from end to end of the Pronaos, and refer to astronomical subjects. *1st Band* (to the extreme left; Pl. *f*). Nut, goddess of the sky; beneath her are pictures of the Zodiac and boats with personifications of the stars. The sun shines upon the temple of Dendera, here typified by a head of Hathor. *2nd Band.* Deities of the stars and the Hours of the day and night. *3rd Band.* Phases of the Moon and the course of the Sun during the 12 hours of the day. *4th Band* (in the centre). Flying vultures and sun-disks. *Bands 5-7* repeat the scenes in Bands 3-1.

The rear wall of this great vestibule forms the façade of the temple proper; it is surmounted by a concave cornice and a round moulding. In the centre is a door leading to the —

Hypostyle Hall ('Hall of the Appearance'), the roof of which is supported by six columns, with elaborate foliage-capitals on which heads of Hathor also appear. The base and lowest two drums of each column are of granite, the remainder of sandstone. Eight square apertures in the ceiling admit the light. Four rows of reliefs on the walls exhibit the king before the gods of Dendera. In this and

TEMPLE OF HATHOR AT DENDERA



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all the following rooms of the temple, with the exception of the second store-room to the left of this hall and the crypts (p. 248), the cartouches of the king are left empty, probably because the priests were in doubt as to which ruler should be selected for honour in the unsettled times during which the temple was built.

Some of the Reliefs in the lower row, representing the ceremonies performed by the king at the foundation of the temple, deserve notice. *To the right of the Entrance* (Pl. *g*): the king, wearing the crown of Lower Egypt, quits his palace, preceded by a priest offering incense; to the left the king cleaves the earth with a hoe on the site of the temple — turns the first sod, as we should express it; in front of him is the goddess Hathor. — *To the left of the Entrance* (Pl. *h*): the king, with the crown of Upper Egypt, quits his palace (as above); to the right he presents Hathor with bricks, representing the building-material for the new temple.

On each side of this hall are three Chambers, used as laboratory, treasury, and store-rooms for the sacrificial incense, etc. The inscriptions and representations show the Pharaoh in presence of Hathor, the lion-headed Horus of Dendera, and other gods.

We next enter the First Antechamber ('Sacrificial Chamber'), which is lighted by apertures in the roof and walls and is decorated with four rows of mural reliefs. The latter, with reference to the purpose of the chamber, represent the king presenting different offerings to Hathor and other deities. To the right and left are passages, leading to the staircases which ascend to the roof of the temple (p. 249). On the left is also a small chamber used for sacrificial offerings.

The Second Antechamber ('Central Hall'), which we next enter, is lighted by means of apertures in the side-walls and has four rows of bas-reliefs on the walls. A door to the left opens into a small room used as a *Wardrobe*, in which perfumes were preserved as well as the sacred garments with which the images of the goddess were embellished at festivals. — The corresponding door on the right side of the hall leads to three connected Rooms, which to a certain extent form a special enclosed sanctuary, within the large temple. We see here first a small store-room, connected by a Corridor (Pl. *i*) with the W. staircase (p. 249). Thence we enter an open Court, beyond which is a charming Kiosque, approached by steps and supported by two sistrum-columns. These are connected with the side-walls by two stone screens rising to half the height of the columns. Here the priests assembled to celebrate the birthday of Hathor and the immediately following great new year's festival. The sacrificial gifts were offered in the court, as represented on the left (E.) wall. The walls of the kiosque are embellished with three rows of representations, showing the king and various deities in presence of the gods of Dendera. Just above the floor is a procession of local deities (l., those of Upper Egypt, r., those of Lower Egypt) bearing gifts. On the ceiling the sky-goddess Nut is depicted with the sun rising from her lap and shining upon a head of Hathor, that typifies the temple of Dendera.

We return to the second antechamber in order to visit thence the innermost part of the temple, 'the hidden secret chambers', as they are called in the inscriptions.

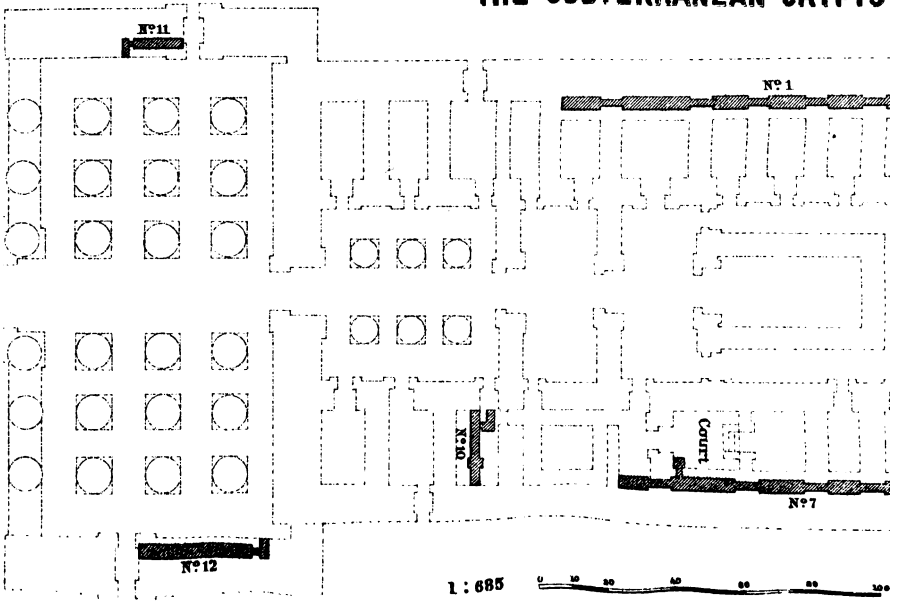
The central door leads to the profoundly dark **Sanctuary**, 'the great seat', in which the sacred boats with the images of the gods formerly stood. The king alone, or his sacerdotal representative, might enter this sacred precinct and in solitude commune with the deity. Only once a year was this permitted even to him, at the great festival of the new year. The reliefs on the walls depict the rites which the king had to perform on entering the sanctuary, and the sacrifices which he had to offer.

There are three rows of RELIEFS, but only the lowest can be distinctly seen even with the aid of an electric or a magnesium lamp. The reliefs are so arranged that each scene on the *Left Wall* (Pl. k), beginning at the entrance, is followed in historical sequence by the corresponding scene on the *Right Wall* (Pl. l). 1 (left) The king ascends the steps to the shrine of the gods; 2 (right) removes the band fastening the door; 3 (l.) breaks the seal on the door; 4 (r.) opens the door; 5 (l.) gazes upon the goddess; 6 (r.) prays to her with his arms hanging down; 7 (l.) offers incense before the sacred boats of Hathor and Horus of Edfu; and (8; r.) before the boats of Hathor and Har-sem-tewe. — *Rear Wall* (Pl. m). To the *left*, the king, before whom is the youthful son of Hathor with sistrum and rattle, presents an image of the goddess Maat to Hathor and Horus of Edfu; to the left, the same ceremony before Hathor and Har-sem-tewe.

The Sanctuary is surrounded by a CORRIDOR, lighted by apertures in the side-walls and in the ceiling, and entered from the second antechamber by means of two side-doors. Opening off this corridor are 11 SMALL CHAMBERS (Pl. I-XI), which were used as chapels dedicated to various deities, as store-rooms, and for different religious purposes. Room I, which is embellished with reliefs like those in the Sanctuary, contained a shrine with an image of Hathor. A modern iron staircase in this room leads to a small *Niche* in the S. wall, containing a relief of Hathor.

Before ascending to the roof of the temple, we should visit the subterranean chambers, or **Crypts**, in which were preserved such sacrificial vessels and images of the gods as were no longer in use. They claim attention not only for their remarkable construction but also for the fresh tints of their paintings. The temple contains no fewer than 12 crypts, constructed in the thickness of the temple walls in different stories and entered by narrow flights of steps or by openings concealed by movable stone slabs. Their elaborate mural reliefs date from the reign of Ptolemy XIII. Neos Dionysos, and are therefore the oldest as well as the best executed decorations in the temple. The custodian will open, on request, the locked crypts (Nos. 4 and 7), both of which are worth a visit (magnesium wire or a lamp desirable). Comp. the accompanying Plans.

In *Crypt No. 4*, which we enter through a square opening in the pavement, are several narrow chambers, on the walls of which are depicted the objects that used to be preserved here. The colouring of the admirably executed reliefs is remarkably fresh. On the right wall of the second room to the right is an interesting relief of King Phiops (6th Dyn.) kneel



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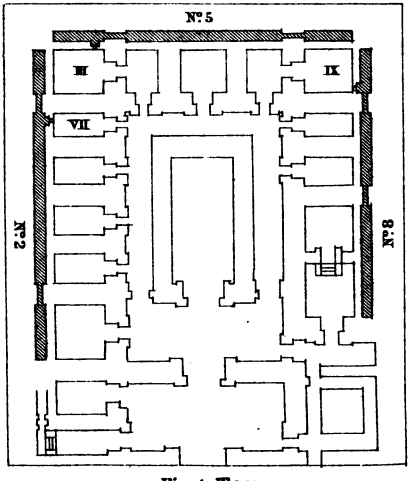
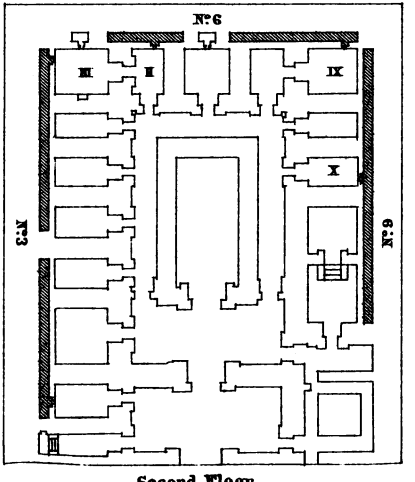
THE CRYPTS OF THE TEMPLE AT DENDERA



First Floor



Second Floor

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ing and offering a statuette of the god Ehi to four images of Hathor. — On the walls of *Crypt No. 7* (entered through an opening in the pavement of the small sacrificial court) Ptolemy XIII. appears presenting gifts (chiefly ornaments) to various gods. — *Crypts Nos. 1 & 2*, arranged above each other in two stories, are interesting also; they are most conveniently accessible from Room VII.

We return to the first antechamber (p. 247) and ascend one of the Staircases which lead thence to the roof of the temple. The East Staircase, which ascends straight to the roof with easy steps, is dark. The West Staircase is a kind of spiral staircase, with ten rectangular bends, lighted by several windows, with tasteful symbolical representations of the sun shining through them. The walls of both staircases are embellished with reliefs of the ceremonial procession of the priests with the images of Hathor and her fellow-gods at the great new year's festival. The left wall presents us with a view of the procession ascending from the lower rooms of the temple to the roof, in order that 'the goddess Hathor might be united with the beams of her father Rē' (the sun-god); the right wall shows the procession descending. The priests are headed by the king; some of them wear masks representing the lesser deities. — The W. staircase passes a small room (situated above the store-room adjoining the second antechamber) with three windows looking into the court. Higher up is a small court with two rooms opening off it, corresponding to the chambers on the E. side of the terrace (see below) and likewise dedicated to the cult of Osiris. The reliefs in the second room represent the resuscitation of Osiris.

We now reach the Temple Roof, which has various levels, the highest being above the great vestibule or pronaos (p. 246). At the S.W. angle of the lower terrace, which we reach first, stands a small open *Pavilion*, supported by 12 sistrum-columns with heads of Hathor. Adjoining the terrace on the N. is a small *Shrine of Osiris*, situated above the chambers to the left of the hypostyle hall and used in the worship of the slain and risen Osiris, as curious representations and numerous inscriptions indicate. The second room is separated from the first (an open court) by pillars, and formerly contained the famous *Zodiac of Dendera* (now in the Bibliothèque Nationale at Paris), the only circular representation of the heavens found in Egypt. The remaining portion of the ceiling still shows two figures of the goddess of heaven. The window in the last room, with representations of Osiris resting upon a bier, deserves attention. — A flight of steps ascends from the N.W. end of the terrace to the roof of the first antechamber and thence to the still higher roof of the hypostyle hall. Thence a modern iron staircase leads to the roof of the pronaos, which commands a beautiful view of the valley of the Nile and the hills of the desert.

Finally a walk round the outside of the temple will be found interesting. The exterior walls are covered with inscriptions and representations. The reliefs on the E. and W. walls date from the

reign of Nero and other Roman emperors. The large scenes on the S. rear wall show Ptolemy XVI. Cæsar, son of Julius Cæsar, and his mother, Cleopatra, in presence of the gods of Dendera. In the centre is the image of the goddess Hathor. The faces are purely conventional and in no sense portraits. The projecting lions' heads on the sides of the building were intended to carry off the rain-water.

To the right (N.W.) of the entrance to the temple of Hathor lies the so-called **Birth House**, a small temple not yet quite freed from débris. Similar 'birth houses' were erected beside all large temples of the Ptolemaic period. They were dedicated to the worship of the sons of the two deities revered in the main temple, in the present case to Har-sem-tewe (p. 245). This 'birth house' was built by Augustus and some of its reliefs were added by Trajan and Hadrian. On the N. and S. sides is a colonnade with flower-columns, the abaci of which are adorned with figures of Bes, the patron deity of women in labour.

Interior. We first enter a vestibule, from which open on the right a chamber with a flight of steps and a door to the colonnade, and on the left two other apartments. A door in the middle admits to a wide space, out of which open three other doors. Those at the sides lead to corridors, while that in the centre opens into the birth-chamber proper, the mural reliefs in which represent the birth and nursing of the divine infant.

Buried in rubbish immediately to the S. of the Birth House is a large *Coptic Church*.

Behind the temple of Hathor (to the S.W.) is a *Temple of Isis*, consisting of a vestibule and three chambers. The unattractive and uninteresting building owes its origin to the Emperor Augustus.

Beyond *Ḳeneh* (p. 244) the steamer passes three islands. On the W. bank lies the village of *Ballâṣ*, with clay-deposits from which most of the 'Ḳeneh pottery' is made (see p. 223). Balâlîṣ (pl. of ballâṣ, named after the village), ḳúlal (pl. of ḳulla), and other kinds of jars, some of considerable size, lie on the banks awaiting shipment. This village is situated in the district known to the Greeks as *Typhonia* ('dedicated to Typhon', *i.e.* Seth).

12½ M. *Barûd* (*El-Baroud;* E. bank). — To the E., 1½ M. inland, lies **Ḳuft** (p. 223). On the W. bank is the village of *Ṭûkh*

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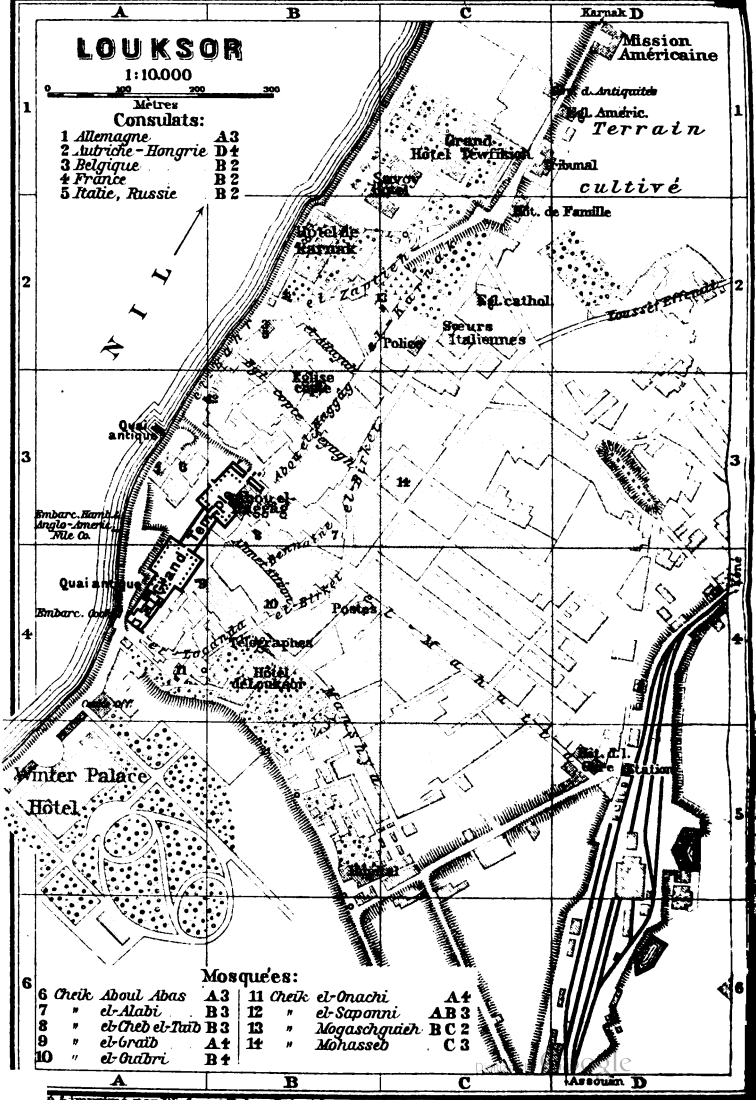

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rebellion of Sheikh Aḥmed in 1824, the residence of 'Ali Kâshif Abu-Ṭarbûsh, who defended it against the insurgents.

On the left bank, as we draw near Thebes, rise high limestone hills, presenting precipitous sides to the river, from which, however, they are separated by a strip of fertile land. The right bank is flatter, and the Arabian hills retreat farther into the distance. Before reaching the point where the W. chain projects a long curved mass of rock towards the river, we see to the left first the great obelisk, then the pylons of the temple of Karnak, half-concealed by palm trees. When we clear the abrupt profile of the W. cliffs and new formations are visible at its foot, we may catch a distant view of Luxor towards the S.E. None of the buildings on the W. bank are visible until the steamer has ascended as high as Karnak; then first the Colossi of Memnon and afterwards the Rameseum and the Temple of Deir el-Baḥri come into view. As we gradually approach Luxor, we distinguish the flags flying above the consular dwellings. The Winter Palace Hotel and the castellated villa of a Dutch resident are conspicuous in the background.

39 M. *Luxor* (see below), on the E. bank, where the steamer halts close to the colonnades of the temple (comp. Pl. A, 3, 4). The traveller is advised not to leave the landing-place until he has assured himself that his luggage is being taken to the right hotel.

20. Luxor and its Environs: the Site of Ancient Thebes.

Arrival. By *Steamer*, see above; by *Railway*, see p. 224. — The *Railway Station* (Pl. D, 5) lies to the S.E. of the town. Cabs and hotel-carriages (5 pias.) meet the trains.

Hotels. *Winter Palace Hotel (Pl. A, 5), on the quay, to the S. of the landing-places, with lift, terrace, large garden, and beautiful view towards the Nile, closed in summer, pens. from 80 pias.; *Luxor Hotel (Pl. B, 4), with a large garden, pens. from 70 pias., open all the year round; Karnak Hotel (Pl. B, 2), with garden, pens. from 60 pias.; these three hotels are owned by the Upper Egypt Hotel Co. *Savoy Hotel (Pl. B, C, 1, 2), with a pretty garden on the Nile, open Nov.-April, pens. 60-70 pias.; *Hôtel du Nil, on the Nile, to the S.W. of the Winter Palace Hotel (comp. the Map on p. 254), with garden, pens. from 60 pias., open Nov.-May; Grand-Hôtel Tewfikieh (Pl. C, 1), with large garden, pens. 60-100 pias., open Nov.-June. — Plainer: Hôtel de Famille (Pl. C, 1, 2), on the road to Karnak, with garden, pens. 40-50 pias., Hôtel de la Gare et Pension Suisse (Pl. D, 5), opposite the station, pens. 35-40, in summer 30 pias., both clean. — Beer on draught at *Rohrmoser's*, on the Nile (Pl. A, 3).

Post Office (Pl. B, 4), Shâri' el-Maḥaṭṭa. — **Telegraph Offices**, near the Luxor Hotel (Pl. B, 4) and at the station. — Agency of the *National Bank of Egypt*, on the quay (Pl. A, 4).

Steamboat Agencies. *Thos. Cook & Son* (Pl. A, 4), *Hamburg & Anglo-American Nile Co.*, both near the Winter Palace Hotel.

Consular Agents. French, German, Austria-Hungarian, Italian, Belgian, and Russian (comp. the Plan).

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Physicians. *Dr. W. E. N. Dunn*, at the Winter Palace Hotel; *Dr. Worthington*, at the Luxor Hotel; *Dr. H. Laufer* (German), on the quay to the N. of the Winter Palace Hotel. The hospital (Pl. B, C, 5), which is supported by the voluntary contributions of travellers, is in charge of Egyptian physicians (chief medical adviser, *Dr. Dunn*).

Chemists. *English Chemist*, at the Winter Palace Hotel; *Rizgallah*, in the town.

Churches. *Anglican Church*, in the garden of the Luxor Hotel; *American Church* (Pl. D, 1), on the road to Karnak. *Roman Catholic Church* (Pl. C, 2); in the Zabṭiyeh Square. The hours of the services are posted up at the hotels.

Guides. A guide is of assistance in saving time but is not indispensable, as the donkey-boys and temple-guardians can supply the necessary information. The charge is 20 pias. for half-a-day, 30 pias. for a whole day on the E. bank, and 35 pias. for a whole day on the W. bank; more for a large party. The following guides may be recommended, all of whom speak English: *Moḥammed ʿAbûdi, Girgis Mikhâ'il, Aḥmed ʿAbdallâh, Abulḥasan ʿAiyâd, Bûlus Ghattâs, Mâlik Mankariûs, Saʿîd Ṭanîûs, Soliman Muḥawwis, Aḥmed Kuraim, Moḥammed ʿAbdallâh, Amîn Aḥmed, Ibrâhîm ʿAiyâd, Ḥâmid ʿAbd et-Tauwâb, Yûsuf Moḥammed, ʿAbdallâh Aḥmed Soliman, Ḥusein Moḥammed, Shamandi Aḥmed*, and *Abduh Moḥammed*.

The Donkeys (comp. p. xviii) are good and have good saddles (English saddles at the hotels). To Karnak and back 7 pias. (bakshish included); to Medînet Habu and back 15 pias.; to the Valley of the Kings and back or for a whole day 15 pias., side-saddle 5 pias. extra.

Carriages. From the station to the town, see p. 251; to Karnak and back (incl. 1 hr.'s waiting) 30-40 pias. As to the charges for drives on the W. bank and for 'chaises à porteurs' travellers should enquire at the hotels.

Steamboats of the *Compagnie des Bateaux-Omnibus* ply once daily to *Esneh* (p. 342) in 5¾ hrs., returning in 3½ (fare 4, 1st cl. 12 pias.; comp. p. 253). — **Boat** across the river to the W. bank 5 pias. (tickets at the hotels); for a trip on the Nile, 1 hr. 15, 2 hrs. 25 pias., etc., 3-4 pers. 20 and 35 pias.

Bookseller, *N. Zachos*, at the Winter Palace Hotel. — **Photographs.** *Zachos*, see above (also photographic materials); *Gaetano Piromali, Pohoomull Brothers*, both on the quay.

Gymkhanas are frequently arranged; during the season races of donkeys, etc. take place every week.

Antiquities. Luxor is noted for its spurious antiquities. Many of the articles offered for sale in the streets are so skilfully imitated that even experts are sometimes in doubt as to their genuineness; the ordinary traveller seldom or never secures an authentic specimen, a fact which is very amusingly illustrated in *T. G. Wakeling's* 'Forged Egyptian Antiquities' (London, 1912; illus.; 5s.). Travellers should never buy antiquities without the advice of a connoisseur. Purchases should not be made in presence of the dragomans, as these individuals, by tacit agreement, receive a percentage from the dealers, which is, of course, added to the price. Specimens may be obtained from *Mohareb Todrus*, the German consular agent, or from the dealers *Moḥammed Muḥasseb*, *ʿAbd el-Megîd*, *Manṣûr Maḥmûd*, *R. de Rustafjaell*, etc. Prices vary greatly; 1*l.*, or even more, must be paid for a good scarabæus with fine colour.

Distribution of Time. Travellers by the tourist-steamers are more or less committed to the prescribed programme (comp. p. 203). Those who are at liberty to arrange their time for themselves will find the following programmes convenient. (For day-excursions the hotels provide their guests with lunch-baskets; travellers staying at the Winter Palace, Luxor, and Karnak Hotels can obtain a coupon for 5 pias. entitling them to lunch at Cook's Rest House, p. 299.)

THREE DAYS' VISIT. 1st Day. Start early and ride to *Karnak* (p. 262). The traveller who visits the *Great Temple of Amon*, the most gigantic of the monuments, on the first day proceeds then to view the other lions with the satisfactory feeling that Thebes has fulfilled his highest expectations; and he will not fail to take a later opportunity to return to refresh and confirm his first impression. A visit by moonlight is exceedingly attractive. In the afternoon visit the temple of *Luxor* (p. 257), reached in a few minutes from the hotels. — 2nd Day. Cross the river early, visit the *Temple of Sethos I.* (p. 282), ride to the Tombs of the Kings at *Bibân el-Mulûk* (p. 284), then cross the ridge to visit the terrace-temple of *Deir el-Bahri* (p. 299; an excursion of 7 hrs.). — 3rd Day. Cross the river early, visit the *Colossi of Memnon* (p. 330), *Medînet Habu* (p. 322), the *Tombs of the Queens* (p. 319), and *Deir el-Medîneh* (p. 316). On the way back (after lunch) visit the *Ramesseum* (p. 306), and finally some of the tombs of *Sheikh 'Abd el-Kurna* (p. 309; another 7 hrs.' day).

On a LONGER STAY the traveller will wish to revisit several points, especially the temple of Amon at Karnak, and will be glad to devote more time to the monuments on the W. bank, particularly the interesting tombs of Kurna. *Medamôt* (p. 281) also may be visited, or a half-day trip by the railway ($1^1/_2$ day by the steamboat mentioned at p. 252) may be taken to the barrage and temple of *Esneh* (p. 342) and the temple of *Edfu* (p. 345). *Kenêh* and the temple of *Dendera* as well as *Abydos* also may each be visited in one day from Luxor by the railway. To Koseir, see p. 373.

Map. The best map of this district is *Prof. Schweinfurth's* Map of the Western Environs of Luxor and Karnak (1:25,000; Berlin, 1909; 5*s.*).

On each side of the Nile stretches a wide belt of fertile land, bounded both on the E. and W. by ranges of hills, overtopped by finely shaped peaks, especially on the E., where the ridge retires farther from the stream than on the W. The verdant crops and palms which everywhere cheer the traveller as soon as he has quitted the desert, the splendid hues that tinge the valley every morning and evening, the brilliant, unclouded sunshine that bathes every object even in the winter-season, lend to the site of ancient Thebes the appearance of a wonderland, richly endowed with the gifts of never-failing fertility. Most of the ruined temples are situated in the level district and are reached by the waters of the Nile when the inundations are at their highest; while the tombs are hewn in the flanks of the hills, where their dark openings are so numerous, that the E. slope of the Libyan range might be aptly compared to a piece of cork or to a honeycomb.

On the right (E.) bank lies *Luxor (Luqsor)*, now a town of 13,908 inhab. (incl. 4598 Copts), the chief tourist-centre in Upper Egypt. The name is derived from the Arabic *El-Kusûr* (pl. of *El-Kasr*) and means 'the castles', having reference to the extensive temple within which part of the place once lay. Near the temple traces of antique embankments on the river (Pl. A, 4) and of a nilometer may still be seen. The most frequented part of the town is the new *Quay* extending along the bank of the Nile in a S. direction from the temple; here are the *Winter Palace Hotel*, the *Hôtel du Nil*, and many shops. On the E. the Shâri' el-Mahatta, with the post-office, runs straight to the railway station (p. 251). To the N. of the town lies the *Zabtiyeh Square* (Pl. C, 2), an open space adorned with gardens, which contains the *Police Station* (Zab-

ṭîyeh), a *Mosque* (Pl. 13), the *Roman Catholic Church*, and the *Savoy* and *Grand Hotels*.

To the N. of Luxor extend the immense ruins of *Karnak* (p. 262), connected with it formerly by the lanes of the city, now by a broad street planted with trees (Pl. C, D, 2, 1). Even under the Pharaohs the Temple of Amon, the chief god of Thebes, was considered the most striking creation of an age peculiarly famous for architectural achievements. To this day few other buildings in the world can match its dimensions. Farther to the N. is another extensive temple-site at *Medamût* (p. 281), which must be regarded as occupying the site of a suburb of Thebes.

On the left (W.) bank (p. 281) was the *Necropolis*, with vaults in the rock and tombs on the desert-soil, adjoined by many temples and dwelling-houses. Even in antiquity the Tombs of the Kings (p. 284) were reckoned among the chief sights of ancient Thebes.

The History of Thebes under the Ancient Empire is veiled in uncertainty. The Egyptian name for the town was *Wēset*, or more shortly *Newt*, 'the city', whence the Scriptural name *No* or *No-Amon* ('city', 'city of Amon'). The W. bank was known as 'the West of Wēset' or 'the West of the city'. No satisfactory explanation has been offered of why the Greeks called it Thebes (Θῆβαι), a name they frequently bestowed upon their own cities. Among the Greeks the town was known also as Διόσπολις, 'city of Zeus' (Amon), also called *Diospolis hē megalē* or *Diospolis Magna* to distinguish it from Diospolis Parva or Hôu (p. 244). Wēset was the capital of a nome, and it was ruled by princes of its own, whose tombs (6th Dyn.) were discovered at Drah Abu'l Negga (p. 283). The local deity was the falcon-headed Mont, a god of war, who was worshipped also in the neighbouring town of Hermonthis. Several other places lay near Wēset on the E. bank; among these were *Epet-Esowet* (the modern Karnak) and *South Apet* (Luxor), which were afterwards incorporated with the great 'city' and subjected to the same governors.

When Theban princes assumed the royal dignity during the Middle Empire Thebes rose to a more commanding position. The city was adorned with temples, amongst which the large shrines raised in *Epet-Esowet* and *South Apet* to the god Amon were conspicuous. But the greatness of Thebes dates only from the beginning of the New Empire. The liberation of the country from the Hyksos and the reunion of the empire was directed from Thebes, and that city continued for centuries to be the favourite seat of the Pharaohs, and the reservoir into which flowed the untold treasures exacted as tribute or brought as booty from conquered nations. A large share of this wealth was bestowed upon Amon. The magnificent and gigantic temples erected at this period to the god are still among the chief sights of Thebes. The grandees of the kingdom esteemed it an honour to become priests of Amon, the schools be-

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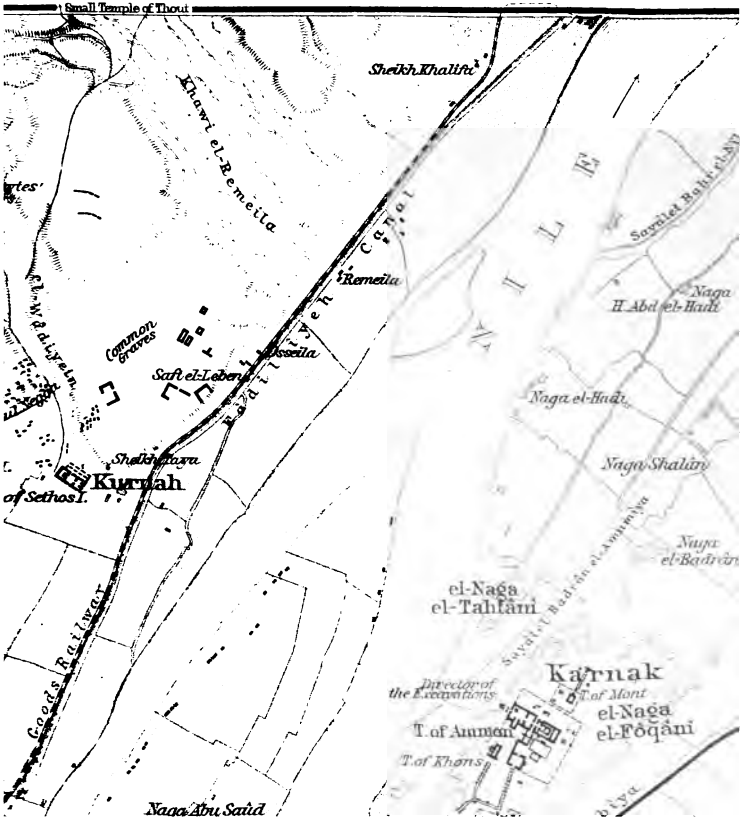

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side his temples flourished, and the kings offered their richest gifts to this god. The fame of the huge city early reached the ears even of the Greeks. In a possibly interpolated passage of the Iliad (ix. 379-384), Achilles, enraged with Agamemnon, assures Ulysses that he will never more unite in council or in deed with the great Atrides: —

"Ten times as much, and twenty times were vain; the high pil'd store
Of rich Mycenæ, and if he ransack wide earth for more,
Search old Orchomenus for gold, and by the fertile stream
Where, in Egyptian Thebes, the heaps of precious ingots gleam,
The hundred-gated Thebes, where twice ten score in martial state
Of valiant men with steeds and cars march through each massy gate."
(Blackie's Translation.)

The epithet ἑκατόμπυλος, *i.e.* 'hundred-gated', here used by Homer, was applied also by later classical authors to Thebes. Diodorus, Strabo, Pliny, and Stephanus of Byzantium all make use of it, referring to the gates of the town as symbols of its size and power. The persecution of the god Amon by Amenophis IV. (p. cii) and the temporary transference of the royal residence to Tell el-'Amarna (p. 211) affected Thebes but slightly. Its ruined temples were rebuilt under Haremheb, Sethos I., and Ramses II., and the wealth of the god became greater than ever. An idea of the endowments of the temple of Amon may be gleaned from the fact that under Ramses III. more than $^2/_3$ of the landed property possessed by the temples of Egypt belonged to it, and that $^3/_4$ of the gifts lavished by Ramses III. upon the gods of Egypt fell to the share of Amon, so that, for example, of 113,433 slaves, no fewer than 86,486 were presented to the Theban deity. Under these circumstances it was natural that the arch-priests of Amon should gradually grow to regard themselves as the chief persons in the state; and they finally succeeded in usurping the throne and in uniting for a time the royal title with the priestly office. But the sun of Thebes began to set when the royal residence was transferred to the Delta under the princes of the 21st Dynasty. For a long time, however, Thebes, with a large part of Upper Egypt, formed a distinct political entity, governed by the high-priests of Amon and more or less independent of the kings residing in the N. In the 7th cent. B.C. the armies of the Assyrians penetrated as far as Thebes and plundered it; the Ethiopians planted their rule here and honoured Amon with buildings and inscriptions; the princes of the 26th Dyn. did for Saïs what the princes of the 18th and 19th Dyn. had done for the city of Amon. The invading army of Cambyses ascended as far as Upper Egypt, but seems to have done little or no damage at Thebes. Nektanebēs, one of the native Egyptian princes who maintained themselves against the Persians, added a gate to the temple of Mont. Alexander the Great and the princes of the house of the Lagidæ probably found Thebes still a great though decadent city, and they assisted to embellish it, as many buildings dating from

the period of the Ptolemies still attest. The town of Ptolemaïs (p. 221), founded and endowed with many privileges by Ptolemy I., soon became the capital of Upper Egypt, and rapidly proved a dangerous rival to the ancient metropolis. For a brief interval Thebes, though politically and economically weakened, recovered its independence under native princes, by putting itself at the head of the revolt in Upper Egypt under Epiphanes against the Macedonian domination. But the rebellion was speedily crushed and Thebes once more reduced to the rank of a provincial town. Its decline steadily continued and the great city gradually became a mere congeries of villages. Under Ptolemy X. Soter II. it again rebelled, but after a siege of three years was captured and destroyed. In spite of its evil fate it once more revolted, taking part in the Upper Egyptian insurrection in 30-29 B.C. against the oppressive taxation of the Romans. Cornelius Gallus, the prefect (p. cx), overthrew the rebels and utterly destroyed the town. Strabo, who visited Egypt in 24 B.C., found only scattered villages on the site of the ancient city. Thenceforward Thebes is mentioned only as a goal of inquisitive travellers, who under the Roman emperors were attracted to the Nile by two monuments in particular — the pyramids and the musical colossus of Memnon on the W. bank at Thebes.

The introduction of Christianity and the edicts of Theodosius were followed by the destruction of many pagan statues and the obliteration of many pagan inscriptions. The Nile, which annually overflowed as far as the temple of Karnak, and the saline exudations of the soil wrought harm; many tombs were converted into peasants' dwellings; Christian churches and convents were erected in the temple-halls, and houses were built between the columns of the temple at Luxor. Carefully hewn blocks and slabs were removed from the monuments, which were used as quarries, and many limestone details were thrown into the furnace and reduced to lime.

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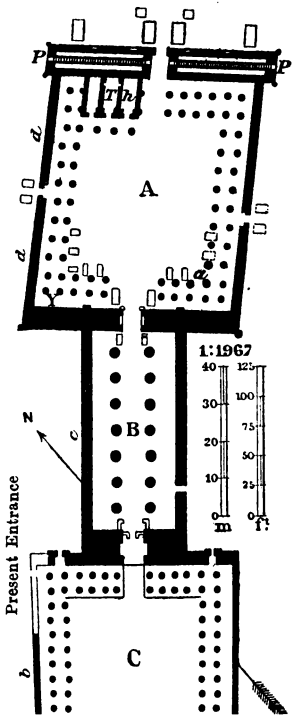
A. THE EAST BANK AT THEBES.

1. The Temple of Luxor.

The main entrance to the temple by the great pylon (p. 258) is now closed. We therefore leave the pylon to the last and proceed from the road on the bank of the river to the court of Amenophis III. (p. 260), whence we visit the older parts of the sanctuary (D-X; pp. 260, 261). We then return to the court and proceed through the colonnade (p. 259) to the court of Ramses II. (p. 259). Admission-tickets (p. 200) must not be forgotten. In the following description, however, the pylon is mentioned first.

To the S. of the town and close to the bank of the Nile rises the imposing —

***Temple of Luxor** (Pl. A, B, 3, 4), which still contains the little mosque of Abu'l Haggâg within its N. part. The temple was built by Amenophis III. (18th Dyn.; p. cii) on the site of an older sanctuary of sandstone, and was dedicated to *Amon*, his wife or daughter *Mut*, and their son, the moon-god *Khons*. Like all Egyptian temples, it included the sanctuaries with their adjoining rooms, a large hypostyle hall, and an open peristyle court. The last was to have been preceded by a large hypostyle hall with several aisles, but only the central rows of columns had been erected at the death of the king. The temple was then 208 yds. in length, while its greatest breadth was 60 yds. Opposite the temple was a granite chapel, erected by Thutmosis III. During the religious revolution under Amenophis IV. (comp. p. 255) the representations and name of Amon were obliterated, and a sanctuary of the 'Sun' was built beside the temple. Tut-enkh-Amun (p. cii) transferred the royal residence back to Thebes, and caused the unfinished great hypostyle hall to be hastily completed and the walls to be decorated with reliefs (p. 260), in which Haremheb afterwards substituted his own name for that of his predecessor. The 'Temple of the Sun' was destroyed, and in the reign of Sethos the figures of Amon were restored. Ramses II., the greatest builder among the Pharaohs, could not refrain from adding to the temple at Luxor. He added a large colonnaded court in front of the completed temple; he 'usurped' the ancient chapel of Thutmosis III. and replaced the old reliefs with new ones; and he erected a massive pylon, the entrance of which was formed next the chapel of Thutmosis, so that the longer axis of the main temple was altered. The total length of the temple was now 284 yds. Later centuries brought few alterations to the temple of Luxor. After the introduction of Christianity it was converted into a church. A modern wall on the side next the river protects it against damage from inundation.



In front of the principal Pylon (Pl. *P-P*) of the temple were six *Colossal Statues* of Ramses II., two sitting and four standing, of which only the two sitting and the westernmost of the others are now in position. The sitting figures are about 45 ft. in height; that on the E. is buried breast-high in rubbish. In front of these seated figures rose two *Obelisks* of pink granite, erected on the occasion of a jubilee of Ramses II., one of which (the W.) has adorned the Place de la Concorde at Paris since 1836. The inscriptions name Ramses the Pharaoh, with many pretentious titles, as the founder of this gorgeous building erected in honour of Amon in S. Apet.

The exterior walls of the pylons are adorned with *Reliefs en creux* referring to the campaign against the Hittites, which Ramses II. carried on in Syria in the 5th year of his reign. They have suffered severely from the hand of time and at several places are almost obliterated. On the *Right (W.) Tower*, to the left, the king on his throne holds a council of war with his princes; in the middle is the camp, fortified by the shields of the sol-

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battlements. Remote from the battlefield, to the extreme left, the prince of the Hittites stands in his chariot, surrounded by his guards, and 'fears before his majesty'. — Below the reliefs on the W. tower is a long poetical description of the battle of Kadesh, inscribed in vertical lines. It is continued on the E. tower, where, however, the text is still partly concealed by rubbish.

On the front of each tower of the pylon are two large vertical grooves for the reception of flag-staffs, and above these are large square apertures to receive the braces securing the flag-staffs and loopholes to admit light and air to the interior. The portal between the towers is buried in rubbish and in a very ruinous condition. The reliefs represent Ramses II. in presence of the chief deities of the temple. The carvings in the doorway, in somewhat high relief, date from the reign of the Ethiopian king Shabako.

Beyond the principal pylon (though not accessible from this side, comp. p. 257) lies the great **Court of Ramses II.** (Pl. A), which was entirely surrounded by a double row of papyrus-columns (74 in all), with bud-capitals and smooth shafts. It measures 187 ft. in length and 167 ft. in breadth, but, owing to the presence of a mosque (p. 257), only the W. and S. sides have been laid bare. On a platform in the N.W. corner lies an ancient *Chapel* (Pl. *Th*), built by Thutmosis III. and restored by Ramses II. It contains three chambers, of which that in the centre was dedicated to Amon, that on the W. to Mut, and that on the E. to Khons, each containing the sacred bark of the god. On the side facing the court it had a small colonnade of four clustered papyrus-columns in red granite.

The *Walls* of the court are covered with reliefs and inscriptions, including sacrificial scenes, hymns to the gods, representations of conquered nations, etc., most of which date from the reign of Ramses II. The relief on the S.W. wall (Pl. Y) shows the façade of the temple of Luxor, with the pylons and flag-staffs, the colossal statues, and the obelisks, while from the right approaches a procession, headed by the princes and followed by garlanded animals for sacrifice. (The scene is continued on the W. wall.)

The S. half of the court is further embellished with standing *Colossi of Ramses II.*, placed between the columns in the first row. These, with the exception of one in black granite, are wrought in red granite and average 23 ft. in height. The finest (Pl. *a*) is 17½ ft. high; the crown, carved from a separate block, has fallen off; on the pedestal and apron is the name of Ramses II. On each side of the S. doorway is another colossal figure of the king in black granite, seated with the queen by his side.

On the S. side this court is adjoined by a **Colonnade** (Pl. B), which was originally intended as the beginning of an immense hypostyle hall (comp. p. 257). The colonnade is in fairly good preservation

and contributes essentially to the dignified appearance of the ruins of Luxor when viewed from the river. Seven couples of papyrus-columns, about 52 ft. in height, with calyx-capitals, still support a heavy architrave above a lofty abacus. The whole was built by Amenophis III., but Tut-enkh-Amun (p. 257), Haremheb, Sethos I., Ramses II., and Sethos II. have likewise recorded their names upon it. The walls on each side of the colonnade were embellished by Tut-enkh-Amun (whose name was later replaced by that of his successor, Haremheb) with fine reliefs, representing the great festival celebrated at Luxor on New Year's Day. On that day the sacred boats of the gods were brought by the Nile from Karnak to Luxor, borne into the temple at Luxor, and returned to Karnak in the evening. The procession is here depicted in a realistic manner in all its interesting details, though unfortunately a large part of the reliefs has perished with the ruined upper part of the walls. The series begins at the N.W. corner of the colonnade and ends at the N.E. corner.

The (second) **Court of Amenophis III.** (Pl. C), which visitors actually enter first, is 49 yds. deep and 56 yds. broad, and had double rows of columns on three sides. The columns are clustered papyrus-columns with bud-capitals; the E. and W. rows, with the architrave, are in excellent preservation. — The remaining (S.) side of this court is adjoined by the —

Pronaos or *Vestibule* of the temple proper (Pl. D), the roof of which was borne by 32 clustered papyrus-columns arranged in 4 rows of 8. The reliefs on the E. wall show Amenophis III. before the gods of Thebes; at the foot of the wall are personifications of the Egyptian nomes, bearing gifts. To the left stands an *Altar*, dedicated to the Emperor Constantine, with a Latin inscription. Adjoining the rear wall are two small *Chapels* (Pl. L and M) and a staircase (Pl. N), now destroyed. One chapel (L) was dedicated to the goddess Mut, the other (M) to the moon-god Khons. — A door in the centre of the rear wall admits to a smaller hall, which originally had eight columns and was converted into a *Church* (Pl. E) in the Christian period. The ancient entrance to the sanctuary-chambers has here been altered into a kind of apsidal recess, bounded on the right and left by two granite Corinthian columns. At a few points the Christian whitewash has peeled off, permitting the 'heathen' reliefs of Amenophis III. to become visible again. Adjoining the church are several small rooms (Pl. I on the W., Pl. H and K on the E.).

We return to the Vestibule and quit the temple by a door on the E. side, then turn to the right and re-enter it almost immediately (three doors) to inspect the **Birth Room** (Pl. R), the roof of which rested upon three clustered columns. The room owes its name to the *Reliefs* on the W. wall, referring to the divine birth of Amenophis III. The reliefs on the S. wall refer to his accession to the throne.

West Wall. *Lowest Row* (from left to right): 1. The god Khnum moulds two infants (Amenophis III. and his guardian-spirit) upon the potter's wheel; opposite is seated Isis. 2. Khnum and Amon. 3. Amon and Met-em-weye, mother of Amenophis III., seated upon the hieroglyphic symbol for 'heaven', and supported by the goddesses Selket and Neith. 4. Amon conversing with Thout. 5. The king and Amon (much defaced). 6. Isis (defaced) embracing Queen Met-em-weye; to the right stands Amon. — *Middle Row:* 1. Thout foretells to Met-em-weye the birth of her son. 2. The pregnant Met-em-weye conducted by Isis and Khnum. 3. Confinement of Met-em-weye; beside and beneath the couch are Bes, Toëris, and other genii. 4. Isis (defaced) presents the new-born prince to Amon. 5. Amon with the child in his arms; beside him are Hathor and Mut. — *Top Row:* 1. To the left is the queen, with the goddess Selket seated behind her; to the right two goddesses suckle the infant prince and his guardian-spirit; below, the prince and his guardian-spirit suckled by two cows. 2. Nine deities holding the prince. 3. The god Hekew (painted blue) carrying the prince and his guardian-spirit; behind is the Nile-god. 4. Horus hands the prince and his guardian-spirit to Amon. 5. Khnum and Anubis. 6. The prince and his guardian-spirit seated and standing before Amon. 7 (in the corner), Amenophis as king.

From the Birth Room we enter *Room Q*, the roof of which is supported by three columns, and thence, after glancing at the much damaged reliefs, we pass through an arched doorway, of later insertion, into the so-called —

Sanctuary of Alexander the Great (Pl. G). This chamber was practically rebuilt in the reign of Alexander. The original four supporting columns in the centre were replaced by a chapel (open both front and rear), in which the sacred boat of Amon was preserved. The reliefs covering both the interior and exterior walls of the chapel represent Alexander before Amon and his fellow-gods; those on the walls of the chamber still show Amenophis III. before the Theban deities. — A gap in the wall on the N. side of the sanctuary admits us to a small square *Hall* (Pl. F), with four clustered papyrus-columns. The wall-reliefs, which are in four rows, show Amenophis III. before Amon and other Theban deities. The original door hence to the sanctuary has been built up.

The **Rearmost Rooms** of the temple are of comparatively little interest. From the Sanctuary of Alexander we pass through *Room S* (with 12 columns) into the *Sanctuary* (Pl. X), the ceiling of which was borne by four clustered papyrus-columns. A relief to the left of the entrance shows Atum and Horus conducting the king into the sanctuary. The other reliefs represent the king in presence of Amon. — The small *Room V*, which was probably a store-room for sacrificial gifts, is now accessible only from without the temple.

We now proceed to inspect the *Pylon* (p. 258). On the way thither the traveller should not omit to cast a glance on the exterior W. walls of the Court and Colonnade of Amenophis III. and the Court of Ramses II. (Pl. *b*, *c*, *d*). These walls were embellished by Ramses II. with reliefs of scenes from his Asiatic campaigns.

A paved street, flanked on both sides with figures of recumbent rams, each with a small image of Amenophis III. in front of it, led to the N. from this temple to the temples of Karnak. The avenue of sphinxes beside the temple of Khons at Karnak (p. 262) is a remnant of this street.

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2. Karnak.

Guides, Carriages, and *Donkeys,* see p. 252. — Hurried travellers should see the Temple of Khons and the main portions of the great Temple of Amon. Carriages and riding-animals, which the visitor quits at the 1st pylon (p. 266), should be ordered to meet him at the 7th or, if the Temple of Mut is also to be visited, at the 10th pylon. The view from the first pylon of the Temple of Amon (p. 266) and the survey of the great Hypostyle Hall (p. 268) are wonderfully effective by moonlight.

The main street of Luxor is prolonged to the N. of the Zabṭîyeh Square (p. 253) by a good road (comp. Pl. D, 1), which we follow, passing (right) the Summary Tribunal and the church and school of the American Mission. Beyond a small bridge we skirt the Roman Catholic cemetery (left). The road to the right, passing the sacred lake of the Temple of Mut (p. 281) and crossing the railway, leads to Medamût (p. 281), while that to the left runs direct to the village of *Karnak* with the great Temple of Amon and the house of the director of the excavations at Karnak. The main road, straight ahead, brings us to the Temple of Khons. On the way we pass the pedestals of numerous recumbent rams (p. 261), while others flank also the old road to the Temple of Mut that diverges here.

a. Temple of Khons and Surrounding Buildings.

A handsome *Portal,* erected by Euergetes I., with a winged sun-disk in the concave cornice, forms the S.W. entrance to the temple-precincts of Karnak, which were enclosed by a brick wall. The reliefs represent Euergetes praying and sacrificing to the Theban deities. Beyond this portal another avenue of sphinxes, erected by Ramses XII., the last of the Ramessides, brings us to the beautiful —

Temple of Khons. This temple was dedicated to the Theban moon-god Khons, son of Amon and Mut, and, like Ramses III.'s temple to Amon (p. 267), may be regarded as a characteristic example of an Egyptian sanctuary under the New Empire. Ramses III. reared the walls of this temple, but placed reliefs only in the innermost chambers; the completion of the decoration was left for his successors Ramses IV., Ramses XII., and the priest-king Herihor, the last of whom built also the court (Pl. A).

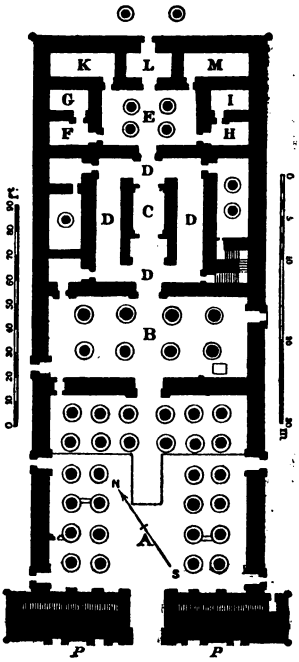
The entrance is formed by a large **Pylon** (Pl. *P-P*), 105 ft. in length, 33 ft. in breadth, and 59 ft. in height. Upon the front may be seen the four vertical grooves, with the corresponding apertures in the masonry, used in fastening the flag-staffs. The reliefs on the towers of the pylon show the high-priest Pinotem I. (21st Dyn.) and his wife Hent-tewe sacrificing to various Theban deities. In front of each tower lay a porch, borne by columns and surmounted by a wooden ceiling. The bases of the columns are still *in situ.* — The central portal (with reliefs of Alexander II.) admits us to the —

Court (Pl. A), which is surrounded on two sides by a colonnade with a double row of papyrus-columns with bud-capitals. On the

smooth shafts and on the walls are representations of Herihor offering sacrifices. The court had four side-exits.

On the right (E.) wall is a noteworthy relief: Herihor offers incense before the sacred boats of Amon (with the ram's head), Mut (with the goddess's head), and Khons (with the falcon's head). To the right is a relief of the façade of the temple, showing the pylon with its flag-staffs.

In the rear of the court is a ramp leading to the Pronaos or *Vestibule*, which is borne by twelve columns. Beyond this lies a **Hypostyle Hall** (Pl. B), occupying the entire breadth of the building. The central aisle has four papyrus-columns with calyx-capitals, while the two side-aisles on each side, which are 5 ft. lower, are separated by two columns with bud-capitals. On the walls and columns appears Ramses XII. sacrificing to various deities.



A door in the centre of the rear wall leads to the **Chapel** (Pl. C), which is open at both ends and was separated from the rest of the building by an *Ambulatory* (Pl. D) 10 ft. wide. In the chapel was preserved the sacred boat of Khons. The reliefs on the outside of the walls of the chapel represent the king (Ramses IV. and Ramses XII.) before various gods. Blocks bearing representations and cartouches of Thutmosis III. have been built into the walls of the chapel.

On each side of the chapel lie dark chambers, with reliefs by Ramses IV.; and behind it a doorway of the Ptolemaic period admits to a **Small Hall** (Pl. E), with 4 sixteen-sided columns. The reliefs in this hall exhibit Ramses IV. (but occasionally also the Emp. Augustus, *e.g.* on each side of the entrance) before the Theban gods. Adjoining are seven **Small Chambers** (Pl. F-M), with reliefs of Ramses III. and his successor. In Rooms H and I the colours are particularly well preserved; in Room M, which was probably dedicated to the worship of Osiris, is a representation of the dead Osiris upon his bier, with Isis and Nephthys mourning over him.

The *Temple Roof*, which, however, is at present inaccessible, affords an admirable view of the temples of Karnak. On the roof are numerous

hieratic inscriptions, besides representations of foot-prints, placed here by pilgrims to the temple.

Adjoining the temple of Khons on the S.W. is a **Temple of Epet**, the hippopotamus-goddess, erected by Euergetes II.; the building stands upon a basis about 10 ft. in height, crowned with a concave cornice. The keeper of the temple of Khons will open it on request. The main entrance is on the W. side; on the jambs appears the king before Osiris and other deities. We enter first a *Rectangular Hall*, with a well-preserved ceiling resting upon two columns, with calyx-capitals and heads of Hathor above them. The grated windows at the top of the S. wall should be noted. To the right lie three side-rooms with crypts; the door on the left is built up. — We proceed through the central door into a *Second Hall*, flanked by two side-rooms, of which that to the left contains a representation of the dead Osiris upon the bier. We then pass through a door, on the right jamb of which appears the goddess Epet, and enter the *Sanctuary*, where a figure of the goddess stood in a niche. The reliefs show us the king (usually Euergetes II.) before the gods. — In the E. wall of the temple is a *Chapel of Osiris* (separate entrance on the E. side), constructed by Ptolemy XIII., to which belongs the shaft issuing from the sanctuary of the Temple of Epet, in which perhaps a relic of Osiris was buried.

b. The Great Temple of Amon.†

From the Temple of Khons we proceed in the direction of the Nile and soon reach the first pylon of the great temple of Amon. To the W. of this is the house of the director of the excavations *(M. Georges Legrain)*. Direct route from Luxor, see p. 262. Donkeys and carriages must be left at the door to the W. of the seventh pylon (p. 279). The rectangular terrace in front of the first pylon was even in antiquity covered by the waters of the inundation, as is indicated by marks on its front, recording the height of the inundations under the 21st-26th dynasties. On the terrace rises a small *Obelisk of Sethos II.*, beside which is the base of its companion. An avenue of recumbent rams, erected by Ramses II., extended from this point

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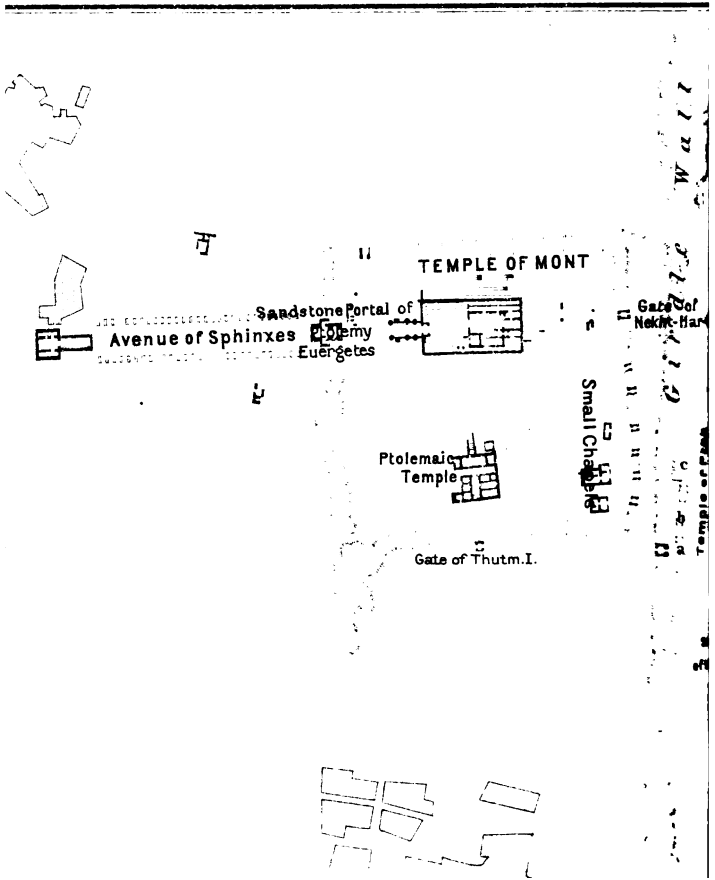

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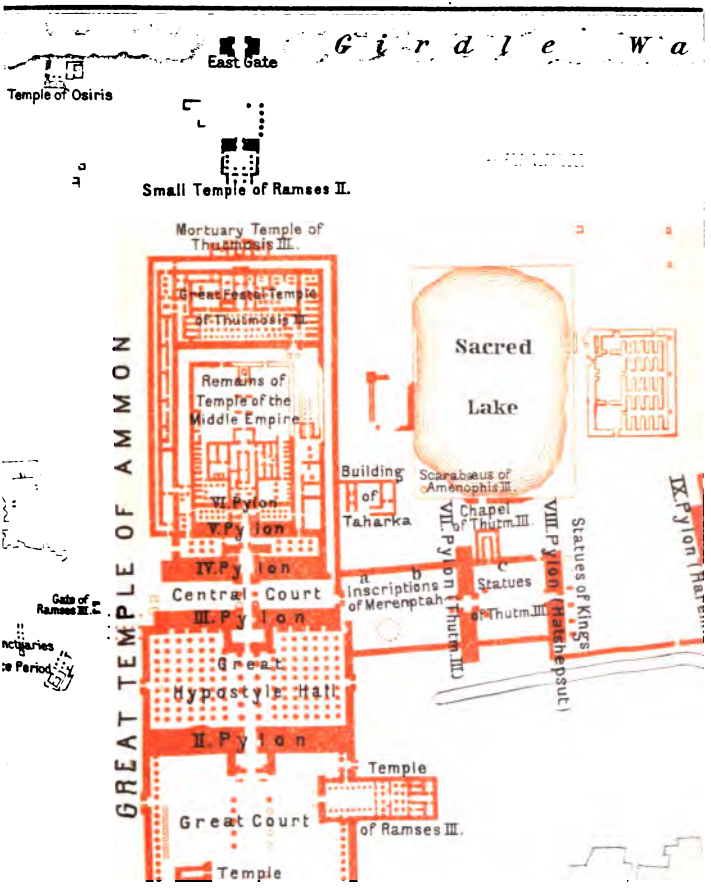

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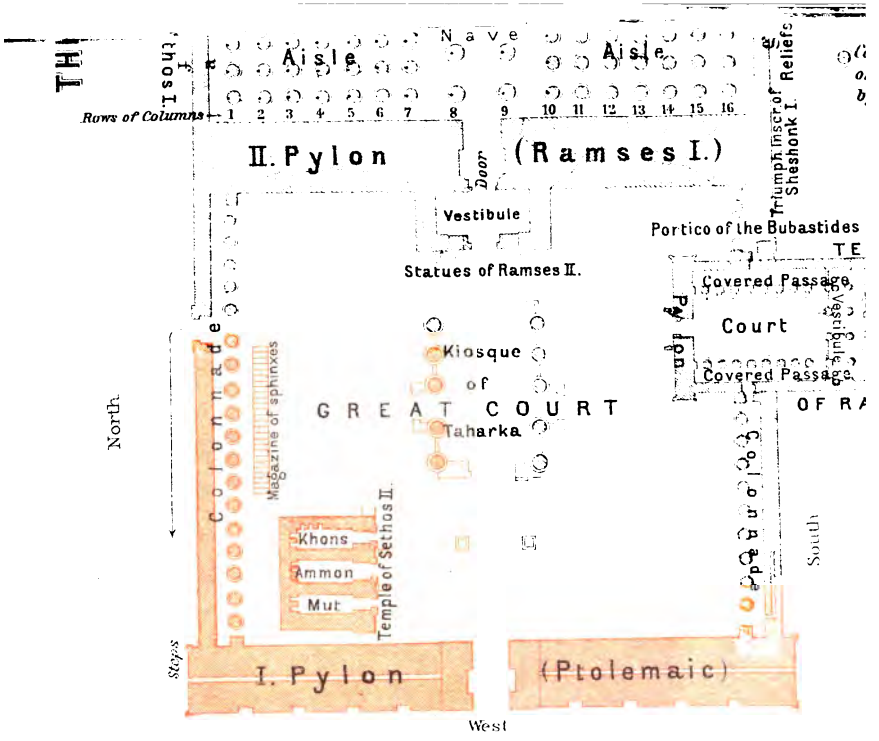

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The great **Temple of Amon was not built on any single uniform plan, but owes its present form to the building activity of many successive rulers of Egypt. From the Middle Empire to the Ptolemaic period most of the Pharaohs took some share in adding to or adorning this shrine, rivalling each other in the magnitude of their designs. The foundation of the temple must be dated not later than the first monarchs of the 12th Dynasty. Amenophis I. built a second sanctuary alongside the main temple of the Middle Empire, but this was again removed at an early period (p. 278). When Thutmosis I. made Thebes the capital of the New Empire the original modest shrine seemed no longer worthy of the dignity of the god, and the king therefore built round the temple of the Middle Empire a large court which was bounded on the W. by a pylon (No. V), and was surrounded inside by colonnades with statues of Osiris. At a later date he erected in front of this another pylon (No. IV) with an enclosing wall, placed two obelisks in front of this, and constructed a colonnade between the two pylons. In the reign of Hatshepsut alterations and additions were made in the interior. In front of the temple of the Middle Empire, in the court of Thutmosis I., she constructed a special sanctuary, and in the colonnade between pylons IV and V she erected two obelisks, besides practically rebuilding the colonnade itself. Her brother Thutmosis III. continued these alterations when he became sole monarch. He tore down most of the colonnades in the court of Thutmosis I. and replaced them with a series of small chapels. A new pylon (No. VI) was erected, and the court between this and the building of Hatshepsut, which had been embellished with a vestibule, was adorned with colonnades. The colonnade of Thutmosis I., between pylons IV and V, was subjected to a thoroughgoing alteration, the main object of which was to withdraw the obelisks of Hatshepsut from the gaze of visitors of the temple. Two new obelisks were raised in front of those of Thutmosis I. About twenty years later the king continued his alterations of the temple by erecting the two Halls of Records and the antechambers between pylons V and VI. To the reign of Thutmosis III. is due also the Great Festal Temple (the so-called 'Promenoir') which lies to the E., *i.e.* behind the main temple. Amenophis III. erected a new pylon (No. III) on the main front of the temple. All these buildings of the 18th Dynasty were thrown into

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the Libyan kings of Bubastis (22nd Dyn.) revived the traditions of the ancient Pharaohs. A huge court, with colonnades on two sides and incorporating half of the temple of Ramses III., was built by Shoshenk in front of the pylon of Ramses I. Taharka, the Ethiopian (25th Dyn.), afterwards reared a kiosque-like building with colossal columns in this court. The temple was now left unaltered for some time, but under the Ptolemies it underwent fresh alterations (including the erection of the granite Chapel of Philip) and received its final great pylon (No. I). Its decay began in the time of the Roman emperors (p. 256). — Extensive excavations and restorations have been very successfully accomplished since 1895 by the French archæologist, M. Georges Legrain (p. 264), working under the auspices of the Egyptian Service des Antiquités.

The *First Pylon is still 370 ft. wide, with walls 49 ft. thick and 142½ ft. high. This gigantic portal, which dates from the Ptolemies, was never completed; and portions of the scaffolding, constructed of crude bricks, remain to this day. — The inscriptions on the door of the pylon merit notice. The one on the right, high up, placed there by the savants who accompanied the army of Napoleon to Egypt in 1799, records the latitude and longitude of the chief temples of the Pharaohs, as calculated by them; opposite, on the left, is one erected by an Italian learned society (Feb. 9th, 1841), showing the variation of the compass as 10°56″.

A magnificent *View is enjoyed from the top, which is reached by a staircase on the N. tower (comp. p. 267). It is interesting to seek to identify, with the aid of the accompanying plan, the various columns, obelisks, and pillars, though at first we seem to see nothing but a confused system of ruins.

The *Great Court, built by the rulers of the 22nd Dynasty, is 276 ft. deep and 338 ft. wide. On each side is a row of columns, that on the right (S.) being interrupted by the temple of Ramses III. (see p. 267). To the left stands the small —

Temple of Sethos II., built of grey sandstone, with the exception of the door-frames and the lower part of the walls, for which a reddish quartzose sandstone has been used. The temple has three chapels, of which that in the centre, dedicated to Amon, and that on the left, dedicated to Mut, are filled with rubbish. The third chapel is that of Khons: on the walls the king is represented before

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five broken shafts on the left side and one complete column (with calyx-capital and abacus) on the right. This structure had a door on each of its four sides; in front of the W. door is a recumbent sphinx.

Upon the complete column, on the right, Psammetichos II. (26th Dyn.) has placed his name over that of the Ethiopian Taharka (25th Dyn.); beside it is the name of Ptolemy IV. Philopator, which appears also on the abacus. The shaft is composed of 25 courses of carefully hewn stone, the capital of 5 courses. The height is 69 ft.; the greatest breadth of the capital 16 ft., the circumference at the top 49 ft. The columns were united by means of stone screens, dating from the reign of Philopator.

A door in the N. walk of the colonnade surrounding the great court leads out of the temple, and from this point we may skirt the outer wall to the left to the steps leading to the top of the First Pylon (see p. 266).

To the right, facing the great court, is the *Temple of Ramses III., which was dedicated to Amon. It is perhaps the best extant specimen of a simple Egyptian temple, built throughout on a single homogeneous plan. Its total length is 170 ft.

The *Pylon* with the entrance-door, which has two statues of the king, is much injured, especially at the top. On the exterior of the left tower (E.) Ramses III., with the double crown, smites a band of prisoners with his club. Amon, in front of him, hands him the sword of victory and delivers to him chained together the representatives of the vanquished peoples, who appear in three rows. In the two upper rows are the conquered nations of the south, in the third row those of the north. On the right wing are similar representations, the king here wearing the crown of Lower Egypt. In the doorway Ramses III. receives from Amon the symbol of life, etc.

Beyond the pylon is an open *Court*, flanked by covered passages. The roofs of these passages are each supported by eight pillars, against which lean colossal figures of Ramses III. as Osiris.

On the rear walls of the pylon-towers, facing the court, are representations of Ramses III. receiving from Amon the hieroglyphic for 'jubilee', as a sign that the king would yet celebrate many jubilees. — The walls of the colonnades are embellished with reliefs: in the E. arcade, the procession of the sacred boat of Amon; in the W. arcade, a procession with the statue of the ithyphallic Amon, borne by priests and accompanied by standard-bearers. — The architraves bear florid dedicatory inscriptions, recording that Ramses III. erected this monument in honour of his father Amon. — A door in the left colonnade opens into the Portico of the Bubastides (p. 268); and one in the right colonnade (now built up) admitted to the S. colonnade of the great court.

The court is adjoined by the *Vestibule* or *Pronaos* of the temple, which latter is on a higher level. It is supported in front by four Osiris-pillars, and in the rear by four columns with bud-capitals. The pillars are united by stone screens adorned with reliefs.

From the vestibule a door leads into a *Hypostyle Hall*, with eight columns with bud-capitals. Adjoining are three *Chapels*, dedicated respectively to Amon (in the middle), Mut (left), and Khons (right), and each containing representations of the king sacrificing to the boat of the respective god. Beside the chapel of Khons is another chamber, and beside the chapel of Mut is a staircase, while beyond the chapel of Amon, on each side, is a chamber.

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From the court of the Temple of Ramses we pass through the E. door to the *Portico of the Bubastides*, situated at the S.E. corner of the great court. This portico was embellished with reliefs and inscriptions by the kings of the 22nd Dynasty.

The following reliefs may be particularized. To the left (E.; on the projecting wall), above: Amon hands King Osorkon I. the curved sword and the palm-branch (symbol of long life); below: Khnum holds the hieroglyph for 'life' to the king's nose; Hathor gives milk to the king. — Right (W.) Wall: Takelothis II. and his son Osorkon, the high-priest of Amon, before Amon. Below is a long inscription.

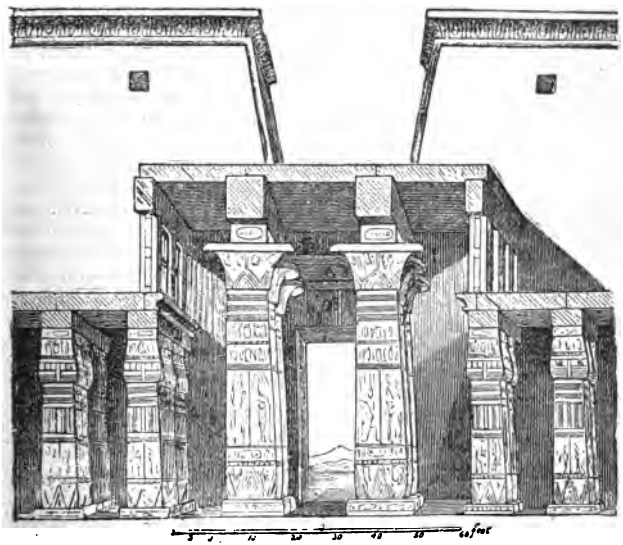
We return to the great court and proceed to the dilapidated —

Second Pylon of Ramses I. The tower on the right, with four long grooves for the flag-staffs, has been freed from the ruins of later buildings which were erected in front of it out of the materials of a temple of the heretical period (comp. p. cii). The left tower is to be laid bare later. In the centre is the huge portal. On the S. side of the right tower appears Ramses II. defeating his foes in presence of Amon. In front of the portal was a kind of small *Vestibule*, the entrance to which was flanked by two statues of Ramses II. The figure on the right side still stands; only the legs of the other figure remain. In the doorway, where the cartouches of Ramses I., Sethos I., and Ramses II. are found, an intervening door was erected by Ptolemy VI. Philometor and Ptolemy IX. Euergetes II., during their joint reign. The lintel of this doorway is wanting, but the jambs are in good preservation, with reliefs showing the king sacrificing to the gods of the temple. On the inner side (left) of the earlier doorway, at the foot, are the sacred boat of Amon and the king entering the temple. In the second row from the foot appears Ramses II. kneeling before Amon and holding the symbol of jubilee, indicative of long reign. Behind stands the goddess Mut, while Khons, with the moon's disk on his head, conducts Philometor to behold the god Amon. Probably the representation is a restoration by Philometor of an older work on the same spot. The other rows exhibit the king in presence of various deities. — We next enter the —

****Great Hypostyle Hall**, which was justly considered one of the wonders of the world. It has recently been restored and freed from rubbish by the Egyptian Service des Antiquités, under the direction of M. Legrain. Though a certain picturesque effect due to the former ruinous condition has necessarily been lost, the huge hall is still extraordinarily impressive as we look southwards from the N. side through the rows of columns. This is especially the case in the morning or evening, or by moonlight, when the columns cast intense black shadows.

The breadth of this great hall is 338 ft., its depth 170 ft., and its area 6000 sq. yds., an area spacious enough to accommodate the entire church of Notre Dame at Paris. The roof was supported by 134 columns arranged in 16 rows, of which the two central rows

are higher than the others and consist of papyrus-columns with calyx-capitals, while the other rows have clustered columns with bud-capitals. The hall is divided into nave and aisles. The nave, itself divided into three aisles, is ca. 79 ft. in height. The roof is supported by the two central rows of columns and one of the lower rows on each side, the deficiency in the height of the latter being met by placing square pillars above them. The spaces between these pillars were occupied by windows with stone lattice-work



Hypostyle Hall of Karnak (reconstruction, after Maspero).

(one on the S. side is still almost perfect). The side-aisles are 33 ft. lower than the nave.

The columns are not monolithic but are built up of semi-drums, 3½ ft. in height and 6½ ft. in diameter. The material is a reddish-brown sandstone. Each of the twelve columns in the two central rows is 11¾ ft. in diameter and upwards of 33 ft. in circumference, *i.e.* as thick as Trajan's Column in Rome or the Vendôme Column in Paris. It requires six men with outstretched arms to span one of these huge columns. Their height is 69 ft., that of the capitals 11 ft. The remaining 122 columns are each 42½ ft. in height and 27½ ft. in circumference.

To the right of the entrance is the frame of a large memorial stone of Ramses II., in front of which lies an alabaster slab with a representation of subject races (negroes and Asiatics); to the left of the door are colossal statues of Amon and Ramses II.

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The walls of the hall, the shafts of the columns, the abaci, and the architrave are covered with inscriptions and reliefs, many of which still retain their ancient colouring. These date from the reigns of Sethos I. and Ramses II., the former of whom built the N. half of the hall (as far as the 10th row of columns), the latter the S. half. Only a single column (the first in the 6th row) bears the names of Ramses I. Ramses III., Ramses IV., Ramses VI., and Ramses XII. have likewise recorded their names. The scenes on the columns show the king adoring the gods of Thebes. Those by Sethos I. are in delicate low relief, those by Ramses II. in ruder sunk relief. Among the beautiful *Reliefs of Sethos I.* (Plan *a*, *b*, *c*) the finest is that on the E. half of the N. wall (Pl. *b*). We here see the king kneeling before the god Harakhte, who is seated beneath a canopy, while behind the king stands the lion-headed goddess Wert-hekew holding a palm-branch, from which hang various symbols. To the left the king kneels beneath the sacred tree of Heliopolis, on whose leaves the god Thout is inscribing his majesty's name. Among the *Reliefs of Ramses II.* those to the right and left of the S. side-door are worth noticing. To the right Ramses II. is represented burning incense in front of the sacred bark of Amon, which is carried by priests in the shape of semi-gods with falcons' and jackals' heads and accompanied by the king as high-priest clad in a panther-skin; to the left, the coronation of the king beneath the sacred tree of Heliopolis. — In the S. aisle is a fine sandstone statue of Sethos II. (headless).

On the outside of the N. and S. walls of this hall are ***Historical Reliefs** of great importance, commemorating the victories of Sethos I. (N.) and Ramses II. (S.) over the inhabitants of Palestine and the Libyans.

We pass through the N.E. door, beside Pl. *d*, and begin with the reliefs at the E. end of the NORTH WALL (Pl. *d*): *Upper Row.* Here we see King Sethos in Lebanon. The inhabitants, whose physiognomies are distinctly characterized, are forced to fell trees for the king. *Lower Row.* Battle with the Beduins of S. Palestine. Sethos is driving in his chariot and launching his arrows against the foes, who lie in confused heaps of dead and wounded. Above, to the left, is the fortress of Canaan, whose inhabitants are beseeching mercy or assisting the fugitives to ascend into it.

We now turn the corner and reach Plan *e*: *Upper Row* (partly destroyed; described from left to right). 1. Battle of Yenuam in Syria. The king, advancing to the attack in his chariot, shoots arrows against the enemy, whose charioteers, cavalry, and infantry flee in wild confusion. To the left is the fortress of Yenuam, surrounded with water. The inhabitants of the country, many of whom are represented full face (contrary to the usual Egyptian method), conceal themselves among trees. 2. The king binding captive Syrians with his own hand. 3. The king, marching behind his chariot, appears

dragging four captives with him and drawing others in two rows behind him. 4. Sethos leads two rows of captured Syrians before the Theban triad, Amon, Mut, and Khons, to whom he also presents costly vessels captured amongst the booty. — *Lower Row* (from left to right). 1. Triumphal progress of the king through Palestine. Sethos, standing in his chariot, which advances at a walk, turns towards the princes of Palestine, who do him homage with uplifted hands. Behind the king are a fortress and the costly vessels taken from the foe. Above and below the horses are seen small castles, built by the king to protect the water-stations. 2. Battle against the Beduins of S. Palestine. The king, in his chariot, shoots arrows against the enemy, the survivors of whom flee to the mountains. Beneath are several castles and wells, with the wounded lying beside them. 3. Victorious return of the king from Syria. The king stands in his chariot, preceded and followed by fettered captives. The boundary between Asia and Africa is marked by a canal bordered by reeds, in which crocodiles swim; the canal is spanned by a bridge, at each end of which is a fortified guard-house. On the Egyptian side (to the right) two groups of priests, with nosegays, and grandees welcome the returning monarch. 4. The king dedicates the captured Syrians and the booty to Amon.

To the right and left of the door are two colossal reliefs, in which the king raises his club against a band of foes whom he holds by the hair. Opposite is Amon, with several rows of captured nations and cities and presenting the curved sword of victory to Sethos.

The representations on the W. part of the N. wall (Pl. *f*) begin at the other end and run from right to left. *Top Row.* Storming of Kadesh in the land of Amor (N. Palestine). The king (figure wanting) shoots against the foe from his chariot, which has overthrown a hostile chariot. To the right, on a tree-clad height, appears the fortress of Kadesh, the defenders of which are pierced with arrows. A herd of cattle, accompanied by the herdsmen, takes to flight. — *Middle Row.* 1. Battle against the Libyans. The king in his chariot holds with his bow a Libyan, whom he is about to smite with the sword. To the right are heaps of dead and wounded enemies. The Libyans are distinguished by large pigtails worn on one side and by feathers on their heads. 2. The king transfixes a Libyan with his lance. 3. The king in his chariot, preceded by two rows of captured foes. 4. The king presents the captives and the booty to the Theban triad. — *Bottom Row.* 1. Battle against the Hittites in N. Syria. The king in his chariot shoots against his foes, who betake themselves to headlong flight in chariots, on horseback, or on foot. 2. The king in his chariot grasps cords to which are fastened several captives and two hostile chariots. In front of him are two rows of captured Hittites. 3. The king consecrates the captives and the booty to the Theban triad, who are in this instance accompanied by the goddess of truth. — We re-enter the great hypostyle hall by the N. side-door.

The reliefs on the outside of the S. Wall (Pl. *g*, *h*) commemorate in similar fashion the Syrian campaigns of Ramses II., chiefly those against the Hittites, but they are best visited after seeing the rest of the temple buildings, from the door beside the seventh pylon (comp. p. 279). At the W. end of this wall, on the outside of the S. tower of the second pylon, is the Triumphal Inscription of Shoshenk I. (the *Shishak* of the Bible). This commemorates the victory won by Shishak over Rehoboam, son of Solomon, King of Judah. The large form of Amon appears to the left, grasping in his right hand the sword of victory and in his left cords binding five rows of captured towns in Palestine, each of which is represented by a circular wall enclosing its name, beneath the upper part of a fettered prisoner. The curved noses, prominent cheek-bones, and pointed beards of the captives clearly identify them as Semitic. Beneath Amon appears the goddess of the Theban nome, with the name of the nome upon her head. She holds a club, bow, and quiver, and leads five rows of captives with cords. To the right Shishak is seen grasping a group of cowering Semites by the hair and smiting them with his club. The figure of Shishak was left unfinished.

The Biblical passages referring to the campaign are 1 Kings xiv. 25, 26 and 2 Chron. xii. 2-4 & 9. Of the name-labels only a few can be identified with certainty with otherwise known names of places in Palestine, such as Rabbath (last ring of the first row), Taanach, Shunem, Rehob, Haphraim, Mahanaim, Gibeon, Beth-Horon, Kedemoth, Ajalon (in the second row). The rest of the inscriptions, which are couched in the usual bombastic style, give no further information as to the campaign.

On the projecting wall to the E. of the S. side-door is an inscription containing the *Treaty of Peace* concluded with the prince of the Hittites by Ramses II. in the 21st year of his reign. — At Pl. *i*, beyond the projecting wall, we see Ramses II. leading two rows of captives before Amon. Beneath is the poetical account of the Hittite campaign (the so-called Epic of Pentaur). At Pl. *k*, on the end of the wall (beside the closed S.E. door of the hypostyle hall), we find a relief of Ramses II. presenting to Amon the captives and costly vessels taken in the Syrian campaigns.

The **Third Pylon**, built by Amenophis III. and now completely ruined, forms the rear wall of the great hypostyle court, into which its *Vestibule* still projects. On the rear of the S. tower (Pl. *l*) is a long inscription (unfortunately imperfect at the top), recording the gifts of Amenophis III. to the god Amon; and on the rear of the N. tower (Pl. *m*) are seen the last remnants of a larger representation of a festal voyage, in the shape of a sacred bark of Amon with the king on board and another fully manned ship.

In the adjoining **Central Court** we come first upon an *Obelisk*, the last survivor of four erected in pairs by Thutmosis I. and Thutmosis III. It is 75½ ft. high and stands upon a base 6 ft. square. On each face of the obelisk are three vertical inscriptions, the central one being the dedicatory inscription of Thutmosis I. and the other two additions by Ramses IV. and Ramses VI. The bases of the three other obelisks are adjacent. The obelisks of Thutmosis I. marked the entrance to the temple in his reign.

Next follows **Pylon IV**, in a most ruinous condition. (According to the inscriptions in relief the door was restored by Alexander the Great.) Beyond it are the scanty remains of a —

Colonnade, originally embellished with columns and with niches containing colossal statues of Osiris (with arms crossed and the symbol for 'life' in each hand). Within this colonnade rose the two great *Obelisks of Queen Hatshepsut*, made of fine pink granite from Assuân and covered at the apex with electrum (a mixture of gold and silver). The right obelisk has been overthrown and broken; long inscriptions on the base celebrate the power of the queen. The left *Obelisk, still standing, is 97 ft. high and its diameter at the base is 8½ ft.; it is the tallest ancient obelisk known, with the exception of the Lateran Obelisk (in Rome), which is 105 ft. high. On each of the four sides is a single vertical inscription recording the dedication of the obelisks and the fact that they were made in 7 months. On the upper parts are reliefs, showing Hatshepsut, Thutmosis I., and Thutmosis III. sacrificing to Amon. The names and figures of Amon were obliterated by Amenophis IV., but restored by Sethos I. By the wall to the left is a granite statue of Thutmosis III., kneeling and holding an altar in front of him.

This *Colonnade* underwent various transformations under the 18th Dynasty. When Thutmosis I. built it originally it had a wooden roof borne by wooden columns, afterwards replaced by stone ones, of which three bases are still *in situ*. The two obelisks were erected by Hatshepsut to celebrate the 16th year of her reign. Thutmosis III. afterwards surrounded the obelisks with a sandstone structure which concealed them to a height of about 82 ft., portions of which still remain. The colonnade was transformed by receiving a stone roof supported by two rows of papyrus-columns (six on the N. side, eight on the S.). The five old columns were, however, retained. Niches were formed in the walls and filled with statues of Thutmosis I., removed from the great court (p. 296). The decoration of the S. part was not concluded until the reign of Amenophis II.

Through the **Fifth Pylon**, also erected by Thutmosis I., we reach two small **Antechambers**, inserted by Thutmosis III. in front of the sixth pylon, and now in a state of ruin. To the right and left of these are two larger courts adorned with colonnades of sixteen-sided columns and statues of Osiris. These form the last remnant of the great court of Thutmosis I., which once surrounded the temple of the Middle Empire. In the passage leading to the N. court is a colossal seated figure of Amenophis II., in red granite. — The **Sixth Pylon**, the last and smallest of all, an erection of Thutmosis III., is now in

ruins. On the walls to the right and left of the granite gateway are representations in the usual style of the cities and tribes subdued by Thutmosis III. (comp. p. 272); to the right are the tribes of the S., to the left 'the tribes of the Upper Retenu (*i.e.* Syria), which His Majesty took in the wretched town of Megiddo'.

Beyond the sixth pylon lies the **First Hall of Records**, erected by Thutmosis III., in a court which he had constructed some time previously. Here stand two large *Granite Pillars*, which once supported the roof. The S. (right) pillar bears the lily of Upper Egypt, the N. pillar the papyrus of Lower Egypt. Here are also the remains of wonderful *Colossal Statues of Amon* (much restored) *and of the Goddess Amunet*, in reddish sandstone, dedicated by King Tutenkh-Amun, whose name was later replaced by that of Haremheb.

To the left and right of this Hall of Records are the court and colonnades of Thutmosis III., the ceiling of which was borne by clustered papyrus-columns with 16 shafts. On the back of the entrance-door to the S. part are representations of Sethos II. On the E. wall, in the façade of the building of Hatshepsut, is a false door which was once lavishly adorned 'with gold and lapis lazuli'. On the S. side are five chapels for the worship of Amenophis I.

The **Chapel** in which the sacred boat stood on a pedestal (still *in situ*) was built in the time of Philip Arrhidæus, probably on the site of an earlier chapel of Thutmosis III. the granite reliefs of which were used as paving-stones (two reliefs are now standing in the N.E. and S.E. corners, a third in the chamber to the S. of the Hall of Records). The chapel is built entirely of pink granite and is divided into two chambers. The front chamber, opening to the W., is 20 ft. long, the hinder one is over 25 ft. long and has in the E. wall a double window reached by four granite steps. The walls both outside and inside were covered with reliefs, the colouring of which is still in good preservation at some points.

Interior Walls. In the first chamber Philip appears offering sacrifices to various forms of Amon and performing other religious rites. The figures and inscriptions are picked out with bluish-green pigment. The reliefs in the second chamber are larger, but in poorer preservation. Here, to the left, Philip is seated at a banquet. — *Exterior Walls.* On the S. side of the first chamber are four rows of reliefs, the lowest of which is destroyed: 1. Rites attending the entrance of the chapel by the king; the goddess Amunet gives milk to the king. 2, 3. The sacred boats of Amon, borne by priests, going and returning on a festal occasion. On the S. wall of the second chamber are four sadly damaged reliefs, side by side, representing the king sacrificing to various forms of Amon or performing religious ceremonies. On the N. wall of the first chamber the king offers two small trees to Amon-Kametf. On the N. wall of the second chamber are representations of foundation ceremonies and of sacrificial scenes.

On the N. wall of the second **Hall of Records** of Thutmosis III. (enclosing the chapel) are long inscriptions detailing the military achievements of that monarch. The relief above the inscription to the right of the black granite door depicts Thutmosis III. conferring gifts on the temple (two obelisks, vases, necklaces, chests). — Opening off the Hall of Records to the N. and S. are a number of rooms, all more or less in ruins, which were built and embellished with

reliefs by Queen Hatshepsut. As in all other places, the names and figures of the queen have been scratched out or replaced by those of Thutmosis II. or Thutmosis III. In the S. half are a room containing a staircase leading to the roof, and a chamber with a granite altar dedicated by Thutmosis III. Here is also a fine statue of Amenophis II. (sitting beside a damaged figure of Amon).

The *Reliefs of Queen Hatshepsut*, in a room to the N. shut off by a black granite door (key with M. Legrain, p. 264), are very fine and have retained their colour well. The left wall, which originally adjoined the N. wall of the second record hall, was removed thence and re-erected here.

We now descend to the E. to an open space, strewn with the scanty relics of the earliest *Temple of the Middle Empire*. In front of the chambers of Thutmosis III., which may be recognized on the N. side, ran a path, on which the Pharaohs erected statues to the grandees judged worthy of that honour. — We next reach the —

Great Festal Temple of Thutmosis III. We enter by the main portal on the S.W. (Pl. *a*), in front of which stand two statues of the king as Osiris (the left one only complete) and the stumps of two sixteen-sided columns. We turn to the left, traverse the antechambers, and find ourselves in the *Great Festal Hall*, which has five aisles and is 144 ft. wide and 52 ft. deep. The roof of the three central aisles, which were higher than the others, was supported by 20 columns in two rows and 32 square pillars. The tent-pole shaped columns (p. clxi) are unique, and indicate that the architect conceived the central aisles as forming a huge festal tent. The pillars, not so tall as the columns, were of the same height as the outer walls and with the latter supported the pentagonal roofing slabs of the lower side-aisles. At the same time they were prolonged to the same height as the columns by means of imposts and architrave, in order to assist the columns in supporting the roof of the central aisles. The reliefs on the pillars show Thutmosis III. in presence of the gods. The hall contains several torsos of statues found there.

At the S.W. corner of the hall is the chamber (Pl. *c*) in which was found the so-called *Karnak Table of the Kings*, a list of the Egyptian monarchs from the earliest times down to the 18th Dyn. (transferred in 1843

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columns with bud-capitals (still in good preservation); on the lower part of the wall are representations of the plants and animals brought from Syria to Egypt by Thutmosis III. in the 25th year of his reign. To the S. is the ALEXANDER ROOM, built by Thutmosis III. and embellished with reliefs and inscriptions by Alexander the Great. The reliefs show Alexander (or occasionally Thutmosis) sacrificing. Farther on is a HALL with 8 sixteen-sided columns (7 still erect), and to the E. of it are rooms with pillars in two stories; beyond that, forming the end of the temple on the S. side, runs a CORRIDOR, opening off which are two small rooms with pillars and seven other chambers with reliefs of Thutmosis III.

The central and E. portions of the Temple of Amon (from Pylon III onwards) were surrounded by a GIRDLE WALL, the extant remains of which are covered with reliefs of Ramses II. sacrificing to the gods. On the E. side of this girdle-wall and to the E. of the Festal Temple of Thutmosis III. lies a second *Sanctuary of Thutmosis III.*, which was probably dedicated to the cult of that king and his sister Hatshepsut after their death. In the central chapel (Pl. *a*) are colossal seated figures of the royal pair; in front of it, to the E., is a pillared hall, containing six gigantic statues of the king, which were 'usurped' by Ramses II. — Farther to the E., in the same main axis, lie the scanty ruins of a *Temple of Ramses II.*, which interrupts an old brick girdle-wall. Beyond the entrance-gateway, which is situated on the E. side, we enter a court with arcades formed of columns and of pillars embellished with Osiris-statues; beyond that is a hypostyle hall. To the E., in front of the portal, lay an arcade with 20 columns, of the time of Taharka. To the N. of this are the remains of another *Temple of Ramses II.*, which was restored in the reign of the Ptolemies and was perhaps dedicated to the cult of King Mentuhotep III. (11th Dyn.); to the S., to the E. of the Sacred Lake, are the remains of a *Brick Building* dating from a period anterior to the Middle Empire.

Farther on is the well-preserved *E. Gateway* (now closed) of the great brick girdle-wall which enclosed the whole area of the temple. It was built by one of the Ptolemies and is 62 ft. in height. It lies 510 yds. distant from the first pylon (p. 266).

Against the girdle-wall stands a small *Temple of Osiris* (key with M. Legrain, p. 264), erected by Osorkon III., his son and co-regent Takelothis III., and his daughter Shepenupet. The first chamber was added later by Amenertaïs, sister of Shabako (25th Dyn.) and mother-in-law of Psammetichos I. Near it are several small chapels of the same period (26th Dyn.). — If we turn to the right (S.) outside the gateway, we soon reach a small building bearing the cartouches of Ramses III. and Ramses IV.

c. THE NORTHERN BUILDINGS AT KARNAK.

Of the buildings to the N. of the Temple of Amon the Temple of Ptah alone is worth a visit; the others are in such bad preservation that hurried travellers may omit a visit to them altogether.

From the N. side-door of the hypostyle hall an ancient paved road leads N.E. to the Temple of Ptah, within the precincts of the Temple of Amon, passing (left) a small brick fortress and three small *Chapels of the Late Period*, all entered from the E.

The southernmost and largest of these chapels was built towards the close of the 26th Dyn. by the majordomo Peteneit. In the doorway we see Psammetichos III. and Princess Enkh-nes-nefer-eb-rē in presence of Amon and other gods. Beyond is a hall built of brick, with four stone columns. To the right of the entrance to the sanctuary is Nitocris, wife of Psammetichos II., to the left is Amasis. — The central chapel was erected by a court official named Shoshenk in the reign of Amasis, who is represented on the left jamb of the entrance-door. On the right jamb is Princess Enkh-nes-nefer-eb-rē, to whose household Shoshenk belonged. The walls of this chapel are of brick, with the exception of the gates, the columns of the court, and the sanctuary, which are of stone. — The northern chapel, the oldest, was built in the reign of Taharka (25th Dyn.), who, along with the princess Shepenupet, appears on the walls.

The ***Temple of Ptah,** patron-god of Memphis, was built by Thutmosis III. and enlarged and restored by Shabako the Ethiopian and by several of the Ptolemies.

As we approach from the W., we reach five successive *Gateways*, of which the second and fourth (Pl. *a* and *b*) were built by Shabako, whose names have been scratched out, the others by a Ptolemy. Farther on is a *Porch*, enclosed by two columns (with rich foliage capitals) connected by a stone screen. The small *Pylon* beyond the porch has a portal bearing the name of Thutmosis III., restored in the Ptolemaic period. This admits to a *Court* (Pl. *c*), embellished at the back with a porticus supported by two sixteen-sided columns. Two altar-bases of red granite stand here, dedicated by Amenemhēt I. and Thutmosis III. In the walls are ancient recesses. A staircase ascends to the upper story. A doorway (with restored reliefs of Thutmosis III.) in the main axis of the temple leads into the *Sanctuary*, which retains the original reliefs of Thutmosis III. Here stands the image of Ptah, which is illuminated with weird effect through an aperture in the ceiling (the modern wooden door should be closed). To the right is a room with a statue of the lion-headed goddess Sekhmet; to the left, another with a well-preserved ceiling and ancient reliefs of Thutmosis III. — It is instructive to observe the difference in style between the ancient and the restored reliefs.

To the S.E. of the Temple of Ptah, on the way to the Temple of Osiris (p. 276), is a *Storehouse*, built by the Ethiopian Shabako, consisting of a single hall borne by 12 columns. Round the brick walls run stone tables on which the sacrificial gifts were laid.

From the Temple of Ptah we pass through a gate in the N. girdle wall of the Temple of Amon and reach the **North Temple Precincts,** which are surrounded by a girdle-wall of brick. Here stands the Temple of Mont, which is now so ruined and covered with rubbish that its ground-plan can scarcely be made out. The temple was built for the war-god Mont by Amenophis III. (18th Dyn.), though it was subsequently several times enlarged and restored between the reign of Ramses II. and the epoch of the Ptolemies. The earlier sculptures and architectural fragments are of great beauty. Two obelisks of red granite once stood in front of the N. entrance, of which the bases and some fragments are still extant. The N. gateway of the N. temple-precincts, built of sandstone, dates from Ptolemy Euergetes. — In the girdle-wall to the S. of the Temple of Mont is a gate adorned with the name of Nektanebēs (Nekht-Har-ehbēt; p. cvii).

From the sandstone gateway we proceed to the S.W., passing the remains of a *Ptolemaic Temple* (not yet freed from rubbish), of

which the staircase is still to be seen, to *Six Small Chapels*, each of which is entered by a sandstone gateway in the girdle-wall. Only the two chapels farthest to the W. have left any considerable remains. The second from the W. contains the name of Amenertaïs, with that of her brother Shabako. The fine alabaster statue of the queen now in the museum at Cairo (p. 88) was found here. — Farther on towards the river are numerous brick houses of a later date, which have been largely demolished. Among them are the remains of a small temple dedicated by Philopator to Thout. — To the extreme N., amidst the houses of the village of Karnak, stands a *Small Temple*, erected by Shepenupet, the daughter of the Ethiopian King Piankhi, and adorned with palm-columns.

d. The Southern Buildings at Karnak.

Situated to the S. of Ramses II.'s girdle-wall (p. 276) is the **Sacred Lake**, named by the Arabs *Birket el-Mallâḥa* or *Lake of the Salt Pit*, as the water has become saline and undrinkable through infiltration. The banks were anciently faced with hewn stones, and traces of these are still to be seen on the W. and S. sides, and even better on the N. On the N. bank of the lake stands a structure of Thutmosis III. Near the N.W. corner are the ruins of a building of Taharka, and on the bank of the lake is a colossal **Granite Scarabaeus*, which was dedicated by Amenophis III. to the sun-god Atum-Khepre, who was pictured in the form of a scarabæus.

We now proceed to visit the **Connecting Buildings** between the Temple of Amon and the Temple of Mut.

Quitting the central court of the Temple of Amon, we enter a court enclosed on two sides by walls and on the rear by Pylon VII, all of which are in ruins. Here stood a temple erected by Amenophis I. and taken down under Thutmosis III., the limestone blocks of which have been recently rediscovered; they are adorned with fine reliefs. Adjacent is the so-called 'Karnak Cachette' (now closed up again), a large pit in which a profusion of statues of all periods was discovered (779 of stone, 17,000 of bronze; now mostly in the museum at Cairo, see p. 84); they came from the Temple of Amon and were probably buried here when no longer used. — On the exterior of the W. wall was inscribed the famous treaty made by Ramses II. with the Hittites (p. 272). On the E. wall is a long inscription (Pl. *a*), describing the contests of King Amenephthes (Merenptah) with the Libyans and the peoples of the Mediterranean (Etruscans, Achæans, etc.), and a triumphal relief (Pl. *b*) of Amenephthes, in the presence of Amon, smiting his enemies.

Pylon VII, built by Thutmosis III., whose victories are celebrated on it, originally served, like the following Pylon VIII, as the S. entrance to the Temple of Amenophis I. (see above). In front of the N. façade are colossal red granite statues of kings of the Middle and New Empires; in front of the S. façade are the lower parts of

two colossal statues of Thutmosis III.; in front of the easternmost of these stands the lower part of a large obelisk of Thutmosis III.

The *East Tower* in front of the N. façade is adorned with a figure of Osiris (on the front of which is an inscription of Ramses II. added at a later date) and a colossal statue of Thutmosis III. On the *West Tower* are (enumerated from left to right) a colossal statue of Thutmosis III. with the double crown, an Osiris figure of the same (its head on the ground before it), a seated figure of a king of the Middle Empire, a seated figure of Sebek-hotep, a statue of Amenophis II., and the left half of a memorial inscription of Haremheb.

Beside Pylon VII is a modern door, by which visitors usually quit the temple-precincts (comp. p. 264) in order to inspect the reliefs on the S. exterior walls of the great hypostyle hall (p. 272).

Beside the easternmost of the two walls which unite Pylon VII with Pylon VIII lies (to the left) a small ruined *Chapel* dating from the reign of Thutmosis III. (in peripteral form; p. clxiii). Farther on, on the same wall, is a representation (Pl. c) of Ramses II. sacrificing.

Pylon VIII is in comparatively good preservation, although it was built by Queen Hatshepsut and is thus the most ancient part of the entire building. Hatshepsut's names were removed from the reliefs by Thutmosis II. Sethos I. restored the reliefs which Amenophis IV. (p. 255) had destroyed; but in many cases he inserted his own name instead of replacing those of the ancient kings.

N. Side. *Left Tower (E.).* Above, 1. Sethos I. sacrificing to various gods; farther to the right, 2. Thutmosis II. (originally Hatshepsut) led into the temple by the lion-headed goddess Wert-hekew, followed by Hathor; behind the king are priests carrying the sacred boat of Amon; beneath appears Thutmosis I. before the Theban triad. The inscription in front of this king refers to the accession of Hatshepsut. — *Right Tower (W.),* from left to right: 1. Sethos I. (originally Hatshepsut) led into the temple by the falcon-headed Mont, who holds to his nose the symbol for 'life'; behind are priests carrying the boat of Amon. 2 (upper row, to the right). Thutmosis II. (originally Hatshepsut) before Amon and Khons; behind the king are the goddess Wert-hekew and Thout, the latter writing upon a palm-branch; beneath (in two rows), Ramses III. before various gods. — On the *Jambs of the Central Doorway* are inscriptions of Thutmosis II. (originally Hatshepsut) and Thutmosis III.

On each side in the Gateway is Ramses II. before various deities.

S. Side. *Left Tower (W.).* Amenophis II. seizing fettered enemies by the hair and smiting them with his club; before him is Amon (inserted later by Sethos I.). *Right Tower (E.).* A similar scene. — On the *Door Jambs* are inscriptions of Thutmosis II. (left; originally Hatshepsut) and Thutmosis III. (right). — Leaning against the right door-post is a red granite stele, unfortunately much damaged, recording the Asiatic campaigns of Amenophis II. — On the E. side of the right tower are reliefs and inscriptions of high-priests of Amon in the reign of Sethos II.

Four colossal seated figures of kings were originally placed before the S. side of this pylon, the best-preserved of which is that of Amenophis I. (to the W.; of limestone). The two figures of Thutmosis II. retain their lower part only; the one to the W. is of reddish-brown silicious sandstone and bears an inscription on the back recording that Thutmosis III. restored it in the 42nd year of his reign.

The following Pylon IX, built by King Haremheb, partly with the remains of a temple of Amenophis IV., has collapsed.

Between Pylons IX and X lies a square court, surrounded by a wall, which is interrupted on the left (E.) side by the ruins of a small Temple of Amenophis II.

In front of the temple is a *Gallery*, borne by 14 square pillars embellished with reliefs. Thence a granite portal admits us to a large *Hall*, the roof of which rested on 16 square pillars with concave cornices at the top. On the four sides of each pillar appears Amenophis II. before some deity. This hall is flanked by smaller chambers, two of which have pillars like those of the main hall. Most of the sculptures on the walls and pillars are executed in fine low relief, only a few being in sunk relief. Much of the colouring is in good preservation.

On the *E. Wall* of the court are several important reliefs of Haremheb. At Pl. *d* the king conducts to the Theban triad captives with costly gifts from the incense-yielding land of Punt, while at Pl. *e* he appears with fettered Syrian captives.

On the outside of the wall, behind Pl. *e*, is a procession of priests carrying the sacred boats. Beside it is an inscription of the time of the high-priest Pinotem II., recording the appointment of a priest in deference to an oracle of Amon.

The reliefs on the *W. Wall* of the court, which also date from Haremheb, are in poor preservation.

Pylon X, which formed the S. entrance to the precincts of the great temple of Amon from the end of the 18th Dynasty onwards, was likewise built by Haremheb, who used the stones of a temple raised by Amenophis IV. in Karnak to his new deity (p. 211). The reliefs on the central granite doorway exhibit Haremheb sacrificing and performing other religious rites. — In front of the N. side of the pylon stand two headless statues of Ramses II., of fine-grained limestone (that to the W. adjoined by a figure of his wife). Here is also a large stele with a manifesto of Haremheb, intended to restore order to the distracted state. In front of the S. side of the pylon are the remains of colossal statues of Amenophis III. (E.) and Haremheb (W.) and the lower part of a colossus of Osiris.

From Pylon X the *East Avenue of Sphinxes*, erected by Haremheb, leads to a *Gate* in the girdle-wall of the **South Temple Precincts**, built by Ptolemy II. Philadelphus and embellished with reliefs and long inscriptions. On the E. side of this road is a *Chapel of Osiris-Ptah* (closed), with well-preserved painted reliefs; the chapel was built by the Ethiopian Kings Tanutamun and Taharka (25th Dyn.). From the gate we proceed amidst figures of recumbent rams, sphinxes, and fragments of statues to the —

Temple of Mut, built by Amenophis III.

A *Gateway* (Pl. *A*) admits us to a large *Court*, in the middle of which was a colonnade. Outside the gateway are pillars with figures of the god Bes. On the gateway are lengthy inscriptions of the Ptolemaic period (hymns to Mut) and an inscription of Ramses III., who restored the temple. The court contains numerous seated figures of the lion-headed goddess Sekhmet, dedicated by Amenophis III. On several of these Shoshenk I. has placed his own name in place of that of Amenophis. — Farther on is a second *Colonnaded Court*, with statues of Sekhmet and a black granite figure of Amenophis III. — The inner rooms, which are likewise adjoined by statues of Sekhmet, are in a very ruinous condition.

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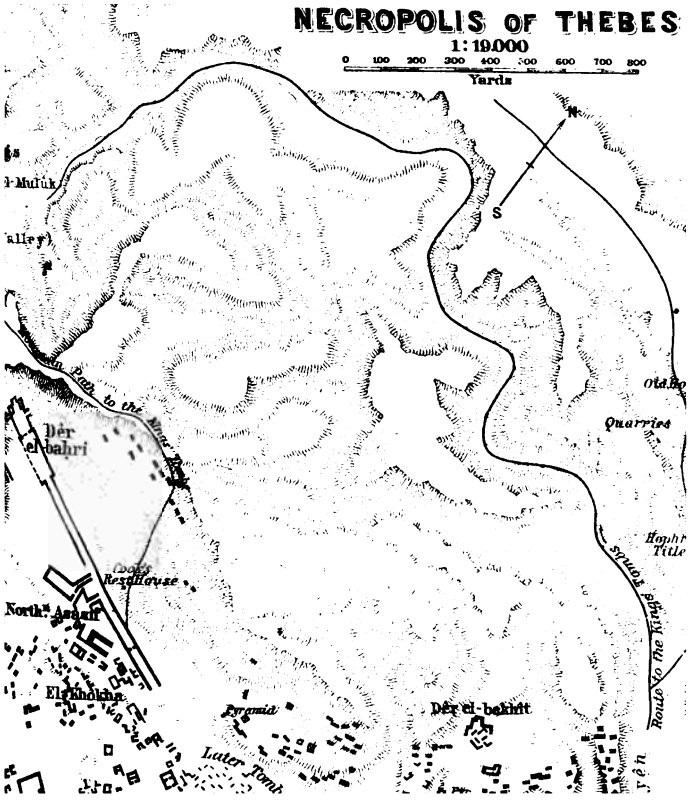

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Behind the temple of Mut lies a *Sacred Lake.* Farther to the W. are the remains of a small TEMPLE OF RAMSES III.

On the *W. Exterior Wall* are representations of scenes from the king's campaigns: 1. Battle in Syria; 2. Syrian captives brought before the king; adjoining, heaps of hands cut off from the enemy are being counted; 3. Battle with the Libyans; 4. Triumphal procession of the king, and train of Libyan captives; 5. The king inspecting the captives; 6. Train of captives; 7. Dedication of the spoil to the Theban triad.

EXCURSION TO MEDAMÛT (3-4 hrs. there and back), strongly recommended if time permits. The site is reached after 1-1¼ hr.'s riding on donkey-back. We take the road to Karnak (p. 262), diverge from it to the E. at the Temple of Mut, and then follow the railway-embankment towards the N. [Or we may traverse the village of Karnak and then go to the E. towards the railway.] Beyond kilomètre-stone 667 we turn to the E. and soon reach the village of *Medamût*, situated amid palms.

The **Temple of Medamût**, dedicated to the war-god Mont, was situated in the N. suburb of Thebes, called *Metu*. The erection of this temple dates from the time of the Ptolemies. The W. approach to the temple was formed by a *Pylon* (now in ruins), which incorporated older blocks of the time of Sethos I. and Ramses II. To the W. of that is a kind of terrace, similar to that at Karnak and formerly bearing two obelisks. On the pavement are drawings of feet and demotic inscriptions left by visitors to the temple. Five columns of the *Inner Chambers* are still standing. In the middle are two columns with calyx-capitals (of several pieces), between which is a door. The other three are clustered papyrus-columns with bud-capitals. There is also a red granite pillar, with Amenophis II. sacrificing to the falcon-headed Mont.

B. THE WEST BANK AT THEBES.

Donkeys and *Carriages* (p. 252) had better be ordered the night before to be in readiness on the W. bank. — An early start should be made. Luncheon-baskets, etc., comp. p. 252. Close to the temple of Deir el-Bahri lies Cook's rest-house (p. 299). Ferry-boats ply from the chief hotels at Luxor to the W. bank (p. 252).

On the *West Bank* lay the **Necropolis**, or *City of the Dead*, and also a large number of temples.† These latter, dating mostly from the New Empire, were dedicated to Amon, the principal deity of

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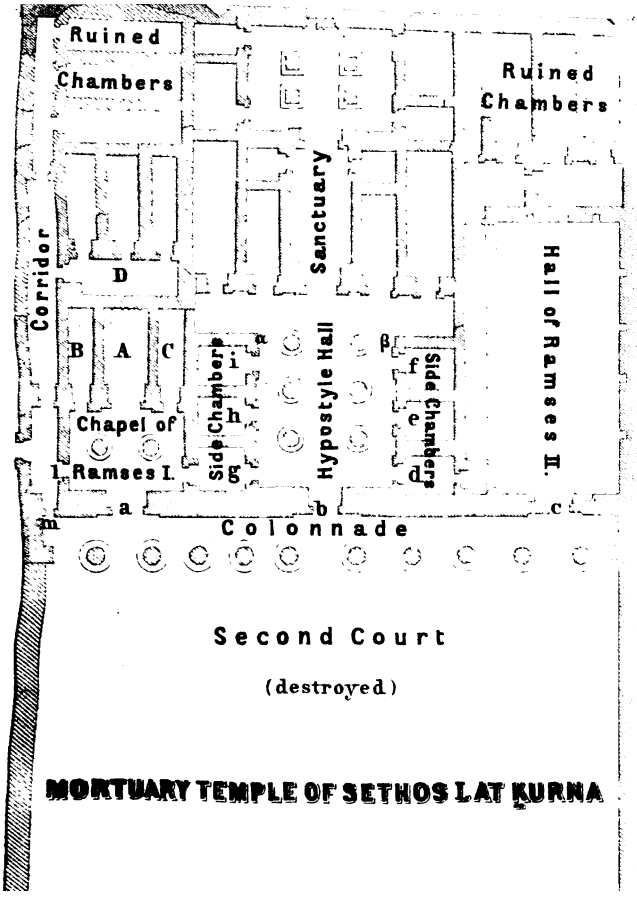
3. The Temple of Sethos I. at Ḳurna.

From the landing-place of the ferry-boat on the W. bank we ride first in a southerly direction, then pass between the hamlets of Naga' er-Rizḳeh and Naga' el-Ba'îrât to the Fâḍilîyeh Canal, which we cross to the N. at Naga' eṭ-Ṭôd, where a light railway (for conveying sugar-cane) approaches it. In about $^3/_4$ hr. we reach the —

***Temple of Sethos I.**, which was founded in honour of Amon by Sethos I., and at the same time was devoted to the worship of the king and of his father, Ramses I. Sethos left it unfinished and Ramses II. 'renewed' it, *i.e.* embellished it with reliefs and inscriptions. The beautiful execution of these recalls the contemporary sculptures at Abydos (p. 238). The original building was 518 ft. in length, but of this only the actual sanctuary with its halls and chambers, 154 ft. in depth, remains, while there are but scanty relics of the former courts and pylons.

The **Colonnade** on the front of the temple originally displayed 10 clustered papyrus-columns with bud-capitals, but only 8 are now left. On the architrave is the dedicatory inscription of Ramses II. In its inner wall are three doors (Pl. *a*, *b*, *c*), which lead into the three divisions of the temple. On this wall, to the left of Pl. *b*, are representations of the provinces of Upper Egypt (a man and woman alternately), bearing dedicatory gifts; to the right, similar reliefs of the provinces of Lower Egypt. The former have lilies on their heads, the latter papyri — the floral emblems of the two regions. Above the former the king offers incense to the bark of Amon carried by priests; above the latter the king appears before various deities.

Passing through the middle door (Pl. *b*) we enter a **Hypostyle Hall** with 6 papyrus-bud columns, flanked on each side by three chambers (Pl. *d–i*). On the slabs of the roof of the middle aisle appear the winged sun-disk, flying vultures, and the names of Sethos I., between two vertical rows of hieroglyphics. The low reliefs on the walls show Sethos I. and Ramses II. sacrificing to various deities. Those at Pl. α and at Pl. β represent respectively Mut and Hathor of Dendera nourishing Sethos. — **Side Chambers.** *Chamber g* is ruined; the ceilings in *Chambers d*, *f*, and *h* are in good condition. The finely executed reliefs in *Chambers e*, *f*, *h*, and *i* depict Sethos I. offering sacrifices or performing sacred ceremonies in presence of various deities. In *Chamber i:* on the left wall, Thout before the sacred bark of the king; on the right wall, (left) the king seated at the banquet with the goddess of the temple behind him, and (right) the king in priestly vestments performing ceremonies before himself; on the rear wall, the king as the god Osiris, seated in a chapel, surrounded by other gods. In *Chamber d* are sunk reliefs of Ramses II., showing (right) the king pacing off the temple (comp. p. 306) before Amon and Amunet, and (left) the king burning incense



MORTUARY TEMPLE OF SETHOS I. AT KURNA

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before Amon, Khons, and Mut. — On the right and left walls of the **Sanctuary** Sethos appears offering incense before the boat of Amon.

We now turn to the **Right Division** of the temple, which is in a very ruinous condition. It consisted of the large **Court of the Altar** *(Hall of Ramses II.)* and of several rooms adjoining it. The sunk reliefs of Ramses II. sacrificing to various gods are inferior to those of the central building and left-hand portion of the sanctuary.

We come out to the colonnade through Door *c*, and enter through Door *a* to visit the **Left Division** of the temple. In the small **Chapel of Ramses I.** (borne by two papyrus-bud columns) are high reliefs, which were probably 'usurped' by Ramses II.: to the right the king kneeling before Amon, Khons, and the deified Sethos, while behind him is Mut. — Adjoining are three **Chambers** (Pl. *A*, *B*, *C*). On the side-walls of the central chamber (Pl. *A*) Sethos I. offers incense to the boat of Amon and anoints his father Ramses I. with his finger. On the rear wall is a double door-shaped stele to Ramses I., with a representation of the Osiris-coffin of the king, on which Isis is seated in the form of a falcon. The two other rooms (Pl. *B* and *C*) were built by Ramses II. and contain rather rude reliefs (the king before the gods). — A side-door (Pl. *l*) leads from the chapel of Ramses I. to a narrow Corridor, the left wall of which is now represented only by the lowest courses of masonry. Thence we enter (to the right) **Room** *D*, with sunk reliefs dating from Ramses II., showing that king and his father Sethos sacrificing before various deities and performing other sacred rites. — A small *Door* (Pl. *m*) leads out of the corridor back into the colonnade.

To the N., among the spurs of the Libyan mountains, lies the Necropolis of **Drah Abu'l Negga**, one of the oldest cemeteries of Thebes. The treasures discovered here by Mariette's excavations were of extraordinary value (comp. p. 98). Tombs of the 11th, 13th, and 17th Dynasties were found, but they have all been destroyed. The *Rock Tombs* on the hill-slope of Drah Abu'l Negga, dating from the time of the New Empire, are comparatively uninteresting (opened by the keeper; small fee). Those most worthy of inspection are: No. 11. *Tomb of Thuti*, a prince and president of the treasury, with long inscriptions; from this tomb a long passage in the rock leads to the next one (No. 12), on the left side-wall of

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4. Bîbân el-Mulûk. Tombs of the Kings.

The Tombs of the Kings at Bîbân el-Mulûk belong to the 18-20th Dynasties, and, in contrast to the pyramids that mark the graves of kings up to the beginning of the New Empire, consist of a series of passages and chambers hewn in the rock. Like the corridors within the pyramids they were intended only for the reception of the sarcophagus; the temples dedicated to the manes of the deceased, in which the offerings to the dead were made, were built in the plain.

The Structure of the tombs is practically the same in all. *Three Corridors*, placed one beyond the other, led into the innermost recesses. Small side-chambers sometimes opened off the first corridor, and recesses for the reception of the furniture of the dead were provided in the second and third. The third corridor led into an *Anteroom*, beyond which lay the *Main Hall*, where, in a hollow in the floor, the heavy granite sarcophagus was deposited. The main hall, the roof of which was frequently supported by pillars, was often adjoined by other chambers.

The Walls of the tombs, from the entrance to the final chamber, were covered with sacred pictures and texts, a knowledge of which was essential for the deceased in the future life. The prevailing conception at Bîbân el-Mulûk was that the deceased king, as companion of the sun-god (or rather absorbed in the sun-god), sailed through the underworld at night in a boat; thus those scenes and texts were preferred which described this voyage and instructed the deceased as to the exact route. These texts were chiefly taken from two books closely related to each other. One was called '*The Book of him who is in the Underworld*'. According to this, the underworld (*Text;* p. cxlviii) is divided into 12 regions ('Caverns'), corresponding to the 12 hours of night; and the descriptions in the book were therefore likewise in 12 chapters. In each of these the river bearing the boat of the sun is represented in the middle; in the boat stands the ram-headed sun-god, surrounded by his retinue, and bringing for a short time light and life to the regions he traverses. Above and below are shown the two banks of the river, thronged by all manner of spirits, dæmons, and monsters, which greet the sun and ward off his enemies.

The second book, known as the '*Book of the Gates*', reproduces the same conceptions. The nocturnal journey of the sun through the 12 regions of the underworld is again represented. Massive gates or pylons, guarded by gigantic serpents, separate one region from another; each serpent bears a name known to the sun-god, and the deceased must know it also. Two gods and two fire-spitting snakes guard the approach and greet the sun-god.

A third work, which may be called '*The Sun's Journey in the Underworld*', contains still more gloomy and unattractive representations. The sun-god has arrived in the underworld and addresses a speech to the spirits and monsters, which are carefully depicted in long rows.

Recourse was had to other works also for the decoration of the kings' tombs. The chief of these were the '*Praising of Rê*' and '*The Book of the Opening of the Mouth*'. The former, which was used in the first corridors, contains a long-winded hymn to the sun-god, to be recited in the evening as the sun entered the underworld. In the course of the hymn the god is invoked under 75 different names and is depicted in as many forms. — The text and illustrations in the second of these works teach the multifarious ceremonies which had to be performed before the statue of the deceased king in order to ensure it the use of its organs, so as to enable it to eat and drink in the tomb.

Strabo tells of 40 tombs 'worthy of a visit', the scholars of the French Expedition mention 11, while at present 60 are known, but only 16 of these are accessible. Pausanias, Ælian, Heliodorus, Ammianus Marcellinus, and other ancient authors refer to them as the *Syringes* (σύριγγες) of Thebes, from the resemblance of the long corridors to the reeds of a

shepherd's pipe. The name occurs also in the Greek inscriptions within the tombs.

There are two routes from the Temple of Sethos at Ḳurna (p. 282) to Bîbân el-Mulûk (a donkey-ride of $^3/_4$ hr.). The lower of these is described below. The mountain-track viâ El-Asasîf and Deir el-Baḥri is better followed on the return (comp. p. 299).

The well-kept lower route leaves the necropolis of Drah Abu'l Negga (p. 283) to the left, and winds, first to the N.W., then to the W., up the southernmost of two desert-valleys known as the *Wâdiyein* ('the two valleys'). The gorge gradually contracts, between walls of naked yellowish rock on which the midday sun pours its perpendicular rays, and a gloomy solitude broods over the scene, which is of a sublimity unmatched elsewhere in the Nile valley. Signs of life are rare; a desert-plant waves here and there; jackals, wolves, eagles, falcons, owls, bats, snakes, flies, and wasps are practically the only inhabitants of the gorge.

After riding for about $^3/_4$ hr. through the valley we reach a place where the road divides. The right branch leads to the seldomer visited *W. Tombs of the Kings* (p. 298). The left branch leads to the —

Bîbân el-Mulûk proper. We dismount at a wooden barrier near Tombs 6 and 7.

The most important tombs (Nos. 6, 8, 9, 11, 16, 17, & 35) are lighted up by electricity daily (9-1) from Nov. 15th to March 15th. After the visit to Tomb 11 we should proceed to Tomb 35. Hurried or fatigued travellers may content themselves with the tombs of Ramses VI. (9), Amenephthes (8), Amenophis II. (35), and Sethos I. (17). The other accessible tombs (unlighted) are Nos. 1-4, 14, 15, 19, 34, & 47, but they are of interest only to specialists. Any other tombs than these may be visited only by express permission from the general inspector at Luxor. We describe the tombs in numerical order.

The tombs occur both in the main valley and in its branches and are made accessible by easy paths, which, unfortunately, somewhat impair the imposing impression of solitude made by the valley. — On the right (W.) side of the path: —

No. 1. Tomb of Ramses X., Yet-Amun. A Greek inscription proves that it was known and accessible in Greek times.

No. 2. **Tomb of Ramses IV.** An ancient staircase, with an inclined plane in the centre, leads to the entrance. Above the door are Isis and Nephthys worshipping the solar disk, in which stand the ram-headed sun-god and a scarabæus. On the right wall, behind the door, are two Copts raising their hands in prayer; an inscription indicates one of these as 'Apa Ammonios, the martyr'.

To the left, in Corridor I (comp. the Plan, p. 286), appears the king worshipping the falcon-headed sun-god Harakhte. The other walls of this and the following Corridor II are adorned with texts and figures of the sun-god from the 'Praising of Rē' (p. 284). Corridor III shows texts and pictures of gods and spirits from the 'Sun's Journey in the Underworld' (p. 284). — Anteroom IV has texts from the Book of the Dead (p. 284), the chief being the 125th chapter, which contains the justification of the deceased.

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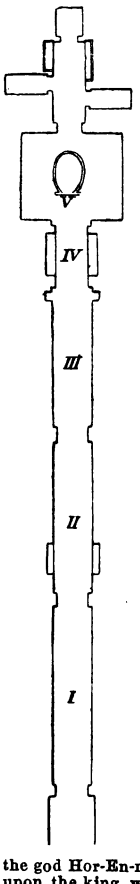

Room V, the main chamber, contains the *Granite Sarcophagus of the King*, which is 10½ ft. long, 7 ft. broad, and 8 ft. high, and is adorned with inscriptions and designs. On the *Left Walls* are shown the first two chapters of the 'Book of the Gates' (p. 284). *Chapter I* (beginning at the left of the entrance) shows the portal guarded by the serpent Senekht. Next follows the first region of the underworld. In the middle floats the boat, in which the ram-headed sun-god stands beneath a canopy with a coiled serpent above it; before him kneels the king, presenting to him an image of the goddess of truth. Four inhabitants of the underworld tow the boat by a cord, while various gods come to meet it. In the upper row appear the blessed dead, while in the lower row are the condemned, some lying on the ground dead, others fettered, while the god Atum watches them, leaning on his staff. *Chapter II* shows the gate of the second region, guarded by the serpent Ekebi. In the middle appears the boat of the sun-god, towed by 8 men; the cord passes through a hollow beam with a bull's head at each end, on which rest 7 small figures of gods, while 8 'bearers of the gods' carry the beam on their shoulders. In the upper row we see various gods in their dwellings, the doors of which open as the sun-god approaches; above them coils a huge snake. Farther to the right gods peep forth from a lake of fire. In the lower row, to the left, Atum leans upon his staff; by spells he has rendered the snake Apophis, the foe of the sun-god, innocuous, and it now lies before him, watched by 9 gods, 'who ward off the snake'. To the right are Atum and other gods.

No. 3, to the left of the path, is half-filled with rubbish; it was originally intended for Ramses III.

No. 4. Tomb of Ramses XII., the last of the Ramessides. This tomb has no representations and is unfinished.

No. 5, farther on, to the left, is the entrance to a corridor.

No. 6.* **Tomb of Ramses IX., *Nefer-ke-rē* (lighted), approached by a flight of steps with an inclined plane in the centre. On the staircase to the right is an unfinished inscription of the king. On the door-lintel is the disk, with the king on both sides worshipping it. Behind the latter are (l.) Isis and (r.) Nephthys.

Corridor 1 (comp. the Plan, p. 287). At the beginning of the *Left Wall* is a chapel, beside which (Pl. *a*) the king stands before Harakhte and Osiris. Two doors farther on admit to small chambers without decoration; over the doors is a text from the 'Praising of Rē'. At Pl. *b* is a text from the 125th chapter of the 'Book of the Dead' (p. 284), beneath which a priest, clad like the god Hor-En-metf, pours the symbols for 'life', 'constancy', and 'wealth' upon the king, who is clad like Osiris. On the *Right Wall*, at Pl. *c*, we see the king in a chapel before Amon and Merit-seger, a goddess of the dead. Two doors here also admit to side-chambers. Over the doors and at Pl. *d* are representations of serpents and of spirits with the heads of dogs and bulls. The text contains the beginning of the 'Sun's Journey in the Underworld' (p. 284).

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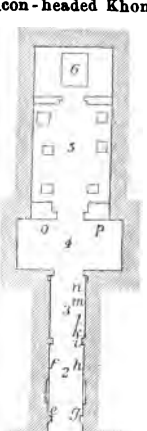
Corridor 2. On the *Left Wall*, at Pl. *e*, is a serpent rearing itself, to the right of which and in the recess are figures of the sun-god (from the 'Praising of Rē'). Below the recess is the king followed by Hathor. At Pl. *f* is a text from the 'Book of the Dead'; farther to the right the king, over whom hovers a falcon, appears before the falcon-headed Khons-Neferhotep. On the *Right Wall*, at Pl. *g*, is a serpent; and at Pl. *h*, dæmons and spirits (frequently enclosed in oval rings). On the *Ceiling* are stars.



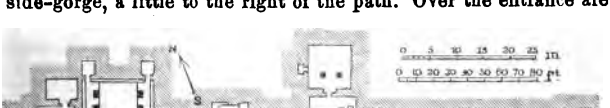
Corridor 3. On the *Left Wall* is the course of the sun during the second hour of night and the beginning of the course during the third hour. On the *Right Wall*, at Pl. *i*, the king presents an image of Maat to Ptah, beside whom stands the goddess Maat. Adjacent at Pl. *k* is a representation of the resurrection: the mummy of the king lies across a mountain, with the arms raised above the head; above are a scarabæus and the sun-disk. At Pl. *l*, *m*, and *n* three rows of dæmons are shown, one above the other. In the top row are 8 suns, in each of which is a black man standing upon his head; in the central row are serpents pierced by arrows, praying women standing upon mounds, and a scarabæus in a boat, ending at stem and stern in serpents' heads; in the lowest row are dæmons upon serpents, also four men bent backwards, spitting out scarabæi, etc.

Room 4. At Pl. *o* and *p* appear two priests, each with a panther-skin and side-lock, sacrificing before a standard.

Room 5. This room, the ceiling of which is supported by four pillars, and then a passage lead downwards to Room 6, which contained the sarcophagus. On the walls are gods and spirits. On the vaulted ceiling are two figures of the goddess of the sky (representing the morning and evening sky), beneath whom are constellations, boats of the stars, etc.

Opposite, on the right side of the path, is *No. 7*, the *Tomb of Ramses II.*, filled up with rubbish. This tomb was plundered in antiquity. The mummy of Ramses II. was found in the shaft of Deir el-Bahri and is now in the Cairo Museum (comp. pp. 93, 96).

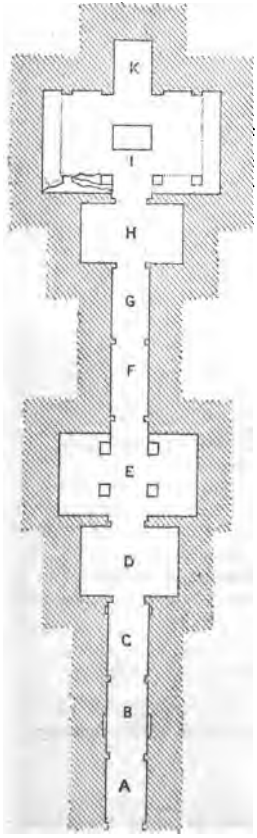
No. 8*, the **Tomb of Amenephthes (*Merenptah;* lighted), lies in a side-gorge, a little to the right of the path. Over the entrance are



Isis and Nephthys worshipping the sun-disk, in which are a scarabæus and the ram-headed sun-god.

Entrance Corridors, adorned with texts from the 'Book of the Praising of Rē', with figures of gods, and with scenes from the realm of the dead (from the 'Book of the Gates'), lead down somewhat steeply to an Ante-room (Pl. 1), in which lies the granite lid of the outer sarcophagus. Farther

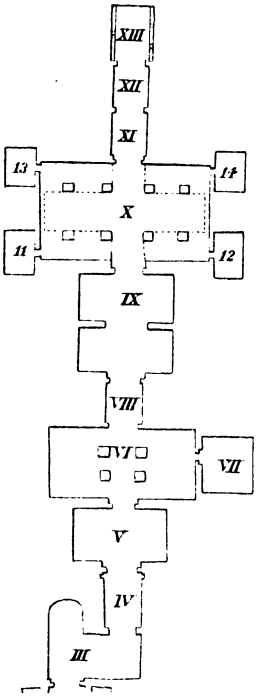
on steps descend into a VAULTED CHAMBER (Pl. 2), supported by pillars and containing the **Lid of the Royal Sarcophagus*, on which the figure of the ruler rests as on a mattress. The lid, which, as usual, is in the form of a cartouche (p. cxxvi), is beautifully executed in pink granite. The face is very impressive when lighted up by electricity. The chambers adjoining and behind the Vaulted Chamber are unimportant and inaccessible.



No. 9.* **Tomb of Ramses VI., *Neb-ma-rē* (lighted). This tomb was named by the French Expedition *La Tombe de la Métempsycose*, and by British scholars, following the traditions of the Romans, the *Tomb of Memnon*, as Ramses VI. bore the same prænomen as Amenophis III. (p. cii), who was called Memnon by the Greeks. The tomb, which was originally intended for Ramses V., is distinguished by the excellent preservation of its coloured reliefs.

Three CORRIDORS (Pl. *A*, *B*, *C*) lead to an ANTECHAMBER (Pl. *D*) and then on to the FIRST PILLARED ROOM (Pl. *E*), with which the original construction of Ramses V. ended. On the left walls of these chambers appears the journey of the sun through the realms of the dead as related in the 'Book of the Gates' (p. 284). On the walls to the right are other texts and pictures relating to the world beyond the tomb. On three pillars in the Pillared Room is seen the king sacrificing to the gods of the dead; the ceiling is adorned with astronomical tables. Two CORRIDORS (Pl. *F*, *G*), the walls of which depict the subterranean journey of the god of the sun, according to the 'Book of him who is in the Underworld', lead to a SECOND VESTIBULE (Pl. *H*), the walls of which are covered with inscriptions and scenes from the 'Book of the Dead'. The wall to the left is occupied by chapter 125, which deals with the justification of the deceased before the judges of the dead. Next comes the SECOND PILLARED ROOM (Pl. *I*), still containing remnants of the great granite sarcophagus. On the walls are astronomical representations. On the right wall appears the boat of the sun, in which the sun-god stands in the shape of a beetle with a ram's head, and is worshipped by two human-headed birds, the souls of the sun-gods Khepre and Atum. The boat is being drawn across the heavens, which are supported by two lions, and descends to the left. In the rear wall is a niche (Pl. *K*). On the ceiling the goddess of the sky appears twice, representing the sky by day and by night, with the hours. — This tomb contains numerous Greek and Coptic inscriptions.

No. 10 is the *Tomb of Amen-meses*, one of the claimants of the throne at the end of the 19th Dyn. (p. ciii). His mother Takhat and his wife Beket-werer also were buried here. The representations in this tomb have been deliberately destroyed.



***No. 11.* **Tomb of Ramses III.** (lighted). This imposing tomb, usually called '*Bruce's Tomb*' (after its discoverer) or '*The Harper's Tomb*', is inferior in size to Nos. 17 and 14 only. The execution of the sculptures is not the best, but their variety is exceptional. This tomb possesses a unique peculiarity in the ten side-chambers, opening off the first two corridors. The tomb was begun and finished as far as Room III by Sethnakht, father of Ramses III.; his cartouches are still to be seen at various places where the later stucco has fallen off.

The entrance is approached by the usual flight of steps with an inclined plane in the middle; on each side of it are two pilasters adorned with cows' heads. On the lintel of the door is the usual representation of Isis and Nephthys worshipping the sun-disk, in which are a scarabæus and the ram-headed sun-god.

Corridor I. To the right and left of the entrance are kneeling figures of the goddess of truth,

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Corridor II, with chambers on both sides. On both sides the 'Praising of Rē' is continued, with the appropriate figures of the sun-god (p. 284), who approach Isis on the left wall and Nephthys on the right. — Side Chamber 3 (to the left). In the *Upper Row* (beginning on the entrance-wall, to the left) we see a kneeling Nile-god bestowing his gifts upon seven gods of fertility (with ears of corn on their heads); and (beginning on the entrance-wall, to the right) a Nile-god before the serpent-headed goddess Napret ('corn'), five Uræus-snakes, clad with aprons, and two gods of fertility. In the dilapidated *Lower Row*, to the left, the Nile-god of Upper Egypt presents gifts to ten clothed Uræi; to the right, the Nile-god of Lower Egypt before Napret and three Uræi. — Side Chamber 4 (to the right) may be called the king's armoury, for its walls are covered with representations of weapons, standards, armour, etc. On the *Entrance Wall* the sacred black bull Meri stands on the 'southern lake' (to the left) and the black cow Hesi upon the 'northern lake' (to the right). On the *Left Wall*, at the top: standards with pictures of sacred animals, heads of the goddess Hathor, etc. On the *Rear Wall*, at the top, are arrows, bows, quivers. On the *Right Wall*, at the top, are standards with gods' heads. The lower representations have been destroyed. — Side Chamber 5 (to the left). In the upper row are various local deities (alternately hermaphroditic and female) with offerings; in the lower row are kneeling Nile-gods. — Side Chamber 6 (to the right) is the king's 'treasury'. On its walls are depicted utensils and furniture of various kinds: vases, jars, bottles (including so-called false-necked vases, such as were imported from Greece), elephants' tusks, necklaces, and couches with head-rests and ascended by steps. — Side Chamber 7 (to the left). On each side of the *Entrance* the guardian spirit of the king is shown, bearing a staff ending in a king's head. On the other walls are two rows of representations of rowers with serpents and sacred cattle. The lower row is much damaged. — In Side Chamber 8 (to the right) we see the sacred fields, with ploughing, sowing, reaping, etc., going on; the king sails by on a canal. — Side Chamber 9 (to the left). To the left we see a harper singing to Enhuret and the falcon-headed god of the sun. To the right is a similar representation in a very mutilated condition. The text of the songs is inscribed on the entrance-wall. — Side Chamber 10 (to the right). Twelve different forms of Osiris.

Room III represents the usual third corridor, the tomb here having had to be deflected to the right in order to avoid the adjoining tomb No. 10. On the *Rear Wall* is a goddess, representing the South, raising a water-jar. The king appears on the other walls sacrificing to various gods. — Corridor IV. The journey of the sun during the 4th hour *(Left Wall)* and 5th hour of night *(Right Wall)* is here illustrated from the 'Book of him who is in the Underworld' (p. 284). — Room V. Figures of gods.

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Room VI is a sloping passage with side-galleries supported by four pillars on which is depicted the king before various gods. On the *Left Walls* (beginning at the entrance-wall) is the sun's journey through the 4th division of the underworld (4th chapter of the 'Book of the Gates'; p. 284). In the bottom row the representatives of the four chief races of men known to the ancient Egyptians (p. 293) should be noticed. On the *Right Walls* is the journey through the 5th region of the underworld ('Book of the Gates'). — Room VII. *Entrance Wall:* to the right, the king led by the god Thout and the falcon-headed Har-khentekhtaï; to the left, the king presenting Osiris with an image of truth. *Rear Wall:* the king (to right and left) in presence of Osiris. On the remaining spaces are scenes from the 'Book of him who is in the Underworld' (deities felling trees, etc.).

The other rooms, which are not lighted by electricity, are much damaged and need detain the traveller but a short time. — Room X, with pillars, contained the sarcophagus of the king (now in the Louvre, the lid in the Fitzwilliam Museum at Cambridge). The mummy of the king, now at Cairo (p. 96), was found hidden at Deir el-Baḥri (comp. p. 93).

No. 12. Cave without inscriptions.

No. 13, very low, and largely filled up, was not a king's tomb, but seems to have belonged to *Baï*, chief minister of King Siptah (19th Dyn.).

No. 14, originally the *Tomb of Queen Tewosret*, wife of Siptah (comp. p. 99), was afterwards appropriated and enlarged by *Sethnakht*, who caused the names and figures of the queen to be covered with stucco.

No. 15. Tomb of Sethos II. The first corridor of this tomb contains good reliefs.

No. 16.* **Tomb of Ramses I. (lighted). A wide flight of steps leads to the entrance. Beyond this are a sloping corridor and a second flight of steps (steep), which lead to the Sarcophagus Chamber. In the middle stands the open coffin of the king, in red granite, with

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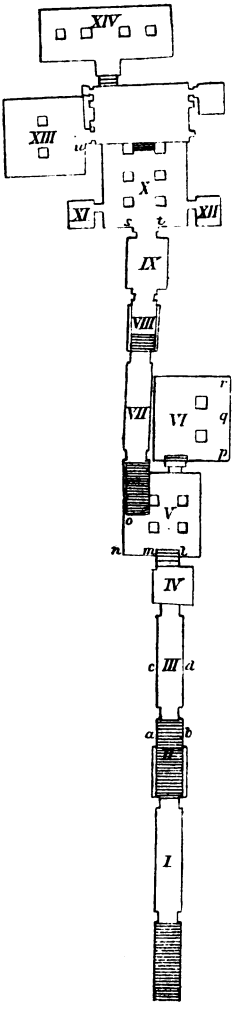
heads of dogs and falcons (the souls of Pe and Nekhen). On the rear wall, farther to the right: Ramses I. dedicates four packages to the beetle-headed sun-god Atum-Rē-Khepre; Harsiēsis, Atum, and Neith conduct the king to the throne of Osiris. — The *Right Wall*, pierced by the entrance to a small unadorned chamber, is decorated with representations and hieroglyphic texts from the second chapter of the 'Book of the Gates' (p. 284).



***No. 17.* **Tomb of Sethos I.** (lighted), usually known as *Belzoni's Tomb* from its discoverer in Oct., 1817. The reliefs in this tomb, which are extraordinarily well preserved, far surpass all others at Bîbân el-Mulûk in beauty of execution and even rival those at Abydos (p. 238). In size it resembles Nos. 11 and 14; its length is 328 ft. A flight of wooden steps descends to the entrance.

Corridor I. On the *Left Wall* is the king before the falcon-headed sun-god Harakhte. Then follows the title of the 'Praising of Rē' (p. 284), with the sun-disk bearing a scarabæus and the ram-headed sun-god, between a serpent, a crocodile, and two cows' heads. The adjoining text is taken from the 'Praising of Rē', which is continued on the *Right Wall*. The *Ceiling* is decorated with hovering vultures.

Corridor II (with staircase). On the upper part of the recess in the *Left Wall* are represented 37 forms of the sun-god, from the 'Praising of Rē' (p. 284); below the recess is a text from the 'Book of him who is in the Underworld'. This is repeated on the *Right Wall*. At Pl. *a* is Isis, at Pl. *b*, Nephthys.

Corridor III. On the *Left Wall* (Pl. *c*) is the journey of the sun during the 5th hour of night, from the 5th chapter of the 'Book of him who is in the Underworld'. On the *Right Wall*, at Pl. *d*, appears the journey of the sun during the 4th hour of night, from the 4th chapter of the 'Book of him who is in the Underworld'.

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ANTECHAMBER IV. Representations of the king in the presence of various deities.

ROOM V, with pillars. On the *Left Walls* is the journey of the sun through the 4th region of the underworld, from the 4th chapter of the 'Book of the Gates'.

At the beginning is the 4th gateway, guarded by the serpent Teke-hor. In the *Middle Row* appears the boat of the sun towed by four men, preceded by spirits with a coiled snake, three ibis-headed gods, and nine other gods ('the spirits of men who are in the underworld'). To the right is a god with a sceptre. In the *Top Row* various men greet the god, while others hold a twisted cord. In the *Bottom Row*, to the left, is Horus, before whom are representatives of the four chief races of men known to the Egyptians, *viz.* four 'human beings' (*i.e.* Egyptians), four Asiatics, with pointed beards and coloured aprons, four negroes, and four Libyans, identified by the feathers on their heads and their tatooed bodies. Farther on are genii, with a snake, on which stand the hieroglyphs for 'time', etc.

On the *Right Walls* is the sun's journey through the 5th region of the underworld, from the 5th chapter of the 'Book of the Gates'.

Middle Row: The boat of the sun towed by four men, preceded by dæmons. *Top Row:* Twelve gods with forked sticks, twelve gods with a serpent from which human heads project, and twelve gods with a twisted cord attached to a mummy. *Bottom Row:* A god leaning upon a staff; twelve mummies upon a bier formed of a serpent, etc.

In the centre of the *Rear Wall* is Osiris enthroned, with Hathor behind him, while the falcon-headed Horus leads the king into his presence. On the *Pillars* the king is shown before various deities.

A few steps lead hence to ROOM VI, the decorations of which have been sketched out only. On the *Pillars* the king stands in front of various deities. On the *Left Walls* is the journey of the sun during the 9th hour of night, from the 9th chapter of the 'Book of him who is in the Underworld'.

Middle Row: The boat of the sun, preceded by twelve star-gods with oars; three sacred animals (cow, ram, bird with a human head); a mummy standing upright, the guardian-deity of the sacrifices. *Top Row:* Twelve genii crouching upon curious stands, and twelve women. *Bottom Row* (partly destroyed): Serpents spitting fire; men with sticks; a mummy.

On the *Rear Wall* is the journey of the sun during the 10th hour of night (from the 10th chapter of the same book), continued on part of the right wall.

Middle Row: The boat of the sun, preceded by various deities, including falcons upon a two-headed serpent with four legs; four spirits, having sun-disks in place of heads, carrying arrows; four spirits with lances, and four with bows. *Top Row:* A god with a sceptre; scarabæus rolling the hieroglyph for 'land' before it with its fore-legs; the patron-goddesses of Upper and Lower Egypt seated beside two erect serpents, bearing the sun-disk; two goddesses beside the hieroglyph for 'god', upon which rests the sun-disk; goddesses with lions' heads and human heads, etc. *Bottom Row* (partly destroyed): Horus leaning upon his staff watches twelve condemned souls swimming in the waters of the underworld; four goddesses with serpents; head of the god Seth upon a sceptre.

On the *Right Walls* is the journey of the sun during the 11th hour of night (from the 11th chapter of the same book).

Middle Row: Boat of the sun, preceded by twelve men with a serpent; two serpents bearing on their backs the two Egyptian crowns, from which heads project; four goddesses. *Top Row:* Two-headed god; serpent

(the god Atum), with four legs and two wings, held by a god (the soul of Atum) standing behind; the constellation of the 'tortoise', in the shape of a serpent on which a god sits; two-headed god; four goddesses, each seated upon two serpents, etc. *Lower Row.* The condemned. The enemies of the sun-god are being burned in curious furnaces, under the inspection of the falcon-headed Horus (on the right); adjacent stand goddesses with swords, breathing flames; in the last furnace, four corpses standing on their heads; various deities.

We return to Room V, whence a flight of 18 steps, to the left, descends through Corridors VII & VIII to Antechamber IX, where the king is seen before Osiris, Isis, Harsiēsis, Hathor, Anubis, and other gods of the dead.

Hall X, whence an incline with steps at the side leads to the mummy-shaft, consists of two portions — a front portion with pillars and a rear portion with a vaulted ceiling. The scenes in the former are taken from the 'Book of the Gates' (p. 284). — The alabaster sarcophagus of the king, now in the Soane Museum in London, stood in the rear portion of the hall; the mummy, which was hidden at Deir el-Baḥri, is now in the Museum of Cairo (p. 96). On the *Left Wall* here the king is shown offering a libation of wine to Harakhte. Farther on the journey of the sun during the 1st hour of night (1st chapter of the 'Book of him who is in the Underworld') is represented in four rows.

In the two *Middle Rows* we see (above) the boat of the sun, adorned in front with a rug and bearing the ram-headed sun-god, seven other gods, and the 'mistress of the boat'. It is preceded by two goddesses of truth, Osiris, the lion-headed Sekhmet, and other deities. Below in his boat is the sun-god, in the form of a scarabæus, worshipped by two figures of Osiris; in front are three serpents and several deities. In the *Top* and *Bottom Rows* (representing the banks of the river) are small square panels, containing representations of spirits in human and animal shapes (*e.g.* cynocephali, fiery serpents), which greet the god on his entrance into the lower world or drive away his foes.

In a *Recess* at the end of the left wall is the dog-headed Anubis, performing the ceremony of the 'Opening of the Mouth' before Osiris (comp. p. 284). — On the *Rear Wall* is the journey of the sun in the 2nd hour of night (2nd chapter of the 'Book of him who is in the Underworld').

Middle Row. In the boat of the sun the sun-god is accompanied by Isis and Nephthys, in the form of Uræus-serpents. In front of it are four smaller boats, in one of which are three deities without arms, in the second a crocodile with a human head upon its back, in the third (which is decorated with two gods' heads) a sistrum, two goddesses, and a scarabæus, and in the fourth (similarly adorned) a god holding a large ostrich feather, the symbol of justice, and the moon upon a head-rest. *Top* and *Bottom Rows.* Various spirits and dæmons to protect the sun-god.

On the *Right Wall* is the sun's journey during the 3rd hour of night (3rd chapter of the 'Book of him who is in the Underworld').

In the *Middle Row* is the boat of the sun, preceded by three smaller boats. Four gods, with arms interlaced, approach to meet them. In the *Top* and *Bottom Rows* spirits of various forms (a ram with a sword, five dæmons with birds' heads, etc.) greet the procession.

On the vaulted *Ceiling* are some interesting astronomical figures, lists of the so-called decani-stars, constellations, etc.

Side Room XI. Here is represented the gate of the underworld and the sun's journey through the 3rd region (from the 'Book of the Gates', p. 284). — Side Room XII. The interesting texts in this room contain a very ancient myth of a rebellion of mankind against the sun-god, their punishment, and the final rescue of the survivors. The scene on the rear wall is an illustration from this myth: the heavenly cow, supported by the god Show and other spirits, with two boats of the sun floating on its body.

Side Room XIII (the sacrificial chamber) contains two pillars, one of which has fallen. On the other appears the king before Ptah and Osiris. Round the three main walls runs a bench, decorated with a concave cornice; the small pillars which originally supported it have been destroyed. The representations upon it are almost entirely obliterated. On the *Entrance Wall* (to the left) and the *Left Wall* appears the sun's journey during the 7th hour of night (from the 'Book of him who is in the Underworld').

Middle Row. The sun-god once more is shown in his boat, on the prow of which stands Isis, to drive away evil spirits with her spells. In front of the boat a large serpent has been overcome by the goddess Selket and a god. Farther on are four goddesses with swords, and the graves, adorned with human heads, of the gods Atum, Khepre, Rē, and Osiris. *Top Row.* Spirits and dæmons; human-headed serpent; a god ('Flesh of Osiris') seated upon a throne beneath a serpent; three foes of Osiris, beheaded by a lion-headed god; a god holding a cord binding three foes lying on the ground; three human-headed birds wearing crowns, etc. *Bottom Row.* Horus, before whom are the twelve star-gods who conduct the sun at night; twelve star-goddesses approaching the grave of Osiris, upon which a crocodile rests. The god's head projects from the grave-mound.

On the *Rear Wall* is the sun's journey during the 8th hour of night (from the 'Book of him who is in the Underworld').

Middle Row. The boat of the sun towed by eight men, preceded by nine followers of Rē, who are represented by the hieroglyph for 'follow', with a head attached to it in front. Four rams (forms of the god Tenen) head the procession. *Top* and *Bottom Rows.* Dwellings of deceased gods and spirits, the doors of which open as the sun-god approaches, showing the occupants restored to life. In each house in the top row are three gods (first the nine gods of Heliopolis), in the bottom row snakes and other spirits.

On the *Entrance Wall* (to the right) and *Right Wall* is the sun's journey during the 6th hour of night (from the 'Book of him who is in the Underworld').

Middle Row. The boat of the sun is here preceded by Thout with the head of a cynocephalus (his sacred animal), holding in his hand an ibis (also sacred to him), and by a goddess carrying the pupils of the eyes of Horus. The remainder of the row is taken up by a house, in which stand sixteen spirits together with the recumbent figure of the god Khepre, surrounded by a serpent with five heads. Four of the sixteen spirits represent the kings of Upper Egypt, four the kings of Lower Egypt, while the rest are in the guise of mummies. In the *Top* and *Bottom Rows* are other spirits. In the latter is a serpent, with the heads of the four genii of the dead upon its back, also nine fiery serpents with swords, all intended to annihilate the foes of the sun-god.

The second side-chamber on the right is unnumbered and has no decorations. — Room XIV has no decorations and is inaccessible.

No. 18. Tomb of Ramses XI., Kheper-ma-rē.

No. 19. Tomb of Mentu-her-khopshef, a prince of the close of the 20th Dynasty. The inner part is filled with rubbish.

No. 20. Tomb of Queen Hatshepsut (p. 299), consisting of a series of corridors, 700 ft. long and descending to a depth of 318 ft., has neither inscriptions nor reliefs. In the tomb-chamber were found the sarcophagi of Queen Hatshepsut and her father Thutmosis I., which are now in the Museum of Cairo (p. 86).

No. 21 has no inscriptions.

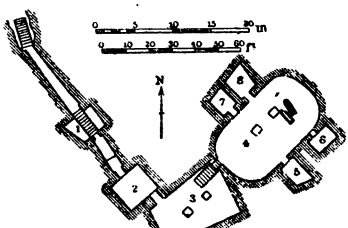
Nos. 22-25 lie in the West Valley of the Tombs of the Kings (p. 298).

Nos. 26-33 are insignificant.

No. 34. **Tomb of Thutmosis III.** This tomb is situated in an abrupt and narrow rocky ravine, about 275 yds. to the S. of the Tomb of Ramses III. The entrance is reached by a steep flight of steps.

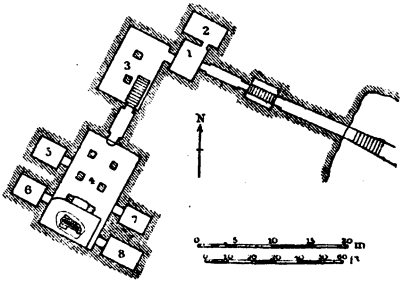
A sloping corridor descends to a staircase (Pl. 1), with broad niches to the right and left, beyond which another corridor leads to a rectangular shaft (Pl. 2), 16-20 ft. deep, probably intended as a protection against grave-robbers but now crossed by a foot-bridge. The ceiling is adorned with white stars on a blue ground.

Farther on we enter a Room (Pl. 3) borne by two unadorned pillars. The ceiling is decorated with stars and the walls bear the names of 741 different gods and dæmons. — In the left corner of the rear wall is a staircase leading to the Tomb Chamber (Pl. 4), which has the oval form of a royal cartouche. Two square pillars bear the ceiling, with its yellow stars on a blue ground. The walls are covered with excellently preserved scenes and citations from the 'Book of him who is in the Underworld'. The representations on the pillars are of special interest. On one face of the first pillar stands a long religious inscription; on the second face are Thutmosis III. and the Queen-Mother Eset in a boat (at the top), the king suckled by his mother Eset in the form of a tree (below), and the king followed by his wives Merit-rē, Sat-yoh, and Nebt-khrow, and the Princess Nefret-erew; on the third face are dæmons. The second pillar has dæmons and another long inscription. The Sarcophagus is of red sandstone, and its scenes and inscriptions are in red paint; it was empty when the tomb was opened, and the mummy of the king was found at Deir el-Bahri (p. 305). The ob-



jects found in the four small adjoining rooms (Pl. 5–8) are now in the Museum of Cairo (p. 95).

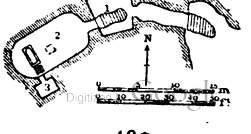
No. 35.* **Tomb of Amenophis II. (lighted). This tomb lies about 200 yds. to the W. of the Tomb of Ramses III. Part of its contents has been left on the spot (comp. p. 94). From the entrance steep flights of steps and sloping corridors descend to a shaft (now bridged; Pl. 1), in the depth of which is the opening to a small chamber (Pl. 2), and on to a Room (Pl. 3) the walls and two pillars of which are quite unadorned. From the left rear corner of this apartment a staircase descends to a sloping corridor and to a Room (Pl. 4) borne by six pillars. At the back of this is a kind of crypt. On the pillars Amenophis II. is represented before the gods of the dead. The blue ceiling is dotted with yellow stars. The walls, painted yellow (probably in imitation of a papyrus), bear citations and scenes from the 'Book of him who is in the Underworld'. In the crypt stands the sandstone *Sarcophagus of the king (effectively shown by electric light), containing a mummy-shaped coffin with the body of Amenophis II., wrapped in its shroud and still adorned with garlands. On each side of the main room are two small chambers (Pl. 5–8). In the first to the right (Pl. 5) lie three mummies. The second to the right (Pl. 6; inaccessible) contained nine royal mummies, placed here to conceal them from grave-robbers. Among them were the mummies of Thutmosis VI., Amenophis III. (18th Dyn.), Siptah, and Sethos II. (19th Dyn.).



No. 36. Tomb of Meï-her-peri, a fan-bearer (comp. p. 95), without inscriptions.

No. 37 also has no inscriptions.

No. 38. **Tomb of Thutmosis I.** This is the earliest royal tomb in the Valley of the Kings; it lies in the abrupt slope at the end of the valley, between Tombs 14 and 15.



A steep flight of steps descends to a square room (Pl. 1), whence another flight leads to the roughly hewn Tomb Chamber (Pl. 2), the ceiling of which was supported by a column (now broken). The walls were covered with painted stucco, but this has disappeared, probably from the fact

that the grave was sometimes under water. The handsome red sandstone sarcophagus is adorned with representations of Isis (foot), Nephthys (head), the gods of the dead (sides), and Nut, the goddess of Heaven (inside). — To the left is another small room (Pl. 3).

No. 39. Tomb of Amenophis I., unimportant.

Nos. 40 & 41 are without inscriptions.

No. 42, which may be the *Tomb of Thutmosis II.*, is unimportant.

No. 43. Tomb of Thutmosis IV. This tomb is unfinished; two of its chambers contain representations of the king in the presence of different gods (comp. pp. 90, 94).

No. 44. Tomb of Tent-Karu, uninteresting.

No. 45. Tomb of Userhēt, without interest.

No. 46. Tomb of Yu'e and Tu'e, the parents-in-law of Amenophis III. This tomb, which lies between Tombs 3 and 4 and contains no inscriptions, was discovered by Theodore M. Davis in 1905; its rich contents were transferred to the Museum at Cairo (see p. 93).

No. 47. Tomb of King Siptah (19th Dyn.). This tomb contains a few good scenes: the king before Rē-Harakhte; the sun-disk between two mountains; Isis, Nephthys, and Anubis waiting upon the body of Osiris.

No. 48. Tomb of the Vizier Amenemopet (18th Dyn.), without inscriptions.

Nos. 49-54, without inscriptions.

No. 55. Tomb of Queen Teye, mother of Amenophis IV. This tomb, which is without inscriptions, lies close to No. 6; Amenophis IV. also was buried here.

No. 56, without inscriptions.

No. 57. Tomb of King Haremheb (comp. p. 96). Some of the scenes on the walls are excellently executed. The tomb-chamber still contains the sarcophagus.

Nos. 58-60 are without inscriptions.

The W. valley of *Bîbân el-Mulûk* (comp. p. 285), usually named by the Arabs after Tomb 23 (see below), is seldom visited, in spite of its scenic attractiveness.

The first tomb here (No. 22) is that of *Amenophis III.*, found by the savants of the French Expedition. We enter from the W.; the tomb soon bends towards the N., but finally resumes its original direction.

The second tomb (No. 23), called by the Arabs *Turbet el-Kurûd* (Tomb of the Apes), is in a very retired spot. It belongs to *King Eye* (p. 216).

Tombs No. 24 and No. 25 are without inscriptions.

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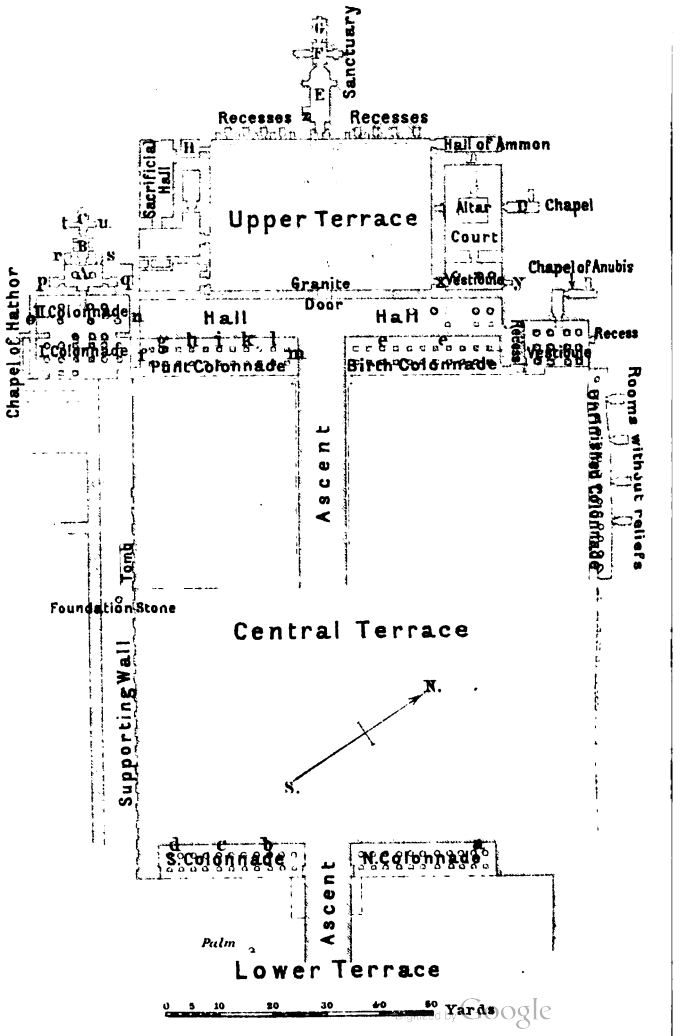
TEMPLE OF DEIR EL-BAḤRI



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5. From Bîbân el-Mulûk to Deir el-Baḥri and El-Asasîf.

To return from Bîbân el-Mulûk to the plain we should take the mountain-path viâ Deir el-Baḥri. It is possible to ride to the top of the hill, but walking all the way is preferable. — Another very pleasant route leads from Bîbân el-Mulûk up the steep hill and then, above Sheikh 'Abd el-Kurna, descends to Deir el-Medîneh (p. 316). — The morning or late afternoon is the best time to visit the temple of Deir el-Baḥri, for during the hotter hours of the day the oppressive rays of the sun are reflected from the rocks here with peculiar intensity.

The path begins at Tomb 16, ascends the hill separating Bîbân el-Mulûk from Deir el-Baḥri and El-Asasîf, and descends in zigzags. It is fatiguing but safe, and is easily accomplished in $^3/_4$ hr. The **View* is most remarkable: first we look into the desolate valley of the Tombs of the Kings; then, from the summit and as we descend, we see the peculiarly shaped ravine of Deir el-Baḥri, the steep projecting mountain-side with its tombs and buildings old and new, and the rich green of the fertile plain below, spread out on both sides of the Nile, with its groups of palms and gigantic temples, as far as Karnak and Luxor on the E. bank. The situation of the temple of Deir el-Baḥri is remarkably fine; on the W. and N. it is framed by precipitous rocks of a light-brown and golden colour, against which the dazzling white walls of the temple stand out in magnificent relief. — Below the temple lies a rest-house open only to Cook's tourists and to patrons of the hotels of the Upper Egypt Hotel Company (p. 251).

The great **Temple of Deir el-Baḥri** was built and adorned with reliefs and inscriptions by Queen Hatshepsut, the sister, wife, and co-regent of Thutmosis III. Like the sanctuary of the 11th Dynasty (p. 304) lying to the S. of it, it is constructed in terraces. The construction of the temple shared the chequered fortunes of its foundress (p. cii). When Hatshepsut was expelled from the throne by her brother and husband, after a brief reign, the building operations came to a halt, and Thutmosis caused the names and figure of his sister to be obliterated in all the finished sculptures and inscriptions at Deir el-Baḥri as well as elsewhere throughout the country. Thutmosis II., who succeeded his brother, continued the work of destruction by inserting his own name in place of that of Hatshepsut. When Thutmosis II. died, however, Hatshepsut regained the throne and the building was resumed. Operations were not carried on with any remarkable activity, for when the queen's long reign came to an end the temple was still unfinished. Thutmosis III., once more on the throne, so far from supplying what was still wanting, resumed his former tactics, destroying all allusions to his sister and sometimes inserting his own name and figure in place of hers. Amenophis IV. (p. 211) carefully destroyed all reference to Amon, and the inscriptions and reliefs were left thus mutilated until the reign of Ramses II., who restored them, though with inferior workmanship. For centuries afterwards the temple remained unaltered; but under Euergetes II. a few slight restorations were undertaken

and some unimportant additions were made, without, however, affecting the original plan. On the introduction of Christianity a community of monks established themselves in the temple and founded a convent, known to the Arabs as *Deir el-Baḥri*, or the 'Northern Convent'. The chambers of the temple were converted into chapels and the 'heathen' representations on the walls were barbarously defaced. — Mariette made a few excavations here, but finally in 1894-96 the entire temple was exhumed at the cost of the Egypt Exploration Fund under the skilful directions of M. Eduard Naville.

It should be noted that Hatshepsut in her capacity as ruler of Egypt is uniformly represented with the traditional attributes of kingship, *viz.* the short apron and the beard, though these, of course, are properly appropriate to men only.

The temple was dedicated to Amon; but the goddess Hathor and Anubis, god of the dead, also had chapels here, and several chambers were devoted to the worship of the queen, who was buried at Bîbân el-Mulûk (p. 296), and to that of her parents. The building occupies three terraces, rising one above the other from the level ground; these are connected with each other by inclined planes, which divide the whole into a N. half, to the right, and a S. half, to the left. At the W. side of each terrace is a raised colonnade. The stages were cut out of the E. slope of the mountain, and support was given to the outer and inner walls by means of blocks of the finest sandstone. The chambers devoted to religious rites were likewise cut out of the rock.

An *Avenue of Sphinxes* led from the plain to the temple, ending at the gateway (now almost totally destroyed) forming the entrance to the temple-precincts. In front of the gate, in square enclosures of masonry, stood two persea trees (Mimusops Schimperi), the stumps of which are still extant.

We first enter the **Lower Terrace.** This is in a very dilapidated condition, though it has lately been restored. Each COLONNADE consisted of 22 columns arranged in a double row. The columns in the back row were sixteen-sided, while the others were four-sided in front and seven-sided behind. Little now remains of the reliefs and inscriptions that once adorned the walls.

On the rear wall of the *N. Colonnade*, at Pl. *a*, are traces of the representation of a pond, on which water fowl are being caught with nets.

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effective ornamentation. Broad pilasters, only 3 inches in depth and placed at wide intervals, project from the wall. Above each are a gigantic falcon and serpent.

The W. side of the terrace is bounded by two raised colonnades, that to the right named the Birth Colonnade, that to the left the Punt Colonnade.

The Birth Colonnade contains 11 pairs of square pillars supporting the roof. On all four sides of the pillars is the same scene: Amon laying his hand in blessing upon the shoulder of Hatshepsut (figure defaced throughout) or Thutmosis III. The inscriptions and representations on the walls of the colonnade refer to the procreation and birth of the queen (Pl. *e*). Among these are two fine figures of the queen-mother Ahmes, once in presence of the ram-headed Khnum and the frog-headed Heket, and once in presence of the ibis-headed Thout. — Two steps at the N. end of this colonnade descend to a Vestibule with 12 sixteen-sided columns. On the walls are fine reliefs.

In the *S. Wall* is a small *Recess* with representations of the queen (effaced) before various deities; above appears the queen (again scratched out) before Osiris. To the left of the recess is Anubis, behind whom stood the queen; to the right are Nekhbeyet and Harakhte, between whom were the names of the queen. — In the *N. Wall* is a similar *Recess*. Above it is Thutmosis III. making a libation of wine to the falcon-headed Soker, god of the dead; to the right, Anubis and the queen (scratched out); to the left, the queen (scratched out) standing in a chapel before the symbol of Eme-wet. — On the *W.* (rear) *Wall*, the queen (scratched out) sacrificing to Amon (to the left) and to Anubis (to the right), with the sacrificial gifts heaped up before each god.

Three steps at the back of the vestibule lead to a Chapel of Anubis, consisting of three chambers with vaulted ceilings. The colouring of the bas-reliefs is admirably preserved, though the figure of the queen is invariably scratched out. They represent Hatshepsut before various deities, especially Anubis. Thutmosis III. occurs once on the E. wall of the second chamber, pouring water before Soker.

On the N. side of the terrace is an unfinished Colonnade, the roof of which is supported by 15 sixteen-sided columns. Behind it are four chambers (now walled up).

We now turn to the Colonnade of Punt, on the S. side of the W. terrace, exactly corresponding with the Birth Colonnade. The *Scenes on the walls, some of which are unfortunately much damaged, commemorate a trading expedition to Punt (p. 223), undertaken during the queen's reign. On the *S. Wall* we see a village in Punt (Pl. *f*). The beehive huts are built over the water amongst palms and incense-trees; ladders lead up to the entrances. In the lower row, to the right, is the reception of the Egyptian envoy and his suite by the Prince of Punt; above, the envoy in front of his tent, looking at the gifts that have been heaped upon him. — On the *W. Wall* we see, to the left (Pl. *g*), the arrival of the Egyptian fleet at Punt, where it is laden with precious merchandize; to the right is the return of the fleet. Above are the inhabitants of Punt and the Egyptians with their gifts; while prostrate grandees

do homage to the queen. Farther on (Pl. *h*) the queen (effaced), followed by her guardian-spirit, dedicates to Amon the spoils of the expedition; the cattle feeding beneath the trees are especially worthy of notice. At Pl. *i* gold and other precious metals are being weighed in presence of the goddess Seshet, who records the results; Horus presides at the scales, and behind him is the Nubian god Tetun. Below we see the incense being measured, while Thout notes down the results; close by are seven incense-trees in tubs, imported from Punt. At Pl. *k* Thutmosis III. offers incense to the boat of Amon, which is borne by priests. At Pl. *l* is Hatshepsut before Amon (a long inscription between them has been erased). — On the *N. Wall*, at Pl. *m*, the queen (chiselled out) is seated beneath a canopy, with her guardian-spirit behind her. In front are her grandees, to whom she is speaking, and a long inscription.

At the left (S.) end of the Punt Colonnade is a SHRINE OF HATHOR, goddess of the necropolis at Thebes (p. cl), which was originally reached also from below by a flight of steps. The innermost chambers are preceded by two covered *Colonnades* (now in ruins). The first of these had sixteen-sided columns and square pillars with Hathor-capitals; the second, which lies at a slightly higher level, had round Hathor columns (three of them in partial preservation) and also sixteen-sided columns (six partly remaining).

There are still a few *Wall Decorations* in the second colonnade. On the N. Wall (Pl. *n*): Thutmosis III. with an oar, in presence of a goddess; to the right is a procession, consisting of three rows with two ships in each and (below) soldiers with standards and axes (to the right two soldiers dancing to castanets). — On the S. Wall (Pl. *o;* much dilapidated): Sacrificial scene, and a boat containing a Hathor-cow, with Queen Hatshepsut drinking from the udder. — On the W. Wall (to the right): Thutmosis II. (replacing Hatshepsut), with an oar and a builder's square, before Hathor (whose figure was defaced by Amenophis IV.); the king, whose hand is licked by the Hathor-cow. These are repeated to the left.

We ascend two steps to the *Shrine* proper, which comprised three rock-hewn chambers (Pl. *A*, *B*, *C*), each one step higher than its predecessor and containing several recesses. The ceiling of *Room A*, which is decorated with stars on a blue ground, is supported by two sixteen-sided columns. The reliefs, which those who have leisure may examine, show Hatshepsut (everywhere defaced) or Thutmosis III. before various deities. — *Room B* contains *Wall Reliefs of unusual beauty. They represent Hatshepsut (chiselled out) presenting offerings of all kinds to the Hathor-cow, which stands in a boat beneath a canopy. The traces of a second and smaller figure of the queen, represented as imbibing milk from the udder of the cow, are still visible. The little nude boy, holding a sistrum, in front of the queen, is Ehi, son of Hathor. — *Room C* has a roof of parabolic vaulting. On each of the side-walls is an admirable relief of Hatshepsut drinking from the udder of the Hathor-cow, before which stands Amon (on a smaller scale). Rear Wall: Hatshepsut between Hathor and Amon, who holds the hieroglyph for 'life' to her nose. Above the

entrances to the recesses (Pl. *t*, *u*) Hatshepsut and Thutmosis III. offer milk and wine to Hathor.

We return hence to the Central Terrace and ascend the inclined approach which brings us first to a much ruined HALL, the roof of which was borne by pillars and sixteen-sided columns. A granite doorway here gives access to the —

Upper Terrace. The central part of the terrace was occupied by a large HYPOSTYLE HALL, now in a state of complete ruin. Its walls were adorned with reliefs of a festal procession, which have suffered severely at the hands of the Coptic monks. — Turning sharp to the right (N.), we reach a door (Pl. *x*) admitting to a VESTIBULE, which had three sixteen-sided columns. Opposite the door is a small *Recess* (Pl. *y*), with representations of Queen Hatshepsut, in good preservation.

Rear Wall of the recess: Hatshepsut (erased) before Amon. Side Walls: Hatshepsut seated at table, with a priest clad like the god Hor-En-metf in front of her. The figure of the queen is uninjured, contrary to the usual practice; but the priest's figure was defaced by Amenophis IV.

To the left of the vestibule we enter an open COURT, in which is an **Altar*, approached by ten steps and dedicated by Hatshepsut to the sun-god Rē-Harakhte. This is one of the very few altars that have come down to us from Egyptian antiquity on their original sites. In the W. wall of this court is a small recess with sacrificial scenes on the walls (the figure of Hatshepsut erased). — A door in the N. wall of this court admits to a *Chapel*, comprising two chambers. With a few unimportant exceptions the reliefs on the walls have been chiselled away by Thutmosis III. and Amenophis IV.

On the side-walls of the *1st Chamber* (Pl. *D*) Hatshepsut offers sacrifices to various deities, mainly deities of the dead, such as Anubis, Soker, Osiris, and Eme-wet, and also to Amon. Above a bench against the end wall is a representation of Hatshepsut and Thutmosis I. before the symbol of Eme-wet. *2nd Chamber*. On the right wall: Thutmosis I. (originally Hatshepsut) and his mother Seniseneb, sacrificing to Anubis. On the left wall: Hatshepsut and her mother Ahmes sacrificing to Amon. On the end-wall: Hatshepsut and Anubis. On the ceiling are representations of the stars.

On the S. side of the upper terrace are several chambers now in ruins and a well-preserved SACRIFICIAL HALL, with a vaulted roof, which was used for the cult of the manes of Hatshepsut and is adorned with reliefs.

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middle is the entrance to the sanctuary. — In the left corner opens the small *Room H*, in the right corner the so-called *Hall of Amon*, both of which may be omitted by hurried visitors.

Room H. The ceiling is well preserved. On the right wall appears Amon-Rē in front of a table of offerings, which replaces the effaced figure of Hatshepsut. Behind the table is the queen's guardian-spirit. On the rear wall are Thutmosis III. and Thutmosis I. (substituted for the queen) making an offering of clothes to Amon. On the left wall Thutmosis II. (substituted for the queen), with his guardian-spirit, offers sacred oil to the ithyphallic Amon.

Hall of Amon. Part of the ceiling, decorated with stars on a blue ground, still remains. On the left side-wall we observe Hatshepsut pacing out the temple-precincts, before Amon, before the ithyphallic Amon-Min, and before the enthroned Amon. On the right wall is Thutmosis III. before these same gods. On the end-wall is Thutmosis II. (originally Hatshepsut) before Amon. The figures of the gods here were defaced by Amenophis IV. and were not replaced at the restoration under Ramses II.

A granite *Portal*, reached by a porch dating from the 18th Dyn., with balustrades, forms the entrance to the Sanctuary. The three chambers (Pl. *E*, *F*, *G*) are unfortunately much damaged. The first two have vaulted ceilings and are adjoined by recesses. The scenes in the *1st Chamber* (Pl. *E*) show Hatshepsut (sometimes Thutmosis III.) sacrificing to various deities, among whom figures the deceased Thutmosis II. The *3rd Room* was added under Euergetes II. and was dedicated to the saints Imhotep and Amenhotep, who were revered in the Ptolemaic period. The reliefs and inscriptions of this late period compare very unfavourably with the masterly sculptures of Hatshepsut.

On the upper part of the right wall of the 1st Chamber is a noteworthy scene: Hatshepsut, Thutmosis III., and the princess Ra-nofru sacrifice to the boat of Amon, behind which stood Thutmosis I. with his consort Ahmes, and their little daughter Bit-nofru. A similar scene was represented above the recess (Pl. *z*) on the left wall; the kneeling Thutmosis III. and Princess Ra-nofru may still be distinguished.

Immediately to the S., adjoining the temple of Hatshepsut, lies a smaller temple dating from the beginning of the Middle Empire. This is the **Mortuary Temple of Kings Mentuhotep III. and IV.** (*Neb-ḥepet-rē* and *Neb-ḫru-rē*), begun by Mentuhotep III., who erected over his subterranean tomb (see p. 305) a terrace with col-

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Pyramid, resting upon a substructure cased with fine limestone slabs. In the W. wall of the hall were inserted the *Sepulchral Chapels of the Favourites of the Royal Harem*. On the W. we next reach a Court surrounded by colonnades. In the pavement of this court was the entrance to a sloping passage 164 yds. long, leading to the subterranean tomb-chamber of Mentuhotep IV. On the E. side of the court are openings admitting to the shaft-tombs of the favourites. A large Pillared Hall (only the bases of its 80 octagonal pillars remain) and a Sanctuary (hewn in the rock) terminated the temple. — To the N.W. of this building stood a *Sanctuary of Hathor* built by Thutmosis III., of which no trace remains. The shrine, constructed in the rock and containing the image of the deity as a cow, is now in the Museum of Cairo (p. 85).

Numerous very important discoveries have been made in the Valley of Deir el-Baḥri. Thus, in 1881, the *Royal Mummies* mentioned at p. 93 were found in a shaft a little to the S. of the mortuary temple, while in 1891 a *Common Tomb for Theban Priests* was discovered immediately to the N. of the lower terrace (contents now in the Museums of Cairo and Alexandria, pp. 90, 22). Here is situated also the subterranean *Tomb of Mentuhotep III.* (see p. 304), known to the Arabs as *Bâb el-Hosân*, which was discovered by Mr. Carter in 1900, but has been covered in again.

By proceeding from Deir el-Baḥri in the direction of Ḳurna, we soon reach the small depression known as **El-Asasif**. This contains a large —

Necropolis, the rock-tombs in which date mostly from the beginning of the Saïte period (25th and 26th Dyn.). Various brick buildings are noticed also. The large arched gateway belonged to a great mortuary chapel built by the Theban prince Ment-em-hēt (26th Dyn.). The tombs usually consist of an open court, to which a flight of steps descends and whence a door admits to a large hall, beyond which are the inner passages and chambers.

Of especial interest is the **Tomb of Ebe** (No. 36), an official in the reign of Nitocris, daughter of Psammetichos I., which contains reliefs copied from originals of the time of the Ancient Empire. A flight of steps leads into the antechamber, where the deceased is represented sitting at the table of offerings and receiving sacrificial gifts. In the room adjoining this on the right are tasteful reliefs of artisans and dances. Farther on we come to what was originally an open court with arcades at the sides; the reliefs on the walls represent sacrificial scenes, among which one of a hunt should be noticed. The adjacent colonnade leads to several chambers farther on. — Among the other tombs of the same epoch may be mentioned the fine but much injured tomb of *Prince Harwa* (No. 37; inaccessible at present), an official of Queen Amenertaïs, sister of the Ethiopian King Shabako; the *Tomb of Ment-em-hēt* (No. 34; inaccessible), a Theban prince of the time of the Assyrian domination (25th Dyn.); and the *Tomb of Peteamenôpet* (No. 33), a high official under the 26th Dyn. (comp. p. 329). This last tomb is larger than any of the kings' tombs at Bîbân el-Mulûk, being 287 yds. in length and 2710 sq. yds. in area. The carefully executed inscriptions and reliefs, now unfortunately much injured and blackened, refer almost without exception to the fate of the soul after death.

On the N. slope of the hill of *El-Khôkha* is the *American House* (Arab. *Beit Morgan*), belonging to the expedition sent out by the Metropolitan Museum of New York.

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6. The Ramesseum.

This temple may be reached from the landing-place on the W. bank in ¾ hr.; from the Colossi of Memnon in ¼ hr.; and from Medinet Habu or Deir el-Bahri in 20 minutes.

The **Ramesseum, the large mortuary temple built by Ramses II. on the W. bank and dedicated to Amon, is unfortunately only half preserved. We may in all probability identify it with the '*Tomb of Osymandyas*' described by the Augustan historian Diodorus, 'Osymandyas' being regarded as a corrupt form of *Usr-ma-rē*, the prænomen of Ramses II.

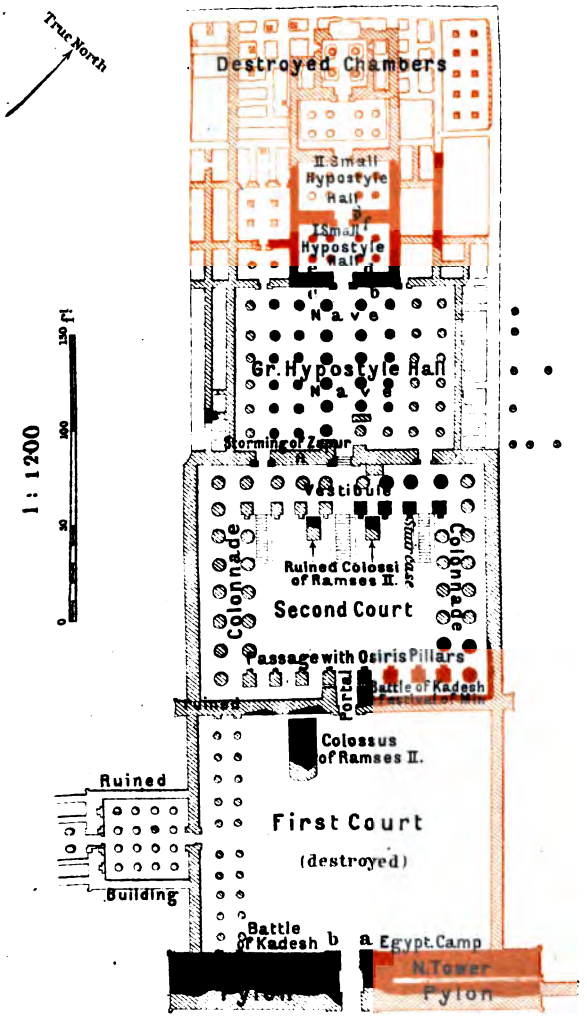
We begin our inspection at the great Pylon, the E. entrance to the temple. This was originally 220 ft. broad, but its ruined exterior now resembles a quarry. Many representations on the broad surface of its *W. Side*, next the first court, are in fair preservation and easily recognizable with an opera-glass (especially by afternoon-light). They refer to the Syrian campaigns of Ramses II., notably to the war with the Hittites (comp. p. 258).

On the North Tower, to the extreme *Left*, we observe the Asiatic fortresses taken by Ramses in the 8th year of his reign. Thirteen of the original eighteen are still recognizable, each with an inscription containing its name. The captives are being led away. In the *Middle* are scenes from the war with the Hittites, which are continued on the S. tower. Below is the Egyptian army on the march; above appears the Egyptian camp, within a rampart of shields, presenting an animated scene. The chariots are drawn up in long lines, with the unharnessed horses beside them; close by are the heavy baggage-waggons with their teams, unperturbed by the great lion of the king, which reclines before him. The asses employed in the commissariat service of the army are conspicuous in the camp; now released from their burdens, they testify satisfaction by means of movements and attitudes which the artist seems never tired of drawing. The soldiers are conversing with each other, and one drinks from a wine-skin. Disputes and quarrels are not wanting. Above, to the right, the tranquillity of the camp is rudely disturbed by an attack of the Hittites. To the *Right* the king holds a council of war with his princes. Beneath captured spies are being beaten.

The *Left Half* of the South Tower of the pylon is occupied by the picture of the battle of Kadesh, which we have already seen on the pylon at Luxor (p. 258). Ramses in his chariot dashes against his foes, who are either slain by his arrows or flee in wild confusion and fall into the Orontes. Behind the king are other war-chariots. To the right, at a distance from the scene of action, is the Hittite prince. Above is a second, now scarcely distinguishable, representation of the Hittites fleeing to their fortress. The reliefs on the *Right Half* show the usual presentment of the king, grasping enemies by the hair and smiting them; farther to the right is the king holding a long staff and accompanied by fan-bearers.

On the interior walls of the *Portal* of this pylon are the usual reliefs of Ramses sacrificing to various gods. At the top of the *Jambs* (Pl. *a*, *b*) Ramses appears pacing out the precincts of the temple (a rite performed at the foundation of a temple; comp. pp. 242, 283); at the bottom, various deities.

The First Court is now utterly ruined, with nothing left but fragments of the wall on the W. side, in front of which lie the remains of a **Colossus of Ramses II.* The name of Ramses II. appears in well-preserved hieroglyphics on the upper arms and on the seat of the statue. The face is completely destroyed. The remains (breast,



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upper part of the arms, one foot, etc.) still testify to the care with which this gigantic monument was chiselled and polished.

The length of the ear is 3½ ft., surface of face from ear to ear 6⅘ ft., surface of breast from shoulder to shoulder 23½ ft., from one shoulder to the other in a straight line 22½ ft., circumference of the arm at the elbow 17½ ft., diameter of the arm between the elbow and shoulder 4⅘ ft., length of the index finger 3¼ ft., length of the nail on the middle finger 7½ inches, breadth of the foot across the toes 4½ ft. The total height seems to have been 57⅖ ft., and its total weight ca. 1000 tons.

The head of another colossal *Statue of Ramses II.*, found in 1816, is now in the British Museum.

The **Second Court** is entered through a gap in the wall to the right of the colossus. It is in much better preservation than the first court, and is mentioned with its caryatides in Diodorus's description of the tomb of Osymandyas. On all four sides were colonnades; those to the right and left (N. and S., almost wholly destroyed) had two rows of papyrus-bud columns, while those on the front (E.) and back (W.) had each one row of square pillars with statues of Osiris, that on the back having also a row of papyrus bud columns. The W. colonnade or vestibule is raised on a kind of terrace. Four of the Osiris-pillars in front are still extant, and also four at the back. On the shafts of the columns and the sides of the pillars are representations of Ramses II. sacrificing to the gods. The figures of Osiris, most of which are headless, likewise represent Ramses II.

The part of the front wall which is still standing is now supported on the side next the court by modern brick buttresses. Upon it are two rows of interesting reliefs, bearing traces of colouring and easily distinguishable with the aid of an opera-glass. Those in the *Lower Row* once more refer to the Hittite war and commemorate Ramses II.'s great exploits at the *Battle of Kadesh*. The king (to the left), much larger than the other warriors, dashes along in his chariot. The Hittites, pierced by his arrows or trodden down by the horses, fall in confused heaps; crowds of them are hurled into the Orontes. Farther to the right appears the battlemented fortress of Kadesh, round which the river flows. Beside it, on the other side of the river, are Hittite troops that have had no share in the battle; some of them hold out helping hands to their drowning comrades. The *Upper Row* contains scenes from the *Festival of Min* (the harvest-god), which was celebrated when the king ascended the throne (p. 325). To the left stands the king, awaiting the procession, which is headed by priests carrying the images of the royal ancestors. Two tall poles erected in front of the king bear the god's headdress. Adjacent are priests letting four birds fly, for the purpose of carrying tidings to the four quarters of the globe that the Pharaoh has attained the crown; to the right the king appears cutting a sheaf with a sickle for presentation to the god.

This second court also contained colossal statues of the king. Fragments of one of these (in black granite) lie upon the ground,

notably the head, which is well preserved except for the nose. On the throne are the names of Ramses II., beside which Belzoni the explorer (p. 126) has immortalized his own.

The **Vestibule**, situated on a terrace, was reached by three flights of steps, of which that to the N. is in excellent preservation. Only the S. part of the *Rear Wall* (Pl. *a*) is still standing; on it are three rows of bas-reliefs. In the bottom row are eleven sons of the king; in the middle row, to the left, is the king conducted by Atum and the falcon-headed Mont, who holds the hieroglyph for 'life' to the king's nose; to the right is the king kneeling before the Theban triad, while Thout, behind him, writes the king's name on a palm-branch; in the top row the king is shown sacrificing to Ptah, to the left, and offering incense to the ithyphallic Min and a goddess, to the right.

Beyond this vestibule is the **Great Hypostyle Hall**, which had three entrances and, like the great hall at Karnak (p. 268), a nave of three aisles, which was higher than the side-aisles. The nave has six couples of columns with calyx capitals and six couples with bud-capitals. The latter were lower than the former, but upon them rose a wall, with pillars and window-openings, to the height of the others. Eleven columns of each kind still stand. Each of the side-aisles had six couples of columns with bud-capitals; six columns to the left are still erect. Part of the roofs of the nave and the left aisle still remains. On the smooth shafts of the columns appears Ramses II. sacrificing to the gods.

On the *S. Half of the E. Wall* (Pl. *a*) the storming of the Hittite fortress of Dapur is shown in the lower row. To the left is the Pharaoh dashing in his chariot against the enemy, some of whom are slain, while the rest, horse, foot, and chariots, betake themselves to flight. To the right is the fortress, defended by the Hittites, while the Egyptians are attacking it on scaling-ladders or push up to the walls under the protection of storming-sheds and shields. The sons of the Pharaoh, the names of whom are given, distinguish themselves in the battle. — In the upper row are several representations of the king sacrificing to the gods.

On the *W. Wall*, in the lower row (Pl. *b*, *c*), appear the sons of the Pharaoh; in the upper row, above Pl. *b*, is the king before Amon and Khons, with the lion-headed Sekhmet behind him, and above Pl. *c*, the king followed by a goddess, in presence of Amon and Mut.

The **First Small Hypostyle Hall**, with four couples of papyrus bud columns, has a well-preserved roof decorated with astronomical representations and pictures of the king before the gods.

The **Reliefs** on the walls are not uninteresting. On the *E. Wall* (Pl. *d*, *e*) are priests bearing the sacred boats of Amon, Mut, and Khons, each decorated with the head of its god. On the N. part of the *W. Wall* (Pl. *f*) the king is seated beneath the sacred tree of Heliopolis, on the leaves of which his names are being written by Atum (seated on a throne to the left), the goddess Seshet, and Thout (to the right).

Of the following **Second Small Hypostyle Hall** only the N. (r.) half, with four columns, remains. The sacrificial representations here are of little interest; at Pl. *g* the king is shown burning incense to Ptah and the lion-headed Sekhmet.

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Behind the Ramesseum, especially towards the N.W., are the remains of a number of extensive *Brick Buildings*, some of which were erected in the time of Ramses II., as we learn from the stamps on the bricks. Among the rest are some well-constructed vaults, originally covered by a platform. From the fragments of wine-jars and the stoppers found here we may reasonably conclude that these were store-rooms in connection with the temple. Adjacent is an altar, resembling that of Deir el-Bahri (p. 303). — To the W., adjoining the brick vaults, are the ruins of a large rectangular *Hall*, the ceiling of which was borne by 32 columns (the stumps of twelve of them still remain).

About 500 paces to the N.E. of the Ramesseum we reach the *Mortuary Temple of Thutmosis III.*, protected by a modern enclosing wall. Its ancient girdle-walls are partly hewn out of the rock and partly built of crude bricks. The inner chambers are in a very dilapidated condition, but we can still recognize traces of hypostyle halls, brick chambers, etc. Many of the bricks bear the name of the royal builder. — Between the Ramesseum and this temple of Thutmosis lay the *Mortuary Temples of Amenophis II.* (18th Dyn.) and *Siptah* (19th Dyn.), the scanty remains of which were discovered by Flinders Petrie in 1896. — Farther to the N.E., not far from Kurna, are the remains of the *Mortuary Temple of Amenophis I.*

To the S. of the Ramesseum were similar temples of *Prince Wezmose* (18th Dyn.), *Thutmosis IV.*, *Queen Tewosret* (wife of Siptah; p. 291), and *King Amenephthes* (*Merenptah*; p. 287), all of which were explored by Flinders Petrie in 1896; but the remains of these are very scanty.

To the W. of the Ramesseum, on the way to Deir el-Medîneh, lies the *German House* (Arab. *Kaṣr Almânyeh*), erected by Emperor William II. as a lodging for the German savants at Thebes.

7. The Tombs of Sheikh 'Abd el-Kurna.

The Rock Tombs of Sheikh 'Abd el-Kurna, situated in the hill behind the Ramesseum, belong almost exclusively to high dignitaries of the period of the 18th Dynasty. The majority consist of two parts: a wide *Hall* or *Vestibule*, with a roof frequently borne by pillars or columns, and a *Corridor*, ending in a recess in which the statues of the deceased and his favourite relatives were erected. Not unfrequently there is a small chamber on each side of the corridor. In front of the tomb was a kind of forecourt, where offerings were made to the dead. As the limestone of the hill of Sheikh 'Abd el-Kurna is of poor quality, ill adapted for sculpture, the walls of most of the tombs were covered with clay, then whitewashed, and adorned with paintings. The representations on the side-walls of the hall depict the deceased in his earthly circumstances and duties, and thus shed a flood of light upon Egyptian life of the New Empire in its heyday. The end-walls (to the right and left) of the hall are, as a rule, shaped like huge grave-stones; one usually bears prayers for the dead, while on the other is recorded the biography of the deceased. The representations on the walls of the corridors illustrate the various funeral rites.

The more important tombs, which lie on the E. and N. sides of the hill, have been enclosed within a wall; they are numbered and are provided with doors, which are opened by the custodian. Some of the tombs are not accessible to the general public, and to visit these permission must be obtained from the Inspector General at Luxor. — Some of the tombs that contain no inscriptions are inhabited by the poorer fellahin, while the forecourts serve for their livestock. In front of most of these cave-dwellings stand covered cylinders like gigantic mushrooms, of Nile mud and straw kneaded together. These are primitive granaries, while their flat roofs serve as sleeping places.

If time is limited, it will be sufficient to visit the tombs of Rekhmerē, Sennofer, Amenemheb, Enne, Ramose, and Nakht.

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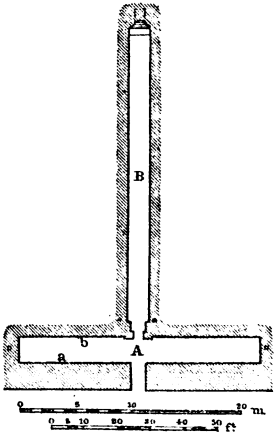
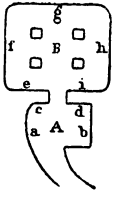
From the Ramesseum we proceed to the W., in the direction of the mountains, and soon reach a gateway by which the enclosure is entered. From the gateway paths lead to the various tombs. Opposite the entrance lies the —

Tomb of Rekhmerē (No. 100), a vizier under Thutmosis III. and Amenophis II. It consists of a forecourt and a large chamber, from the centre of which a long passage of considerable and gradually increasing height runs into the rock.



The Wall Decorations are much faded and injured; among the best are the following. *Large Room* (Pl. A). On the entrance-wall, to the left (Pl. a), Rekhmerē (r.) receiving petitioners; people (l.) with tribute. On the rear wall (Pl. b) Rekhmerē receives tribute and gifts from foreign peoples, who are arranged in 5 rows: 1. People of Punt (p. 223); 2. Princes of Keft (Crete) and the Islands of the Ægean Sea, bringing costly vases; 3. Nubians, with a panther, a giraffe, apes, gold, skins, etc.; 4. Syrians, with chariots, horses, an elephant and a bear, and costly vases; 5. People of the South, men, women, and children. — *Corridor* (Pl. B). On the left wall (from left to right): 1. Rekhmerē superintends the delivery of tribute (corn, wine, cloth, etc.) at the royal storehouses. 2. Rekhmerē inspects the workmen placed under him (carpenters, leather-workers, goldsmiths, makers of vases); below are the building of a pylon and the polishing of statues. 3. Funeral rites. On the right wall (from left to right): 1. Rekhmerē at table. 2 (above). Offerings before the statues of the deceased; below is the statue of Rekhmerē in a boat, towed by men on the bank of the pond. 3. Banquet-musicians, and singers. 4. Ships.

From this tomb we ascend the hill to the ***Subterranean Chambers of Sennofer** (No. 96 B), a prince of the southern capital (*i.e.* Thebes) and overseer of the gardens of Amon under Amenophis II. These chambers are distinguished by the beauty and freshness of their paintings. The upper chambers are uninteresting and are now used as a magazine. A steep flight of steps descends to a vestibule and to a room with four pillars. The mural decorations all represent religious subjects.



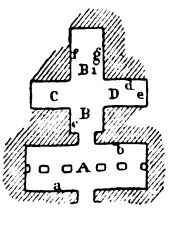
Vestibule (Pl. A). The ceiling is adorned with grapes and vine branches. On the left wall *(a)* sits Sennofer (l.), to whom his daughter (partly destroyed) and ten priests bring offerings. On the right wall *(b)* servants bring the funeral equipment, while his daughter stands behind; to the right is the deceased entering and quitting the tomb. On the rear wall, to the right and left of the door *(d* and *c)*, the deceased and his sister-lover worshipping Osiris, who was represented above the door. — Room B (with

pillars). The ceiling is adorned with network pattern and vine branches; the latter occur also in the wall-frieze. Above the door lie two dogs (Anubis); below and on the door-posts are the usual prayers for the dead. On the entrance-wall, to the left *(e)*, the deceased and his sister Merit appear emerging from the tomb and seated on a bench. On the left side-wall *(f)* are depicted the funeral ceremonies, with the deceased himself (left) looking on. On the rear wall *(g)* the deceased and his sister (destroyed) sit at table, while priests offer the sacrifice for the dead; farther to the right are the ships that take the corpse to Abydos (p. 287) and bring it back to the grave. On the right side-wall *(h)* the deceased and Merit are seen in an arbour, praying to Osiris and Anubis; in the middle, Anubis by the bier of Osiris; other religious scenes and texts; priest pouring the water of purification over Sennofer and Merit. On the entrance-wall, to the right *(i)*, the same couple are seen at table, with a priest sacrificing. Most of the pillars also bear the same two figures.

We continue to ascend the hill to the **Tomb of Emunezeh** (No. 84), a government official under Thutmosis III. In the first chamber appear representatives of the South Lands and the North Lands bringing tribute to the king; in the second chamber is the deceased hunting.

We next reach the **Tomb of Amenemheb** (No. 85), an officer of the time of Thutmosis III., consisting of a hall with pillars, a corridor, and side-chambers.

Room A. On the wall to the left of the Entrance *(a)* Amenemheb superintends the distribution of bread and meat to his troops. On the pillars, portraits of Amenemheb and his wife Bek. Above, between the two central pillars (but on the farther side), hyæna-hunt. The tasteful designs on the ceiling should be observed. On the rear wall, to the right *(b)*, the king was represented seated under a canopy, while in front of him stood Amenemheb, who described the part which he took in the Asiatic campaigns of Thutmosis III., in a long inscription written in blue letters on a white ground. Below this inscription, to the right, are seen Syrians, in their peculiar white garments with coloured borders, bringing tribute.



Corridor (Pl. B). On the left wall *(c)* is Amenemheb, receiving vases, caskets, sandals, shields, and other objects presented to him by the king for the equipment of his tomb. — Left Side Chamber (Pl. C). Funeral rites. — Right Side Chamber (Pl. D). On the left wall *(d)* are the deceased and his wife (effaced) at table; on the right is a curious representation of an Egyptian party. There is an abundant provision of food and drink. The servants in attendance carry flowers on their arms. The guests, two of them on easy chairs and three on stools, are offered

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the first chamber. On the entrance-wall, to the right, are carriage-builders and herds of cattle; on the entrance-wall to the left, harvest scenes; on the right end-wall, the deceased takes the tribute of the Southlanders into his custody; on the wall to the right of the door leading to the corridor, Asiatics bringing tribute, including a curious goblet brought by a Kefti or Cretan.

Passing the tomb of *Nekht-Min* (No. 97), an overseer of granaries, we ascend to the **Tomb of Amenemhēt** (No. 82), who was scribe, steward, and granary superintendent to the vizier User in the time of Thutmosis III. In the first room of this tomb, on the left rear wall, we see a woman playing the harp and other musicians at a festival; in the corridor are burial-scenes.

We next reach the **Tomb of Enne** (No. 81), prince and overseer of the granaries of Amon, who flourished at the beginning of the New Empire and had charge of building the tomb of Thutmosis I. The arrangement of this tomb is somewhat unusual. The façade of the vestibule is formed by pillars. The representations depict the life of the deceased.

On the 1st Pillar (to the left) are fishing-scenes; 2nd Pillar: Harvest-scenes (a woman gleaning; three men mowing); 3rd Pillar: Tillage; 5th Pillar: Enne at table; 6th Pillar: Enne's garden, with his house and storehouse below, surrounded by a wall; 7th Pillar: Hunting-scene: a hyæna, struck by an arrow in the mouth, rears on its hind-legs while a dog dashes at it; a hare, mountain-goats, gazelles. — Back Wall: to the right of the door, peasants bringing tribute; adjoining, Enne hunting in the marshes and spearing fish. To the left of the door, Enne receiving tribute (in the upper row are dark-brown Nubians, including two women carrying their children in baskets on their backs); Enne receiving the contributions of the peasants (observe the lines to guide the artist's hand); Enne receiving tribute (only two rows remain, in one of which are necklaces, in the other incense is being weighed). — *Corridor.* On the left wall is the funeral, with female mourners; next, the deceased in the Temple of Abydos (p. 287), which is seen to the left; to the right, Enne and his wife seated at a table. On the right wall sacrifices are being made to the manes of Enne and his wife. — In the *Recess* are four statues: one of the deceased, two of women, and one of a man. The shaft in front of it has been filled up.

From the tomb of Enne we ascend the hill to the highest row of tombs, which are comparatively uninteresting, but there is a fine *View from the top, including the Ramesseum and the statues of Memnon and extending across the Nile to the buildings of Luxor and Karnak; to the left are the hills, with the temple of Deir el-Baḥri at their feet.

Among the tombs in the highest row, to the right above the tomb of Enne, is the **Tomb of Haremheb** (No. 78), who was a general under Thutmosis IV. — *First Room.* To the right and left of the entrance is a banquet-scene with lute-players. On the rear wall, to the left, Haremheb presents to the king the contributions of the peasants; above, soldiers are being recruited. On the right part of the rear wall the tribute from the Syrians and negroes is brought to the king. On the left wall of the *Corridor* are shown the funeral rites and the voyage to Abydos; to the right, hunting in the marshes.

Close by to the N. is the much mutilated **Tomb of Zenen** (No. 76), an officer under Thutmosis III. and his successors; on the rear wall to the right the deceased is seen bringing the representatives of the Asiatic

[redacted]ples, who have come with tribute, into the presence of Thutmosis IV. This tomb is connected by a breach in the wall with the **Tomb of Amenhotep** (No. 75), second prophet of Amon in the time of Thutmosis III. On the wall to the left of the entrance, artisans working for the temple, and surveyors. On the opposite wall, statues, harps, vessels, a pillared arcade, and other gifts made to the temple of Amon; on the wall to the right of the entrance, banquet of the dead; on the opposite wall, the deceased is escorted to the temple of Amon at Karnak, the façade of which (pylon with flag-staffs and statues) is represented to the right, and is here greeted by his relatives, the priestesses of Amon.

We ascend to the ridge of the hill and then descend to the N. to the **Tomb of Zenen** (No. 74), chief scribe of the soldiers under Thutmosis IV. — *First Room.* On the rear wall, to the right, the king receives through Zenen the tribute of the Syrians; adjacent is the deceased inspecting tribute brought to him (in the lower row are horses). To the left are the king on his throne (obliterated) and Zenen inspecting the marching of the troops under his command.

To the N. of this tomb lies the **Tomb of Senmut** (No. 71), chief architect of Queen Hatshepsut, in a very ruinous state. — We descend to the —

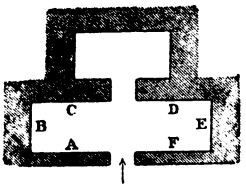
Tomb of Menne (No. 69), land-steward and estate-inspector under the 18th Dynasty. On the entrance-wall to the right in the first room the deceased and his wife are represented receiving sacrificial gifts; their relatives bring flowers and eatables. On the entrance-wall to the left we see the deceased superintending the labours of the field in his official capacity; at the top a field is being measured with a rope (the details are very fine). On the rear wall to the right, the deceased and his relatives at table. On the end-wall to the left, the deceased and his wife praying to Osiris. On the left wall in the second room are burial-scenes and Osiris judging the dead; on the right wall the representations of the deceased hunting in the marshes are worthy of note. — Higher up on the hill, to the N. above *Wilkinson's House*, lies the *Tomb of Entef-oker* (No. 60), the oldest on the hill, dating from the Middle Empire, with stucco-reliefs in the corridor (to the right, fishing, hunting, handicraftsmen; to the left, funeral rites).

Farther on, a little higher up, is the **Tomb of Imesib** (No. 65), an official of the temple of Amon in the reign of Ramses IX. (20th Dyn.). This tomb was originally constructed under the 18th Dyn., but Imesib coated the old reliefs with a layer of stucco, on which he placed his own paintings. The festal barges with the name of the king should be noticed, as well as the golden utensils and (on the left wall) King Ramses IX. sacrificing to the boat of Amon and to the statues of his ancestors.

We quit the large enclosure beside tomb No. 65 and proceed to visit a number of interesting tombs within a smaller enclosure immediately opposite. The **Tomb of Peser** (No. 106), vizier of Sethos I., possesses a fine stele and statues of the deceased, all in the forecourt; in the entrance and on the pillars Peser and his wife are represented, the former in his official dress. — The **Tomb of Amenemopet** (No. 41), chief steward of Amon, has statues of the deceased against the pillars of the first room; on the walls are memorial inscriptions and religious scenes. — We now enter the **Tomb of Amenmose** (No. 42), governor of the northern subject lands; in the first pillared room (rear wall to the left and end-wall to the left) the deceased is seen presenting the tribute of the Asiatic peoples to the king. — The reliefs in the **Tomb of Men-kheper-rē-seneb** (No. 112) are well executed but much defaced. — Lastly we come to the **Tomb of Zeser-ke-rē-seneb** (No. 38), measurer of the corn of Amon; on the rear wall to the right in the first room is an excellent representation of a banquet, with women dancing and playing before the deceased and his sister.

Outside the enclosure, near the cottages on the road from the Ramesseum to Deir el-Baḥri, lies the ****Tomb of Nakht** (No. 52), dating from the beginning of the 18th Dynasty. This tomb con-

tains two chambers, of which, however, only the first is decorated. The paintings on the walls are wonderfully brilliant. Under Amenophis IV. the name of Amon has been obliterated wherever it occurred. — *Wall A.* In the lower row is the deceased superintending his labourers, who are ploughing, digging, and sowing; two men are breaking the clods with hammers; to the left a labourer drinks from a water-skin hanging from a tree; a tree is being felled. In the upper row, to the right, the deceased inspects harvest operations represented in three rows: below, three men reaping with sickles, behind them a woman gleaning, two men packing the ears of corn in a basket, two women plucking flax; in the middle, the threshed corn being measured; above, winnowing the grain. To the left, the deceased and his wife sacrificing. — *Wall B.* False door painted to imitate granite. Over the true door are the deceased and his wife at table, and beside and beneath it are attendants with grapes and other offerings. — *Wall C* (in poor preservation). In the lower row, to the right, the deceased and his wife (much damaged) are seated at table, upon a bench, below which is a cat eating fish; their son brings flowers and geese to them, while three women make music; other relatives sit in two rows to the left. Only the left half of the upper row remains: a blind harper and women seated on the ground conversing. — *Wall D.* In the lower row, the deceased and his wife seated in an arbour, while servants bring them flowers, grapes, poultry, fish, etc.; to the right birds are being caught in nets and plucked; above, vintage and wine-pressing. In the upper row, to the left, are the deceased and his wife; to the right, the deceased spearing fish and fowling. — *Wall E* (unfinished). Nakht and his wife seated at table, while their relatives bring offerings. — *Wall F.* The deceased and his wife, followed by three rows of servants, offer a sacrifice (as on Wall E).



A little to the E. of the tomb of Nakht is a Court adjoined by four tombs. To the S. is the ***Tomb of Neferhotep** (No. 50), a priest who lived under King Haremheb (18th Dyn.). The first *Large Room* contains some beautiful and well-preserved ceiling-paintings. On the left end-wall we see the deceased being decorated with chains of honour in the presence of the king. On the rear wall, to the left of the door to the corridor, we see the deceased and his family, with a son bringing food to them. Below this, to the left, is a harper, with the text of the song he is singing in front of him. On the right wall of the corridor, where the deceased and his wife are seen sitting at the table of offerings, is a second copy of this song, which encourages us to leave all cares behind and think of the joys of life. In the recess are statues of the deceased and his family. — To the

N. of the court is the **Tomb of Userhēt** (No. 51), the first prophet of Thutmosis I. This tomb was constructed in the time of Ramses II. A charming scene on the right end-wall represents the deceased and two women under a tree, with their souls shown in the form of birds. Other birds sit in the branches, while to the right stands a goddess giving water to the deceased. Some of the other details also are very attractive. On the rear wall, to the right of the door to the corridor (blocked up), the deceased and his sisters are shown sacrificing to Osiris at the top, while below they stand in the presence of Thutmosis. — To the E. is the **Tomb of Amen-wehsu** (No. 111), a painter who has decorated the walls with his own hands with well-preserved scenes on stucco and texts of religious import. — The *Tomb of Khensumes* (No. 30), on the W. side of the court, is much dilapidated and not accessible.

A little to the N. of this court is the *Tomb of Khonsu* (No. 31), the first prophet of Thutmosis III., with beautiful paintings. On the rear wall to the left are represented the pylons of the temple of Hermonthis, in which the deceased officiated.

Among the mounds of rubbish between the Ramesseum and the large enclosure (p. 310) is the ***Tomb of Ramose** (No. 55), a vizier, who flourished in the reign of the heretical king Amenophis IV. (p. cii). As one of the few monuments dating from the beginning of the reign of Amenophis IV., the period at which the transition from the ancient religion to pure sun-worship was accomplished, this tomb is of great historical importance. The tomb consists of an open *Court* surrounded by colonnades and a *Hall*. Some of the scenes are executed in delicate relief and some are painted in bright colours or just sketched in in black pigment. The pillars of the court are no longer standing, and the N. part is still covered with rubbish. The Arcades of the Court have been shut off by modern walls and are protected by a wooden roof. On the *E. Wall* we see Ramose at table with his wife Merit-Ptah and his relatives, very delicately executed in relief. On the *S. Wall* are painted burial-scenes. On the left half of the *W. Wall* is Amenophis IV., still represented in the old conventional manner, seated below a canopy with Maat, the goddess of truth, while Ramose is represented twice; on the right half the king and his consort are shown on a balcony of the palace, watching Ramose being adorned with the golden chains they have thrown down to him. The unattractive figure of the king is here reproduced with great fidelity to nature; the figure of Ramose is merely sketched in. Above are the sun and its beams; behind, the royal body-guard. Farther to the right is Ramose leaving the palace with his decorations and receiving the congratulations of the populace. In the doorway, to the left, Ramose appears standing; on the right Ramose and his wife, followed by three rows of servants, are bringing a sacrifice.

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Adjoining this tomb on the S. is the **Tomb of Userhēt** (No. 56),

with its tasteful ceiling-patterns and some excellent mural paintings. Among the latter is a representation of the deceased, who was a baker, receiving some loaves, and another of a barber's shop.

Beside No. 56 lies the **Tomb of Kha-em-hēt** (No. 57), superintendent of the royal granaries under Amenophis III. It contains admirable low reliefs. To the left in the doorway is Kha-em-hēt with uplifted hands offering a prayer to the sun-god. In the niche to the left in the first wide *Chamber* are two mutilated statues of Kha-em-hēt and his relative Imhotep, a royal scribe, who was interred in an adjoining but now inaccessible tomb. On the wall to the right of the entrance is the deceased offering two vessels with two geese in each; to the left of this relief two upper rows depict the surveying of the fields; below are cheerful harvest-scenes. On the rear wall to the left Kha-em-hēt presents a report on the harvest to King Amenophis III., who is sitting beneath a canopy (figures much mutilated). The nine captive tribes at the foot of the canopy should be noticed. On the right is a similar scene with the king seated upon a magnificent throne on which he is represented in the guise of a sphinx. Behind Kha-em-hēt are three rows of his officials in humble attitudes. The chess-board decoration of the ceiling is peculiar. — The texts and scenes in the *Corridor* relate to the life beyond the tomb. The *Side Chambers* and the *Recess* at the end of the corridor contain large seated statues, very highly polished. Adjoining the recess opens a small unadorned chamber.

Hard by on the S. is the **Tomb of Thuti** (No. 45), a steward in the service of a high-priest of Amon. This was afterwards usurped by a certain Thuti-em-heb, who added his inscriptions on a yellow ground. The tomb contains fine coloured representations, showing the deceased at table, while on the rear wall is a banquet at which the guests are served by female slaves.

8. Deir el-Medîneh.

Kurnet Murrai. Tombs of the Queens.

No one should miss seeing the beautiful small Ptolemaic temple of *Deir el-Medîneh*. The *Tomb of Huye* at *Kurnet Murrai* (p. 318) should be visited only by those who have plenty of time. The interesting *Tombs of the Queens* (p. 319), for which at least 1¼ hr. must be allowed, are picturesquely situated but lie somewhat out of the way for the traveller whose time is limited. We may, however, go on to visit them from Medînet Habu (p. 322) and take Deir el-Medîneh in returning.

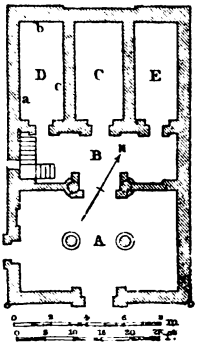
About ½ M. to the S.W. of Sheikh 'Abd el-Kurna, on the way either to Medînet Habu (p. 322) or to the Tombs of the Queens (p. 319), is the graceful little —

***Temple of Deir el-Medîneh**, begun by Ptolemy IV. Philopator and completed by Philometor and Euergetes II., and principally dedicated to Hathor, goddess of the necropolis, and to Maat. It lies in a barren hollow and is surrounded by a lofty wall of dried bricks which are fitted together in waving lines. Through this a *Doorway* of stone (on the S.E.) leads into the temple-precincts, at the back of which (N.) are steep rocks. The traveller on passing

through the doorway in the outer wall sees before him the temple of freestone, on the smooth façade of which, crowned with a concave cornice, many Greeks and Copts have written their names. In Christian times it was used by the monks as a dwelling-place, and to this is due the mutilation of many of the inscriptions and reliefs and also its present name (Deir = monastery).

Adjoining the temple on the left is an archway of bricks.

We first enter a large VESTIBULE (Pl. A), the roof of which (now mostly fallen in) was supported by two flower-columns. Separated from it by two columns with rich floral capitals and two pillars adorned with heads of Hathor is the PRONAOS (Pl. B). Stone screens rose between the pillars and columns, and between the columns, which bear figures of the deified sage Amenhotep and the god Imhotep, was a doorway, open at the top. Only the left screen now remains. The walls of this hall are embellished with incised reliefs, representing the king sacrificing to various deities. Towards the top of the left wall is a tasteful window, which originally lighted a staircase. — From the pronaos three doors open into as many CHAPELS. Above the concave cornice over the doorway to the *Central Chapel* (Pl. C) are seven heads of Hathor. On the interior walls appears Philopator, sometimes accompanied by his sister Arsinoë, sacrificing to various gods; and on the jambs of the entrance-door are four gods with bulls' heads. — On the left wall of the *Left Chapel* (Pl. D) is a remarkable representation of the Judgment of the Dead (Pl. a). To the right is enthroned Osiris, god of the underworld, and in front of him are the symbol of Eme-wet (p. cl), the four genii of the dead upon a lotus-flower, the 'Devourer of the Underworld' in the form of a hippopotamus, and Harpocrates, resting upon a crooked staff. The



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reliefs in the *Right Chapel* (Pl. E), which show the king before different gods, are of little interest.

To the S. of the temple lie the remains of a town of the Ptolemaic period; beyond are numerous **Tombs** of the 20th Dynasty, most of them in ruins.

Two only, both marked by the admirable freshness of their paintings, repay a visit (key kept by the Inspector General at Luxor). No. 1. *Tomb of Sennutem*, an official of the necropolis (comp. p. 282), with a vaulted tomb-chamber and well-preserved mural scenes and inscriptions of religious import (fine representation of a banquet of the dead). — No. 3. *Tomb of Peshetu*, another necropolis official. The vaulted tomb-chamber contained a sarcophagus made of blocks of limestone. The walls are covered with religious texts and scenes. To the left of the door is the deceased, lying on the ground below a palm-tree and praying; to the right, his father (with white hair) and other relatives.

Farther along the valley is a tomb with a wide entrance from which there is a fine view of Deir el-Medîneh and of the fertile plains to the E., traversed by the Nile and bounded by the distant Arabian mountains. In the foreground are seen the temple of Medînet Habu, the Colossi of Memnon, and the Ramesseum, and on the other side of the river the gigantic ruins of Karnak. — From the valley of Deir el-Medîneh to the Tombs of the Kings, see p. 299.

The hill of **Kurnet Mûrrai** *(Mar'aï)*, which separates the valley of Deir el-Medîneh from the arable district, is occupied by a number of fellah huts. Scattered among these are several tombs of the 18th Dyn., most of which are of little interest. The only one that need be mentioned is the —

Tomb of Huye (*Amenhotep*; No. 40), who was governor of Ethiopia (Nubia) under Tut-enkh-Amun. The key is kept by the Inspector General at Luxor.

Entrance Wall. To the right (Pl. *a*) appears the ceremonial investiture of Huye as governor, in presence of the king; his relatives and officials congratulate him. To the left (Pl. *b*) stands Huye, with his relatives, and in front of him are two gaily decorated Nile-boats; to the right is Huye as governor of Ethiopia, with five rows of people bringing tribute, etc. — On the Left End Wall (Pl. *c*) appears the deceased, sacrificing to the dog-headed Anubis on the left and to Osiris on the right. — On the Rear Wall (Pl. *d*) is Huye, bearing the fan and crooked staff, the symbols of his dignity, with three rows of Nubian chiefs. Behind him is the tribute from Nubia, including a Nubian landscape standing upon a table covered with panther-skins and cloths: in the centre is a conical hut, with dûm-palms, giraffes, and negroes at the sides. Higher up are bowls of jewels, rings of gold, sacks of gold-dust, shields covered with golden plates and gay skins, footstools, chairs, benches of ebony, a chariot, etc. The Nubian chiefs, dressed (with a few exceptions) in the Egyptian style, are received by Huye and his brother Amenhotep. In the top row, behind the chiefs, their princess, shaded by an umbrella, approaches in a chariot drawn by oxen, and is followed by chiefs wearing ostrich-feathers in their hair, which is plaited into a kind of hood (as is the custom

to this day among these tribes). The procession is closed by a brown and a black Ethiopian woman, with pendent breasts. The latter carries a child on her back, and each woman leads a boy behind her. In the second and third rows are Nubians bringing gold, panther-skins, a giraffe, and oxen. Between the horns of the last, which are represented as arms, are heads of supplicating negroes. More to the left are five rows of ships (the lower rows much damaged). Five Ethiopian princes kneel upon the deck of the second boat. Cattle and other goods are being brought to Egypt in the smaller vessels below. — On the other side (Pl. *e*) appears the king, seated near the corner pillar; before him stands Huye presenting the Syrian tribute, which includes artistic gold vases. Amenhotep brings pieces of lapis lazuli on a dish; by his right hand hangs a breastplate, set with precious stones. The other representations are almost entirely obliterated. — The sepulchral inscription, which should have occupied the RIGHT END WALL (Pl. *f*), was never executed. On each side of the vacant space are offerings to Huye. The rest is destroyed.

The Tombs of the Queens, called by the Arabs *Bîbân el-Harîm* or *Bîbân el-Banât*, and sometimes *Bîbân el-Haggi Hammed*, also deserve a visit from those travellers who can afford the time (lights should be taken).

On the way from Deir el-Medîneh to the (1/4 hr.) Tombs of the Queens we pass a number of inscribed steles, formerly in niches. The first of these shows Ramses III. before Amon and Ptah. On the next Merit-seger, goddess of the West, offers the same monarch her breast; behind is the sun-god Harakhte; to the right is Amon, investing the king with the sickle-shaped sword. The inscription refers to the campaigns of the king. We then ascend through a mountain valley with bare and lofty sides of limestone, picturesquely formed and carved with inscriptions to the gods of the regions of the dead. — The road from Medînet Habu (p. 322) to the (1/2 hr.) Tombs of the Queens unites with that above described just before reaching the tombs.

Both routes end in an enclosed *Valley*, which is of great beauty, though not so imposing as that of Bîbân el-Mulûk (p. 284). From the farther end of the valley, in particular, a splendid view is enjoyed of the Theban plain and the Colossi of Memnon.

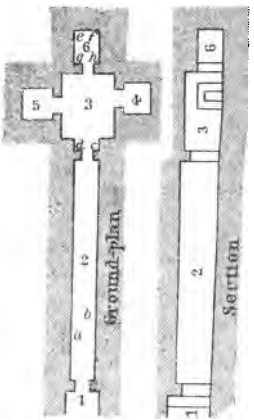
The tombs belong mainly to the 19th and 20th Dynasties. Altogether upwards of 70 have been discovered, most of which were excavated in 1903-4 by the Italian archæological mission under E. Schiaparelli. Many of them are unfinished and entirely without decoration, and in their rough and blackened condition, resemble mere caves in the rocks. It is rare to find either inscriptions or representations carved in the stone; even in the finest tombs the limestone walls were more often covered with plaster, which could be adorned with paintings without much difficulty. The more important tombs are designated by tablets with Italian inscriptions, and the best-preserved ones, which alone are worth visiting, must be opened by the keeper.

We proceed along the E. wall of the valley, passing a tablet commemorating the Italian excavations. The graves we first reach

are *No. 36* (of an unknown princess), *No. 39* (of *Sitrē*, mother of Sethos I.), *No. 40* (of an unknown princess), and *No. 42* (of *Prē-her-wnamf*, a son of Ramses III.). Beyond these is —

No. 43, the **Tomb of Prince Seth-her-khopshef**, son of Ramses III. Two narrow corridors lead to a somewhat wider chamber, which is adjoined by a small room. The reliefs, which were formerly coloured but are now smoke-blackened, show the prince and the king praying to various deities and performing other religious rites. On the rear wall of the innermost chamber Osiris is seen to the right and left, while on the side-walls are various other deities arranged in two rows.

No. 44.* **Tomb of Prince Khamweset, son of Ramses III., with coloured reliefs in excellent preservation. In the *First Room* are seen the deceased and his royal father in the presence of various deities. Adjoining are two lateral chambers with reliefs of the prince in the presence of the gods; on the rear wall are Isis and Nephthys with Osiris. The mural representations in the following *Corridor* show the king and prince in front of the gates and guards of the Fields of the Blessed; adjoining are citations from the 'Book of the Dead' (p. 284). In the last room the king is seen before various deities.



Beyond the Tomb of Prince Khamweset we pass *No. 51*, the *Tomb of Queen Eset*, mother of Ramses VI., and reach —

No. 52*, the **Tomb of Queen Titi. It consists of the usual antechamber, a long passage, and a large chapel with a small chamber on each of its three sides. The freshness of the colour is extraordinary.

From the *Anteroom* (Pl. 1) we enter the long *Corridor* (Pl. 2), on each side of which, near the door, is the goddess of truth, protecting those who enter with her wings. On the left wall (Pl. *a*) we see the queen before Ptah, Harakhte (morning sun), the genii of the dead Emset and Twe-metf, and the goddess Isis; on the right (Pl. *b*) Titi stands before Thout, Atum (evening sun), the genii of the dead

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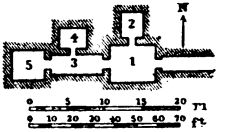
Close by is —

No. 55*, the **Tomb of Prince Amen-her-khopshef, son of Ramses III. The scenes in this tomb are remarkably fresh in colour.

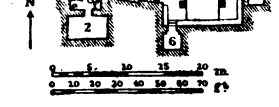
In the *First Room* (Pl. 1) we see, to the left, Ramses III. embraced by Isis; farther on, Ramses III., accompanied by Prince Amen-her-khopshef, offers incense to Ptah; representations of the king before various divinities (Ptah-Tenen, Twe-metf with the dog's head, and Emset, the guardian spirits of the dead, and Isis), who take him by the hand. To the right are similar pictures: the king embraced by Isis; the king and the prince burning incense before the god Show; Kebh-snewf, Hapi, and Isis holding the king by the hand. — The *Side Room* (2) contains no pictorial decorations. — The following *Corridor* (3) is adorned with pictures like those in the Corridor of Tomb No. 44 (p. 320). The other rooms (4 and 5) are unfinished.



Adjacent is —

***No. 66*, the **Tomb of Nefret-ere Mi-en-Mut**, wife of Ramses II., the arrangement of which differs from that of the other tombs of the queens. Its beautiful pictures take the form of the finest painted stucco reliefs, which have, however, suffered in places from the infiltration of water; the portraits of the queen deserve particular attention. The ceiling is adorned with the stars of the firmament.

A stair leads down to the *First Room* (Pl. 1), along the left *Walls* of which runs a bench for the reception of sacrificial gifts, crowned with a concave cornice. The inscriptions consist of religious texts from the 17th chapter of the Book of the Dead. The accompanying pictures represent the queen, seated under a canopy, playing draughts; the soul of the queen, represented as a bird with a human head; the queen, kneeling, worships the sun borne by two lions; the god Thout as an ibis; the mummy on the funeral couch; various divinities. On the walls to the right, the queen before Osiris, praying to the sun-god Harakhte and to the goddess of the West (Pl. *b–d*); similar picture of the queen, followed by Isis, before the sun-god Khepre, his head in the form of a scarabæus (Pl. *e*); the goddess Selket (Pl. *g*). — In the *Side Room* to the right (Pl. 2) we see (beginning on the right) the god Khnum, accompanied by Isis and Nephthys; the queen, worshipping the sacred bull and seven sacred cows; the queen before Atum and (farther on) before Osiris; the queen offering writing-materials to Thout and sacrificing to Ptah. — On the side-walls of the *Staircase* (Pl. 3) leading from Room 1 we see above, to the right and left, the queen in presence of various divinities; below are Isis and Nephthys kneeling and mourning. On the architrave of the door, the goddess of truth with outstretched wings. — We now enter the *Pillared Hall* (Pl. 4), containing the coffin of the queen, who is represented on the walls in prayer before the keepers of the gates of the underworld. The pictures on the four pillars show the god 'Horus, the avenger of his father', as the priest of the dead with the panther-skin, the queen before various divinities, Osiris the god of the dead, and his pillar-like symbol. — The reliefs in the smaller Rooms 5-7 are much damaged.



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9. Medinet Habu.

About 1 M. from Deir el-Medîneh and $^1/_2$ M. from the Memnon colossi (p. 330), in a conspicuous situation, lies the southernmost temple-group of the Theban Necropolis. This bears the name of **Medinet Habu** ('town of Habu'), a Christian village which arose around and even within the ancient sanctuary as early as the 5th cent., and of which considerable traces still remain.

The entire edifice may be divided into two easily distinguished portions. One of these is a smaller and older temple of the 18th Dynasty (p. 328), afterwards enlarged. The other is the main temple of Ramses III. (p. 323), which was enclosed by a crenelated wall, 13 ft. high. We pass the pylon and other buildings in front of the small temple and visit first the structure of Ramses.

We pass through the outer wall by means of a *Gate* (Pl. *A*), about 13 ft. wide, flanked by two small *Porter's Lodges*. Beyond these we are confronted by the remarkable edifice resembling the gateway of a fortress and known as the —

High Gate or *Pavilion of Ramses III.*, which forms the entrance to the temple-precincts instead of the usual massive pylon and portals of stone. This structure interrupts the great inner wall of brick which enclosed all the temples within a rectangle and was connected with the royal palace (p. 324). The pavilion thus formed a part of the palace, which stood at some distance from it. Its apartments were occasionally used as a residence by the Pharaoh and his harem and were decorated accordingly (comp. p. 323). Two tall towers (Pl. *b*, *c*), with almost imperceptibly sloping walls and with their E. sides resting upon a battering foundation-wall, enclose a narrow court, gradually contracting towards the back, where there is a gateway (Pl. *a*) in the central erection joining the towers. The reliefs on the *Façade of the Right Tower* (Pl. *b*) show the king smiting his foes in presence of Harakhte; below are seven fettered princes, representing the vanquished peoples (Kheta or Hittites, Emor or Amorites, Zakari, Shardana or Sardinians, Shakalasha or Sicilians, Tuirsha or Tyrrhenians, and Peleset or Philistines; comp. pp. 204, 205). On the

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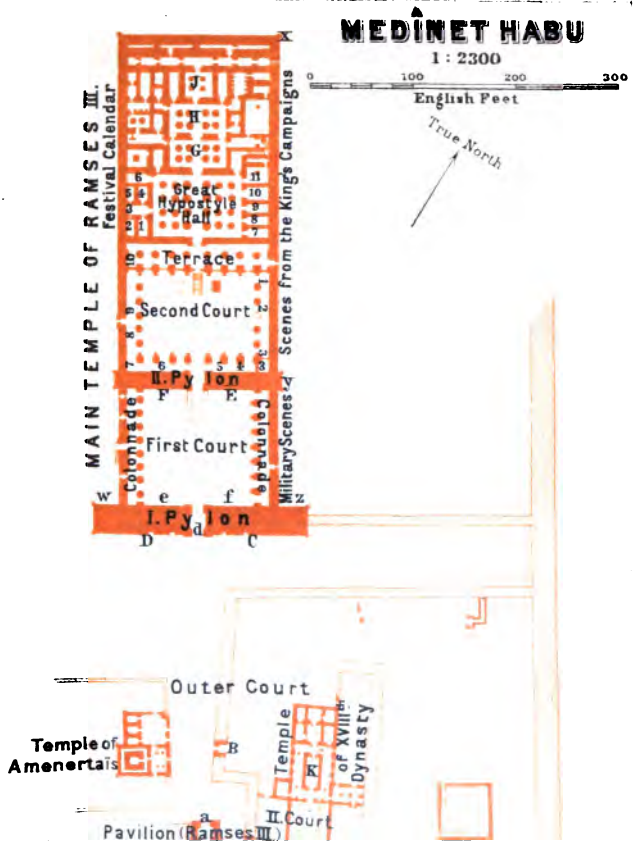
West



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to Harakhte and Maat; below, he leads two rows of captives before Amon (the Libyan in the lower row, drawn full-face, should be noticed). 5. The king offers incense to the moon-god and to Seshet; below, he presents an image of Maat to Ptah and Sekhmet. In the second story is a window with attractive ceiling-decorations. 6. The king before Amon, with Mut and Thout behind him.

In the *Gateway* (Pl. *a*) leading to the forecourt the king appears conducting two rows of fettered captives before Amon (on the left) and smiting a band of enemies (on the right).

A modern staircase in the S. tower ascends to two *Apartments* in the upper part of the middle structure, the floor between which has disappeared. The wall-reliefs of the lower room have vanished, but those of the upper room (harem-scenes) are still quite distinct. The windows command a fine view of the temples and ruined village on the W. and of the plain to the E. Similar reliefs adorn the walls of the other (inaccessible) rooms.

Some of these RELIEFS may be seen from below. One, on the W. wall of a room in the upper story of the *N. Wing*, is visible from the entrance; it represents the king seated with five maidens standing round him. — From the N.E. corner of the outer court (see below) we observe in the upper story of the N. wing two windows. To the right and left of these is the king, again surrounded by maidens. More to the right, near a hole in the wall, the king, with a maiden standing in front of him; of the kneeling and standing women to the left only the lower portions remain. Below is a narrow window, with vases of flowers above and to the right the king listening to girl-musicians. — In this part of the N. wing we may observe the holes in which the ends of the rafters supporting the floors of the upper stories were inserted.

The inner (W.) side of the central edifice, through which we pass by the Gateway *a*, bears reliefs showing the king in various positions as the conqueror of his enemies. — We have now entered the extensive *Outer Court*, between the pavilion and the main temple. In the middle stands a small *Gateway* (Pl. *B*), erected by Nektanebôs. To the right lies the Temple of the 18th Dyn. (p. 328). To the left is a small —

MORTUARY TEMPLE OF AMENERTAÏS, a princess who was the ecclesiastical ruler of Thebes under the last Ethiopian monarchs and Psammetichos I.

Through a *Portal* we enter a *Forecourt*, formerly with an arcade on

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is shown before Amon-Rē-Harakhte, grasping a band of enemies by the hair and smiting them with his club. The falcon-headed god hands him the curved sword and leads to him by a cord the captured lands, which are represented in the accustomed manner (p. 272) by circular walls enclosing their names and surmounted by bound enemies. Beneath are two other rows of representations of conquered lands. Farther to the left, between two grooves for the flag-staffs, is a similar but much smaller scene, and beneath is a long inscription, describing in exceedingly exaggerated language the victory won by Ramses III. over the Libyans in the 11th year of his reign. At the foot Amon is seated to the left, with Ptah standing behind, inscribing the years of the king's reign on a palm-branch. The king kneels before Amon, under the sacred tree, and receives from the god the hieroglyphs for 'jubilee of the reign', suspended on a palm-branch, as a symbol of long life. Thout writes the king's name on the leaves of the tree, and beside him stands the goddess Seshet. To the right of the portal, below, is a stele of the 12th year of the king (imitated from a stele of the 35th year of Ramses II. at Abu Simbel, p. 408), representing the gifts made to the god Ptah. The *Left Tower* (Pl. *D*) bears similar scenes and inscriptions.

Through the *Central Portal* (Pl. *d*), embellished within and without by representations of the king worshipping the gods, we enter the **First Court**, forming an approximate square of 115 ft. The inner side of the first pylon is adorned with scenes from the Libyan campaign of Ramses (see above). To the S. (Pl. *e*) is a battle, in which the Egyptians are aided by mercenaries from among the Shardana (p. 322), who are distinguished by their round helmets ornamented with horns. To the N. (Pl. *f*) are the captured Libyans marshalled before the king, and an inscription. — The court is flanked on the right and left by covered *Colonnades*. The ceiling of that to the right is borne by seven square pillars, against which stand colossal statues of the king as Osiris. The left (S.) colonnade has eight papyrus-columns with calyx-capitals. These last belonged to the façade of a royal palace, which formerly stood to the S. of the temple and communicated with the first court by three doors and a large balcony-window. To the right and left of this window the king is seen standing on a bracket formed of hostile heads and slaying his foes. The scenes on the colonnade-walls represent the wars, victories, and captives of the king. At the ends the king is seen on his way to the feast of Amon, attended by his fan-bearers.

The inscriptions and sculptures on the **Second Pylon** are still more interesting. On the *Right Tower* (Pl. *E*) is a long inscription recording the triumph won by the king in the 8th year of his reign over a league of peoples from the lands of the Mediterranean, who menaced Egypt by sea and by land from Syria. On the *Left Tower*

(*Pl. F*) the king leads before Amon and Mut three rows of prisoners, representing the conquered in this campaign. These have beardless faces and wear curious caps adorned with feathers; their pointed aprons, decorated with tassels, differ from those of the Egyptians. The inscription describes them as belonging to the tribes of the Danauna and Peleste (Philistines).

The granite gateway of the second pylon, which is approached by an inclined plane, admits us to the **Second Court**, which is 125 ft. deep and 138 ft. broad. In the Christian period it was converted into a church, the remains of which have been cleared away. This court is almost an exact reproduction of the second court of the Ramesseum, even to part of the relief-embellishments; but it is in much better preservation. On all four sides are colonnades. On the N. and S. these are supported by columns with bud-capitals; on the E. are square pillars with Osiris-statues, and on the W. is a terrace (pronaos) with eight Osiris-pillars in front and eight columns behind. On the columns and pillars the king is shown sacrificing to the gods.

The reliefs on the back-walls of the colonnades illustrate events in the life of Ramses, some showing great festivals in which he took part, others the warlike deeds of himself or his army. — N. AND N.E. COLONNADES. In the upper row are **Scenes from the Great Festival of the God Min*, which was celebrated also as a coronation festival, as we have seen in the Ramesseum (p. 307). First (Pl. 1) appears the Pharaoh, borne from his palace by his sons (names wanting) on a richly-decorated litter with a canopy. He is followed by numerous courtiers, while he is preceded by priests carrying censers, a priest who recites, and a troop of soldiers, each of whom wears two feathers on his head. The trumpeter and drummer in the upper row, and the castanet-players in the lower row, should be noticed. In the next scene (Pl. 2) the king is shown sacrificing and offering incense before the image of Min. The following scene (Pl. 3), continued on the E. wall, exhibits the sacred procession. The image of Min is borne on a litter by priests, while fan-bearers walk by the side and priests carrying the sacred shrines follow. In front marches the king, who in turn is preceded by a white bull (the sacred animal of Min), the queen, and a long procession of priests carrying standards, temple utensils, and images of the king and his ancestors. To the right is the king awaiting the procession, with two emblems in front of him. Priests let four birds escape (comp. p. 307). Farther to the right (Pl. 4) the Pharaoh cuts with his sickle the sheaf of corn handed to him by a priest (as in the Ramesseum, p. 307). Behind him stands the reciting priest, who intones a hymn to Min, while another priest presents the sheaf to the god. The queen (above) also is present at this ceremony. The white bull again appears in front of the king, and beneath is a series of images of the royal ancestors. Finally (Pl. 5) the king is shown offering incense to the god Min, who stands under a canopy.

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The lower series of representations on the N. and N.E. walls are less interesting. To the left (Pl. 1) are the sacred boats of Khons, Mut, and Amon, to which the king sacrifices; to the right (Pl. 2) priests bear the boats out of the temple, while the king, behind a fourth boat, approaches to meet them.

S. AND S.E. COLONNADES. In the upper rows in these a *Festival of Ptah-Soker* is displayed. It begins to the left of the door (Pl. 6) with a train of priests, bearing sacred boats, images of the gods, standards, and temple utensils. Behind stand the king and his dignitaries. We next observe (Pl. 7; S. wall) a colossal symbol of the god Nefertem, son of Ptah, borne by eighteen priests. The king (Pl. 8) holds a cord, which is being pulled by sixteen courtiers. Two priests offer incense before the king. Then follow sixteen priests (Pl. 9) bearing the boat of Soker, followed by the king. The king (Pl. 10) sacrifices before the sacred boat; and finally the king before the ram-headed Khnum and two other gods, and before the falcon-headed Soker-Osiris, to whom he offers a platter with bread. — Below are *Warlike Reliefs*. The *1st Scene* (Pl. 6, on the S.E. wall) depicts the king attacking the Libyans with his charioteers and shooting with his bow. The infantry fight in wild confusion. The Egyptians are assisted by the Shardana mercenaries (in the lower row; p. 324). The *2nd Scene* shows the return of the king from the battle. He drives in his chariot, with three rows of fettered Libyans in front of him and two fan-bearers behind him. *3rd Scene*. The king leads the Libyan captives before Amon and Mut. On the S. wall is a relief (Pl. 7) showing the king seated in his chariot (with his back to the horses) and receiving the Libyan captives (light-red in hue), who are conducted to him in four rows by his sons and other notabilities. The hands, etc., cut off from the slain are being counted. The greater part of this wall is occupied by a 75-line inscription, recording the conquests of the king.

The rear wall of the W. CORRIDOR, on the terrace, has three rows of representations. In the two upper rows Ramses III. is shown worshipping various deities. In the lowest row (as in the

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the back were dedicated to different deities. Those to the left of Room *J* were devoted to Osiris. One has a vaulted ceiling, with astronomical representations. From Room *G* a staircase ascended to other chambers on the upper floor.

The great hypostyle hall is adjoined also at the sides (N. and S.) by two series of rooms (Pl. 1-11), of which those to the S. formed the *Treasury* of the temple.

The *Representations* on the walls of these treasure-chambers refer to the costly objects stored within them. *Room 1:* The king presents Amon with papyrus-holders borne by lions with the king's head or by kneeling figures of the king. *Room 2:* The king presents to Amon costly vessels and boxes with lids in the shape of rams or sphinxes or of the heads of rams, falcons, or kings. *Room 3:* The king presents Amon with sacks of precious stones. *Room 4:* The king offers costly table-services, ornaments, golden harps, silver, and lead. *Room 5:* The king offers heaps of gold and other precious metals. — In *Rooms 6-11* we see the king sacrificing to various deities. In Room 7 the princes and princesses present gifts to the king and queen. In Room 10 stands a colossal alabaster statue of Ptah (headless), dating from the time of Amenophis III. (found in the first court).

We now quit the temple and proceed to examine the interesting **Historical Reliefs** on the *Outside of the Temple Walls*, which chiefly commemorate the wars of Ramses III.

We begin with the *S. WALL, the first pylon of which (Pl. *w*) is adorned with admirable hunting-scenes. Above is the king hunting mountain-goats and wild asses; below he appears with his retinue, pursuing wild bulls in a marshy district abounding with fish and water-fowl.

On the W. part of the S. wall is a long *Festival Calendar*, which contains a list of the appointed sacrifices for the period between the 26th Pakhons (the day of Ramses III.'s accession) and the 19th Tybi. Beneath is a procession of priests, carrying food. — To the right and left of the balcony-window of the palace (p. 324), to which a flight of steps ascends, the king appears in the act of slaying his prisoners. In the embrasure of the window the king and his retinue are seen going from the palace to the temple.

On the W. WALL are scenes from a war with the negroes of the Sûdân and the first of a series illustrating the Libyan war.

S. Half of the Wall: 1. The king in battle; 2. Triumphal procession with captive negroes; 3. Captives brought before Amon. — N. Half (Libyan War): 4. The king, behind whom stands Thout, in front of Amon and

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to the soldiers. — *5th Scene.* The king starts for Syria; before him march soldiers with lances and bows. Below are the Shardana mercenaries (p. 324). — *6th Scene.* Battle with the seafaring tribes of the Ægean in Palestine (p. 324). The king in his chariot shoots arrows against the enemies, identified as Zakari by their curious caps. The children of the foe await the result in ox-waggons. — *7th Scene.* The king at a lion-hunt. One of the lions, hidden in a thicket, has been pierced by the king's spear and arrows; another lies dying beneath the horse's feet. Underneath is a procession of the Egyptian army and mercenaries. — *8th Scene* (not very distinct except when the light falls on it obliquely). *Naval battle with the maritime people of the Ægean, who were met and conquered by the Egyptian fleet at the mouth of the Nile. The king shoots from the shore against the hostile fleet. One of the hostile ships (below) has capsized. The Egyptian vessels are denoted by the lion's head on the prow. One of these (below, on the right) has a large number of oarsmen and contains Zakari who have been captured and pinioned; in the lower row other prisoners are being conveyed away. The king himself is treading upon captive foes. In front of him are some archers, and above him, in the form of a vulture, hovers the goddess of Lower Egypt. — *9th Scene.* The king, having alighted from his chariot, receives in a balcony the grandees who conduct the prisoners. In the lower row the severed hands are being counted. To the left is the royal chariot. Above is the 'Ramses Castle', perhaps the palace of Medînet Habu. — *10th Scene.* The king presents two rows of captives, Zakari (above) and Libyans (below), to Amon, Mut, and Khons, the Theban triad.

E. Half of N. Wall (Pl. *y*, *z*). First Court. *Upper Row* (from left to right): 1. Ramses storms a Syrian fortress; 2. The king alights from his chariot after the victory and stabs a foeman with his lance; 3. The king receives the prisoners and (4.) presents them, along with magnificent vases, to Amon and Khons. — *Lower Row* (from left to right): 1. Ramses in his chariot attacking a Libyan castle; 2. Libyan prisoners; 3. Three rows of captives brought to the king by his officers; 4. Return with the captives, greeting by Egyptian grandees; 5. Captive Libyans presented to Amon and Mut.

On the first pylon (Pl. *z*) are three scenes: in the top row, the king storming a fortress defended by the Hittites; below, battle with the Libyans; the king alighting from his chariot and binding two captured Libyans.

On the N. side of the outer court between the Pavilion of Ramses III. and the main temple (p. 323) stands the small but elegant peripteral —

Temple of the 18th Dynasty, the oldest building at Medînet Habu. This was begun in the reign of Queen Hatshepsut and Thutmosis III. and finished by the latter when sole monarch. The figures and inscriptions of the queen, in the first completed (inner) chambers, have been chiselled out here also or replaced by those of others. The figures and names of the gods defaced by Amenophis IV. were restored under Haremheb and Sethos I. The entrance was originally on the E. side, but the restorations carried out under the later Pharaohs (particularly Ramses III.) and in the Ptolemaic and Roman periods were so extensive that little of the ancient ground-plan is distinguishable. The reliefs on the outside date from the reign of Ramses III.

To the N. of the Pavilion of Ramses is a gate leading into the second court. The temple itself, to the left, comprises a *Cella* (Pl. *K*), surrounded by a *Colonnade* (added by Thutmosis III.), and

six *Chambers* behind (the oldest part of the building). The colonnade is enclosed on the outside by a parapet upon which rise square pillars, which support the roof along with the sixteen-sided columns in the inner row. The representations show Thutmosis III. sacrificing or performing other sacred rites in presence of the gods. In the inner chambers Thutmosis I. and Thutmosis II. also appear in place of the original figures of Hatshepsut. The inscriptions on the pillars on each side of the entrance refer to the restorations by Haremheb, Sethos I., and Pinotem. The cella, the reliefs in which were restored at a later period, had a door at each end (restored by Euergetes II.). The last room on the right still contains a 'naos' of red granite (unfinished). — The structures to the N. and S. of the anterior colonnade were added at a later period. That to the N. was erected with blocks taken from earlier edifices, bearing the names of Ramses II., Pinotem, and Achoris. The small grated windows and the rings on the upper part of the column-shafts should be noticed.

We now return to the *Second Court*, which dates from the Saïte period. The granite gateway to the N. was built by Peteamenōpet, a noble living at the beginning of the 26th Dyn. (comp. p. 305). On the E. the court is bounded by the *Second Pylon*, which was erected by Shabako (p. cv), the Ethiopian, and restored under Ptolemy X. Soter II. On the back of the Pylon appears Taharka (p. cv), grasping a band of enemies by the hair and smiting them. — The adjoining *Court of Nektanebōs*, 31½ ft. long and 26 ft. wide, was supported on each side by four clustered columns with bud-capitals (two restored), connected with each other by stone screens. On the E. side was a portal. — About 13 ft. to the E. of the last rises the large *First Pylon*, which was built in the later Ptolemaic epoch, largely with blocks taken from earlier edifices (especially from the Ramesseum). Ptolemy X. Soter II. and Ptolemy XIII. appear on the central portal, worshipping the gods.

On the E. side of the pylon, facing the *First Court*, which was 130 ft. long and 83 ft. broad, was a *Colonnade* or *Vestibule*, which had columns with rich floral capitals, connected with each other by high stone screens. Only the two central columns are now left. In front of one of the screens is placed a door-shaped stele of Thutmosis III. in red granite, discovered in the flooring of the first pylon. The *Gateways* in the wall surrounding the court are now built up; that on the S. (Pl. *g*) is adorned with inscriptions by Emp. Antoninus Pius.

In the N.E. angle of the great girdle-wall, near the small temple, lies the *Sacred Lake*, a basin about 60 ft. square, with two flights of steps. — About 45 yds. to the N.W. of it is a *Nilometer*. A doorway, bearing the name of Nektanebōs, admits to a chamber beyond which is a corridor, whence the staircase of the nilometer descends to a depth of 65 ft. — Between the temple of the 18th Dynasty and the nilometer stands a small *Gateway*, with inscriptions of Emperor Domitian. Its original position is

unknown, but it was re-erected on this spot with blocks found immured in a Coptic building.

About 200 paces to the S. of the pavilion of Ramses III. (p. 322) is a small unfinished **Ptolemaic Temple**, now known as *Kaṣr el-'Aguẓ*, erected by Euergetes II. to *Teephibis*, a god of similar character to Thout. It consists of a wide vestibule and three rooms, one behind another. On the entrance-wall of the second room, to the left, we see the king sacrificing to Thout, Imhotep, and the deified sage Amenhotep; the lower row of reliefs alone is finished, the others are merely sketched out. — About 1/2 M. to the W. lie the ruins of a town, including the remains of a *Palace of Amenophis III.* (comp. pp. 100, 102). The site, now known as *Malḳata*, has been excavated under the auspices of the Metropolitan Museum of New York.

Still farther to the S. than the Ptolemaic temple, about 2 1/2 M. from Medînet Habu, on the road to Erment (p. 332), stands a well-preserved **Temple of the Roman Period**, dedicated to Isis, and now known as *Deir esh-Shelwît* (key kept by the guardian at Medînet Habu). It was erected by Hadrian and Antoninus Pius, while the ruined pylon bears the names of Vespasian, Domitian, and Otho. The temple consists of a cella surrounded by apartments. A staircase leads to the roof from a room to the extreme left of the entrance.

10. The Colossi of Memnon.

The ***Colossi of Memnon** (called by the Arabs *Es-Sanamât*, and also, of late, *El-Ḳolossât*, *i.e.* 'the Colossi'), about 1/2 M. to the E. of Medînet Habu and about the same distance to the S. of the Ramesseum, are the most prominent landmark on the W. bank at Thebes and are visible from a great distance on all sides. These two colossal statues have suffered severely from the hand of time and have lost their artistic value, but they still exert all their old attraction in virtue of the innumerable associations that cling to them. The two immense figures and the cubical thrones on which they are seated are carved out of a pebbly and quartzose sandstone-conglomerate found in the sandstone mountains beyond Edfu, of a yellowish-brown colour and very difficult to work. Both represent Amenophis III. and they originally stood in front of the mortuary temple erected by that monarch, of which only the scantiest relics are now left. In the Roman imperial epoch they were taken for statues of Memnon, son of Eos and Tithonus, who slew Antilochus,

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The *Northern Colossus* is the famous vocal statue of Memnon. To the left of the king stands his mother Met-em-weye, to the right his wife Teye; a third figure, between the legs, has been destroyed. On each side of the seat two Nile-gods were represented in sunk relief, twining the representative plants of Egypt (papyrus and lily) round the hieroglyph for 'to unite', a symbol of the union of Upper and Lower Egypt.

Attention began to be directed to the *Musical Phenomenon* connected with the colossus about the beginning of the Roman empire, after it had been broken. When it became known that the N. colossus emitted a musical note at sunrise, a new myth was invented to explain the fact. Memnon who had fallen at Troy appeared as a stone image at Thebes and greeted his mother Eos with a sweet and plaintive note when she appeared at dawn. The goddess heard the sound and the morning-dews are the tears she shed upon her beloved child. If the sound was not heard, it was taken as a sign that the god was angry. Strabo, who is the first author to mention the phenomenon, expresses doubt as to its genuineness; but Pausanias and Juvenal (p. 354) accept it as a fact. The phenomenon ceased altogether after the time of Septimius Severus, who caused the restoration of the upper portions, perhaps with a view to propitiate the angry god. The restoration was not very skilfully managed, with five courses of sandstone blocks. Attempts have been made to explain the resonance of the stone as due to the splitting off of minute particles from the surface, caused by the warm sunlight suddenly following upon the cold nights. A similar phenomenon has been observed elsewhere.

The numerous Greek and Latin *Inscriptions*, in prose and verse, inscribed upon the legs of the figure by travellers under the Roman empire, are peculiarly interesting. These are more numerous on the left than on the right leg, and none are beyond the reach of a man standing at the foot of the statue. The earliest was carved in the 11th year of the reign of Nero, the latest in those of Septimius Severus and Caracalla, and the most numerous (27) in that of Hadrian. Only one Egyptian (who is responsible for a short demotic inscription) is found among these scribblers. The inscriptions were for the most part the work of men of some eminence, including 8 governors of Egypt, 3 epistrategs of the Thebaïd,

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'Sea-born Thetis, learn that Memnon never suffered pangs of dying'.
'Still, where Libyan mountains rise, sounds the voice of his loud crying'
'(Mountains which the Nile-stream, laving, parts from Thebes, the hundred-gated)'
'When he glows, through rays maternal with warm light illuminated'.
'But thy son who, never-sated, dreadful battle still was seeking',
'Dumb in Troy and Thessaly, rests now, never speaking'.

Among the ruins in the neighbourhood of the colossi are the remains of another *Statue* of great size, lying about 3 min. to the W., amidst arable land. Close by is a large *Sandstone Stele*, now broken in two, which is almost the only relic of the temple in front of which the above-mentioned statues stood. The hieroglyphics and the representations refer to the dedication of the temple. In the rounded pediment the Pharaoh appears receiving the symbol of life from Amon on the right and from Soker-Osiris on the left; above are the winged sun-disk and the name of Amenophis III. Behind the Pharaoh in each case is his consort Teye. — Still farther to the N.W., at the foot of the Libyan mountains, are two fragments of an ancient brick building, known as *Kôm el-Ḥeiṭân*.

21. From Luxor to Assuân by Railway.

Comp. the Map, p. 244.

132 M. One express train (with restaurant-car) daily in 6¼ hrs., and one slow train in 8¾ hrs. The railway (very dusty) is a narrow-gauge single line; passengers from Cairo change carriages at Luxor.

Luxor, see p. 251. — The line sometimes skirts the right bank of the Nile, sometimes the edge of the desert.

12½ M. **Erment** *(Armant)*. The town (12,300 inhab.), with an important sugar-factory and post and telegraph offices, lies on the left bank of the river. This town was called in antiquity *On*, or, to distinguish it from On (Heliopolis) in Lower Egypt (p. 120), the *Upper Egyptian On* or *Per-Mont* (*i.e.* 'House of Mont'), whence the Greek name *Hermonthis* was formed. Its deity was the falcon-headed Mont, god of war. In the Roman imperial period it was the capital of a province.

The bank is shaded by stately lebbakh-trees. From the point where the bazaar reaches the bank of the river a flight of steps, incorporating several ancient sculptured fragments, descends to the stream. The large temple-buildings, dating from the Ptolemaic and imperial periods, which lay about 1½ M. to the N.E., have been almost entirely destroyed, the stones being used to build the sugar-factory.

At *Rizaḳât (El-Riziqat, El-Rezékat)*, 4½ M. to the S.W. of Erment, is a necropolis of the Middle Empire. — The village of **Et-Ṭûd** *(El-Tod)*, the ancient *Tuphium*, 1¾ M. to the E. of the station of Erment, on the E. bank, contains the picturesque remains of a large temple of the Ptolemaic and imperial periods, dedicated to Mont. One chamber of the Ptolemaic period, in perfect preservation, is inhabited by a sheikh. The building

in front, probably the ancient vestibule, is represented by a wall and by the lower halves of columns.

17½ M. *Shaghb*, or *Shaghab (Chagab)*, is the station for **Gebelein** (*i.e.* 'the two mountains'), the long ridge of which is visible on the left bank of the river, crowned with the tomb of a *Sheikh Mûsa* beside the ruins of a temple of the Middle Empire. In the background rise the hills of the Libyan Desert. At the village of Gebelein, at the W. base of the hill, lie the ruins of the ancient *Crocodilopolis*. Sarcophagi of the Middle Empire, numerous simple domestic articles, and graves of crocodiles have been found here. In the neighbourhood once stood also the ancient *Aphroditespolis*, also called *Pathyris* (House of Hathor), which for some time was the capital of a separate nome.

On the E. bank, to the S.E. of Shaghb, lie the villages of *Dabâbîyeh (El-Dabaïbah)*, near which are quarries with inscriptions, and *El-Mu'alla*, near which are tombs of the New Empire. — 28½ M. *El-Maṭâ'neh (Matana)*, station for *Aṣfûn el-Maṭâ'neh*, on the W. bank, with large sugar-factories, the ancient *Asphynis* (Egypt. *Hesfun*). — The railway now skirts the edge of the desert until just before Esneh, when it returns to the river-bank.

35½ M. **Esneh.** The town (p. 342), with its slender minarets, lies on the opposite bank of the Nile and is reached viâ the barrage mentioned at p. 342 (trolley, 1-2 pias. each pers.; donkeys also meet the trains). The temple is not visible from the railway. — 46 M. *Es-Sibâ'yeh (El-Sibaia, Sabaïeh)*. The village lies on the left bank of the Nile.

52 M. **El-Maḥâmîd** is the station for visitors to the ruins and tombs of *El-Kâb*, lying 1½ M. to the S.E. of the station, between the railway and the Nile. A simple visit to these may be made on foot, but those who wish to do more should communicate in advance with the postmaster or station-master of El-Maḥâmîd, either by post or telegraph, so that donkeys may be in waiting at the station and the guardians of El-Kâb at their post. Close behind the station, to the left, is the isolated hill of tombs, and to the right is the old town-wall of Nekhab.

El-Kâb.

El-Kâb, the ancient *Nekhab*, once ranked among the chief cities

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The *Ruins of the Ancient Town of Nekhab, which are surrounded by a massive girdle-wall of sun-dried bricks, lie near the river. The wall, which probably dates from the Middle Empire, is damaged only on the S.W., by the Nile. It is of immense thickness (37 ft.) and encloses a rectangle, 620 yds. long by 590 yds. broad, with gates on the E., N., and S. sides, beside which broad ascents lead to the top of the wall. The N. wall intersects a necropolis of the Ancient Empire, excavated by Quibell in 1897. The city itself, enclosed by another double wall, of which distinct traces are still to be seen, occupied only about one-fourth of the space within the girdle-wall. Very scanty ruins now remain of the temple, built during the 18th Dyn. on the site of an earlier sanctuary and enlarged by Nektanebōs and others.

Visitors should not omit to ascend to the top of the N. wall, for the sake of the admirable view: to the E., at the head of a desert-valley, appear the isolated rock with the inscriptions, the temple of Amenophis III., and, a little nearer, the chapel of Ramses II. (comp. below); to the N. is the hill with the rock-tombs, and a little farther away is a mushroom-shaped rock, with the quarries that yielded the stone for the city temple.

We follow the route leading due E. from the E. gateway in the girdle-wall and cross the dazzlingly white sand, past a small ruined *Sandstone Chapel* (no inscriptions) close to the wall. In rather more than 1/2 hr. we reach a *Chapel of Ramses II.*, known to the Arabs as *El-Ḥammâm*, *i.e.* 'the bath'.

This temple was built in the reign of Ramses II. by Setaw, governor of Ethiopia, represented in the entrance-doorway and on the interior walls on each side of the entrance. Other reliefs show Ramses II. sacrificing to Thout and Horus. On the upper part of the rear wall (right) are cynocephali, sacred to Thout; below are praying men.

We keep straight on, leaving the larger temple of the Ptolemies on the left, and soon reach two *Rocks* projecting from the plain, at the point where the road turns N. towards the desert, halfway between El-Ḥammâm and the E. temple of Amenophis III. Both rocks bear numerous inscriptions and figures of animals. Most of these date from the 6th Dyn. and were probably placed here by priests of El-Kâb.

The charming small temple or *Chapel of Amenophis III. lies fully 1/4 hr. to the E. It may be reached direct in about an hour from the Nile. The little temple, which is about 50 ft. deep, was dedicated to Nekhbeyet, 'mistress of Re-yant' (*i.e.* of the entrance to the desert-valley). It consists of a ruined *Vestibule* of the Ptolemaic period, with papyrus-columns (the capitals of which strew the ground), and of a *Chamber* the roof of which was borne by four sixteen-sided columns embellished with heads of Hathor. The names of the king, Amon, and Nekhbeyet, and several representations of the gods were defaced under Amenophis IV. and restored under Sethos I. Many of them were again renewed in the Ptolemaic period.

On the *Entrance Door* of the chamber are a votive inscription and a representation of Amenophis III. The exterior walls bear only a few inscriptions and representations (ships) which were added at a later date;

to the right of the door is Khamweset, in presence of Ramses II., his father, in commemoration of the king's fifth jubilee, in the 41st year of his reign. Another hieroglyphic inscription here ('In the 13th year of his majesty, lord of the world, Napoleon III.') is certainly the latest in Egypt, with the exception of that added to celebrate 'King Henri V.' (*i.e.* Count Chambord). On the pavement outside the chapel representations of footprints have been scratched by pilgrims (see below).

The representations within the Chamber have retained their colouring in good condition. On each side of the entrance, Amenophis III. and his father Thutmosis IV. seated at banquet-tables. *Left Wall.* Amenophis III. sacrificing to the sacred boat, which is decorated with falcons' heads; Amenophis III. presenting incense and water to Nekhbeyet; Amon (blue) embracing the king and holding the hieroglyph for 'life' to the king's nose. *Rear Wall.* On each side of the recess, Amenophis III. sacrificing to Nekhbeyet. *Right Wall.* The falcon-headed Horus handing the hieroglyph for 'life' to the king who stands before him; the king presenting two wine-jars to Nekhbeyet; the king sacrificing to the sacred boat. Adjacent are demotic inscriptions in red, written by visitors to the chapel. The names of Amenophis alternating with heads of Hathor are arranged as a frieze in this hall and as an embellishment on the architrave; at the base of the walls are bulls in a marsh.

Turning at this little temple we direct our steps towards the Nile and in 1/4 hr. reach the Rock Temple, on the right side of the valley, recognizable from a distance by the *Stair* leading up to it. The latter consists of 41 steps hewn in the rock, with a massive balustrade on each side. The temple, dedicated to Nekhbeyet, was constructed under Ptolemy IX. Euergetes II. (Physkon), and provided with reliefs and inscriptions by him and by Ptolemy X. Soter II.

On reaching the platform at the top of the stair we pass through a doorway to a *Vestibule*, not quite 33 ft. wide, which was supported by columns with elaborate floral capitals, while the exterior sides were bounded by stone screens built between columns. Thence another door, the right half of which is still standing, leads into a smaller *Hall* (only 20 ft. wide), which also was bounded by screens between columns. The floor is covered with ruins. Behind this is the Rock Chamber. This chamber, which was originally a tomb-chamber dating from the New Empire, has a vaulted ceiling, with vultures hovering in the centre. At the top of the walls is a frieze made of the name of Ptolemy X. between heads of Hathor. Below are inscriptions and much injured representations of the king and queen before various deities.

On an isolated hill, about 1 M. from the steamboat landing-place, are a number of *Rock Tombs, placed side by side on the S. slope. Most of these date from the end of the Middle Empire or from the beginning of the New Empire. There are 31 tombs in all, but only 6 repay a visit. These tombs, like all the monuments at El-Kâb, are of small dimensions, but their distinct pictures of ancient Egyptian domestic life will interest even those travellers who have already seen the tombs of Beniḥasan (p. 227) and Sheikh 'Abd el-Ḳurna (p. 309).

We first enter the tomb of Peheri *(Pehraï)*, nomarch of El-Kâb, which is conspicuous by its wide opening. It dates from the reign of Thutmosis III., and is distinguished by a series of representations from the life of the deceased, with well-preserved colouring.

In front of the entrance is a platform in which is the opening of a deep mummy-shaft. We enter the vaulted Tomb by a much damaged door.

Entrance Wall, to the left: the deceased with a long staff; above is a sailing ship. — *Left Wall (W.)*. In the upper row is the deceased inspecting harvest operations (ploughing, sowing, reaping with sickles, collecting and binding the sheaves, oxen treading out the corn, winnowing the grain, bringing home the grain in sacks). In the lower row the deceased inspects his herds (cattle, asses, etc.); he superintends the weighing of gold made into rings and the shipping of his grain. In the upper row farther on Peheri holds on his lap the young Prince Wezmose, whose tutor he was; Peheri and his wife in a bower receiving flowers, fruit, etc.; above, vintage scenes. In the lower row Peheri superintends his fowlers and fishers; the captured birds and fish are being prepared and the nets mended. Farther on to the right the burial of Peheri and the accompanying rites are shown in five rows one above the other. — *Right Wall (E.)*. Peheri and his wife at a banquet, with their son officiating as a priest before them. Below their chair is a tame baboon. Opposite them are their relatives at table, and in the lower row are a female harpist and flute-player. Farther on to the right are Peheri and his wife, praying and sacrificing. A door was afterwards made through this wall to two other chambers. — *Rear Wall*. In the recess here sit Peheri, his wife, and his mother. On the side-walls of the recess are various persons at a banquet.

Of the tombs to the right of the tomb of Peheri that of **Ahmose Pen-Nekhbeyet** is noteworthy. It consists of a single vaulted chamber, the fine reliefs in which have, however, left few traces.

Ahmose was a well-known historical personage, who was prominent, especially in war, under the first kings of the New Empire, from Amosis I. to Thutmosis III. His biography is recorded in the doorway.

To the left of the tomb of Peheri is that of **Setaw**, high-priest of Nekhbeyet. This tomb, dating from the time of Ramses IX. (20th Dyn.), is the latest grave with inscriptions at El-Kâb. Though 400 years later than the others, it is decorated on the same plan.

On the *Left Wall* nothing can now be distinguished but four sacred boats, apparently bound for a festival of the king. *Right Wall*. To the left are Setaw and his wife at table; below their chair is a baboon. Before them their son-in-law officiates as priest, in a panther-skin; and opposite are their relatives at table, seated in rows. The artist has included his own portrait, identified by the palette. Part of this scene is destroyed by a door made at a later period to a side-chamber. Farther to the right are Setaw and his wife sacrificing. — The stele on the *Rear Wall* is much injured.

To the left of this tomb lies that of **Ahmose**, an admiral, which is noted for its long inscription recording the life and deeds of the deceased, more especially his share in the war of liberation against the Hyksos.

The tomb comprises a rectangular chamber, with vaulted ceiling, and another room (right), with the mummy-shaft. MAIN ROOM. On the *Right Wall* appears the deceased with staff and sceptre, accompanied by the painter Peheri, his grandson, who constructed the tomb. In front is the above-mentioned inscription, continued on the entrance-wall. The designs on the *Left Wall* are unfinished; the red lines to assist the draughtsmen may still be noticed. The *Rear Wall* is much damaged; to the right we see the deceased and his wife at table, to the left, the relatives in rows.

The tomb of **Reni**, nomarch of El-Kâb and high-priest at the beginning of the 18th Dyn., still farther to the left (W.), contains representations resembling those in the tomb of Peheri (p. 335), but not so skilfully executed.

On the *Left Wall* are harvest-scenes; the deceased superintends the counting of the stock in his district; close by are a herd of swine, animals

which were much appreciated in El-Kâb, in contradistinction to the rest of Egypt (comp. p. 390); the deceased and his wife at table, with their relatives seated opposite. On the *Right Wall*, the funeral and accompanying ceremonies. In the *Rear Wall* is a recess with a seated statue of the deceased, now quite destroyed.

The last three tombs farther to the left (W.) appear to date from a period before the New Empire.

One of these belongs to a man and his wife Ah-nofru, a lady attached to the royal harem. Another (with a vaulted ceiling) belonged to Bebi and his wife Sebek-nakht, who also was a lady of the harem. The third consists of a vaulted chamber with a tastefully adorned ceiling and a room with the shaft. It dates from the reign of Sebek-hotep II. (13th Dyn.).

A little to the W. of the hill of tombs stood a small *Temple of Thutmosis III.*, now destroyed.

On the W. bank opposite El-Kâb, about $^1/_2$ M. from the river, lies the village of *Muissât (Mo'isât)*, and farther on, about 3 M. from the river, on the edge of the desert, rises the —

Kôm el-Aḥmar ('Red Hill'), with the extensive ruins and tombs of *Hierakonpolis*.

Hierakonpolis (Egypt. *Nekhen*) was one of the most ancient cities in the country and in prehistoric times the capital, along with El-Kâb, of Upper Egypt. Its god was a Horus, to whom the falcon was sacred, whence arose the Greek name Hierakonpolis ('city of falcons'). A little to the N., beyond a broad desert route, is a second mass of ruins, amongst which is a large *Fort*, probably dating from the Ancient Empire, with a low outer wall and a higher inner wall of unburnt bricks. On the E. side is the gate. In the adjoining cultivated land lay the *Temple* of Nekhen, in which Quibell discovered in 1897-98 some important sculptures of the period of the earliest kings, besides others of later date, including the copper statue of Phiops I. mentioned on p. 83. — To the W. is a hill with tombs of the Ancient and Middle Empires, one without inscriptions and two with designs and inscriptions upon stucco. — About $^1/_4$ hr. farther to the W., also on the hill of Kôm el-Aḥmar, are eight rock-tombs, dating from the beginning of the New Empire, of which only the first to the right or N. (*Thuti*, of the time of Thutmosis I.) and the first to the left or S. (*Harmose*, high-priest of Nekhen) repay a visit. The structure of these tombs resembles that of the tombs at El-Kâb. At the inner end of each is a recess with a statue of the deceased and his wife. In the tomb of Harmose dancing-girls are painted upon stucco.

Beyond El-Maḥâmîd the Railway traverses the desert. In the distance to the right the pylon-towers of Edfu come into sight.

66 M. **Edfu.** The town and temple lie on the W. bank (p. 343). Visitors ferry across the river in small boats in $^1/_4$ hr. (2 pias.) from beside the station and are met by donkeys on the opposite bank, though the temple is within $^1/_2$ hr.'s walk.

Beyond (75 M.) *Es-Sirâg* the line hugs the river for some time, passing below the rocks that are crowned by the ruins of a late-Byzantine fortress (p. 348). — 84$^1/_2$ M. *Silweh* (*Selwah*, p. 348).

Near the village of **El-Ḥôsh** *(El-Hoch)*, beside the *Gebel Abu Shega*, on the W. bank, are a number of quarries. From masons' marks and Greek inscriptions in these we learn that sandstone blocks were quarried here in the 11th year of Antoninus Pius (149 A.D.) for a temple of Apollo (*i.e.* Horus, perhaps at Edfu).

On the W. bank, 1/4 hr. above El-Ḥôsh and about 3/4 hr. below Silsileh, is a gorge known as **Shaṭṭ er-Rigâleh** ('Shore of the Men', or *es-sab'a rigâleh*, 'the seven men'), which was perhaps the starting-point for an ancient caravan-route through the desert. On the left side of a cliff here, a few paces from the river-bank, is a most interesting *Relief* representing the homage of an inferior king Entef before King Neb-hepet-rē Mentuhotep III. (11th Dyn.) and before the king's mother Yoh. Behind Entef is an official named Kheti. On the same cliff-face, farther up in the valley, occur representations and inscriptions from the Middle Empire and the beginning of the New Empire. — On the W. bank to the S. of Shaṭṭ er-Rigâleh are other rock-inscriptions and quarries.

89 M. *Kagûg (El-Kagog).* On the river-bank, about 2 M. to the S.W. of the station, lie the extensive **Quarries of Silsileh**, worked especially under the New Empire. The largest quarry is closed by a gate, which the keeper will open. In the reign of Ramses II. no fewer than 3000 workmen were employed here for the Ramesseum alone. An *Inscription of Amenophis III.* records the transport of stones by the Nile for a temple of Ptah. There are two *Posts* of the time of Sethos I., *Demotic Inscriptions* from Roman times, and an unfinished colossal *Sphinx* (near the river-bank). — At the N. end of the quarries are found the scanty ruins of the ancient town *Khenit* and its temple (fragmentary inscriptions of Ramses II.). To the E., towards the top of the rock, is a stele of Amenophis IV., recording that Amenophis caused an obelisk for the temple of the sun at Karnak to be quarried here.

To visit the more important monuments, situated on the W. bank, we ferry to the steamboat landing-place, whence we turn to the N. The well-beaten track skirts the river, passing a number of small tomb-like recesses (cenotaphs) and memorial tablets. Beyond some quarries we reach the —

***Rock Chapel** (*Speos;* unlocked by the keeper), which was hewn in the rock under Haremheb, last king of the 18th Dyn., and in the

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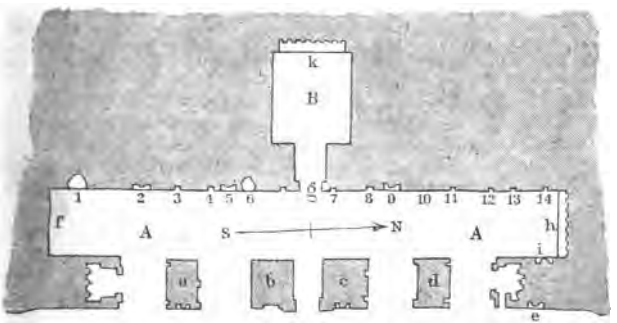
flabellum. A priest precedes the litter, offering incense, with a train of captured Ethiopians and three rows of soldiers (among whom is a trumpeter). To the left the king and Ammon stand upon prostrate negroes. Beneath the main scene is a recess, to the left of which are negro prisoners, and to the right Egyptian soldiers marching off captives. Note the free style of the attitudes of the barbarians, which is quite without the usual stiffness of Egyptian drawing. Poetic inscriptions above both reliefs extol the king as the conqueror of the inhabitants of Kush (Ethiopia): 'Hail to thee, King of Egypt!' 'Thy name is extolled in the land of the Ethiopians', etc. — To the right in this wall is a recess (Pl. 2) with the figure in high-relief (full-face) of Khaï, an official under Ramses II. — Pl. 3. Above, inscription with a representation of King Siptah bringing flowers to Amon, while his official Baï holds the flabellum behind; below, King Haremheb shooting arrows against an enemy. — Pl. 4. Memorial tablet of the 2nd year of Amenephthes: the king offering an image of Maat, goddess of truth, to Amon-Rē and Mut; behind the king are Queen Eset-nofret, with a sistrum, and the vizier Penehsi, with a flabellum. — Pl. 5 (recess). Figure in high-relief of a man holding his left hand before his breast. — Pl. 6. Tablet placed by Khamweset, son of Ramses II., in



memory of the fourth jubilee of Ramses II. — Pl. 7 (to the right of the door). Similar inscription of Khamweset. — Pl. 8. Small relief of a man named Moï, in prayer. — Pl. 9 (in a recess). Large figure, in high-relief, of Prince Khamweset. — Pl. 10. Defaced relief of Khamweset receiving offerings. — Pl. 11. Tablet, erected by the fan-bearer Moï, in memory of the jubilees of Ramses II.; to the left is the kneeling figure of Moï; above is Ramses II. presenting an image of Maat to Amon, Harakhte, Maat, Ptah, and Sobek, the local deity of Silsileh. — Pl. 12. Relief of a vizier, beneath which is a dainty little representation of a column with

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The route goes on to the S. from the Rock Chapel, sometimes skirting the river-bank, sometimes leading through the ancient quarries, which were probably exhausted during the Roman period. It passes a number of rock-inscriptions and chapel-like recesses (cenotaphs).

We first reach a rock facing the river, with three *Memorial Inscriptions* upon it: to the left, Ramses III. before Amon, Mut, and Khons; in the middle, Shoshenk I. (erecter of the tablet) conducted by the goddess Mut before Amon, Harakhte, and Ptah, while behind the king is his son, Yewpet, high-priest of Amon-Rē and general-in-chief; to the right, Ramses IX., worshipping Amon, Mut, Khons, and Sobek.

Farther on is a *Cenotaph Recess* with a painted ceiling, on the left door-jamb of which is the praying figure of Thutmosis, scribe of the treasure-house. Another *Recess*, with a ceiling finely painted with spiral patterns etc., has the cartouches of Thutmosis III. and of Hatshepsut (destroyed) on the lintel.

Farther to the S., close to the river, are three *Cenotaph Recesses* side by side. The northernmost of these belonged to Nekht-Min, royal scribe and overseer of the granaries of Upper and Lower Egypt; on the left wall is a fine relief showing the deceased and a companion at table; on the rear wall are three seated figures. — Another *Tomb Recess*, belonging to Amenemhēt, priest of Amon, has fine reliefs and well-preserved colouring; in the rear wall appears the deceased, to whom attendants bring food and drink, and on the side-walls are the deceased and his wife Mimi, etc.

After skirting the bushy river-bank for about $^1/_4$ hr. we reach the South Monuments, offering a picturesque appearance as seen from the Nile. The chief of these are two *Recesses* (cenotaphs) about 6 ft. deep, which lie close beside each other. The architraves over the entrances are adorned with concave cornices and Uræus-serpents and are borne by clustered columns. That to the N. (right) was constructed by Amenephthes (Merenptah), in the first year of his reign; it represents the king sacrificing to Harakhte, Ptah, and the Nile-god (on the right), and to Amon, Mut, and Khons (on the left). Beneath is a long hymn to the Nile and lists of offerings to be made to the river-god. On each of the narrow side-walls are injured reliefs of the king sacrificing to the gods. — The scenes in the S. recess are repetitions of these, except that Amenephthes is replaced by Ramses II., who constructed the recess in the first year of his reign. — On the rock between these recesses is a door-shaped *Stele*, on which King Amenephthes is shown presenting a figure of the goddess of truth to Amon; the king is followed by a prince and by the vizier Penehsi, who erected this stele to his master. — Farther to the S. is another *Stele*, on which Amenephthes sacrifices to Amon, while behind him is Roï, high-priest of Amon, who dedicated this monument.

On a curious isolated sandstone rock, to the right, is a *Stele* of the 6th year of Ramses III., showing the king sacrificing to Amon, Harakhte, and the god of the Nile. On the same rock, to the left, appears a priest revering the names of Sethos I. — Farther to the S., and at a lower level than those steles, is another and much ruined recess, dating from the reign of Sethos I. On the river-bank are traces of an ancient flight of steps descending to the stream.

A wider curve through the desert carries the railway past the river-defile of Silsileh. The train then again approaches the river and traverses a district which has only lately been brought under cultivation (see below).

102½ M. **Kôm Ombo** (*Hôt. Kom Ombo*, at the station, the property of the undermentioned company, pens. 40-50 pias., good) is a recently founded village, with the headquarters of the Egyptian company of the Domaine du Wadi Kom Ombo. On the bank of the Nile are the large pumping-works of the company, conspicuous for miles around by their tall chimney, by which the waters of the Nile are raised to a height of about 80 ft. and used on land that has hitherto been absolutely barren. Nearly 23,000 acres have already been brought under cultivation, and when all the new machinery is at work it is estimated that 31,000 acres can be laid under water. The pumping-works are connected by a trolley-line with the railway station, where a factory deals with the sugar-cane raised in the reclaimed area. — The *Temple of Kôm Ombo* (p. 349) may be reached in ½ hr. on donkey-back (5 pias. with bakshish of 3 pias.). — The train next traverses a reclaimed district, intersected by embankments and canals.

107 M. **Daraw** (*Darau*), a large village with 13,515 inhab. and several mosques, marks the boundary between the Arabic and Nubian languages. Fans, baskets, and other Nubian articles may be purchased here very cheaply.

The line approaches the river and passes fine groves of palms as it traverses the granite district of Assuân. — 122½ M. *El-Khaṭṭâra*. On the left bank appears the hill of tombs (p. 358), with the picturesque grave of a sheikh. In the Nile here is the large island of *Bahrîf* (p. 352). — 130 M. *Gezîreh* (*Gezeireh*, p. 362), the station for the N. part of Assuân. — Passing the camp of the Bishârîn Arabs (p. 356) and traversing the old Arab cemeteries we reach —

132 M. *Assuân* (p. 353).

22. From Luxor to Edfu by the Nile.

Comp. the Map, p. 244.

65 M. Tourist Steamer, up in 10, down in 7 hrs. — Steamer of the Compagnie des Bateaux-Omnibus from Luxor to Esneh, see p. 252.

Luxor, see p. 251. — The picturesque forms of the Arabian side of the Nile remain long in view, the colossi of Memnon being the last of the ruins to disappear. On the W. bank is *Merîs*, with a steam-pump. Sugar-cane fields occupy the W. bank. A large island is passed. — In ca. 2 hrs. the steamer reaches —

9½ M. (W. bank) *Erment* (*Armant;* railway station, p. 332).

The Nile describes a wide curve. — On the W. bank, opposite a large island, rises (18½ M.) the long ridge of *Gebelein* (p. 333). — Farther on, on the same bank, is *El-Maṭâ'neh* (rail. station, p. 333).

The river-banks are picturesquely clad with extensive groves of palms, but the smoking chimneys of the sugar-factories interfere with the beauty of the scenery. The steamer passes the **Barrage of Esneh** by means of a lock (262 ft. long) next the W. bank. The barrage was constructed in 1906-9 by Messrs. John Aird & Co. (p. 372) at a cost of £E 1,000,000. It is 955 yds. long, 20 ft. broad at the top, and rises 30 ft. above the Nile at its lowest. Its 120 sluices are intended mainly to regulate the irrigation of the province of Keneh. On both banks of the river are large canals with sluices.

36 M. (W. bank) **Esneh**, or *Esna* (*New Grand Hotel*, modest, R. 8 pias., on the river-bank), is also a railway station (p. 333; steamboat to Luxor, see p. 252). Esneh, which in antiquity adjoined the town of *Enit*, was one of the most important places in Upper Egypt. Its Egyptian name was *Te-snēt*, whence came the Coptic *Sne* and the Arabic *Esneh*. The Greeks called it *Latopolis*, after the *latos*, a kind of fish venerated here. Esneh is now a district-capital with 19,103 inhab., and has post and telegraph offices, a druggist's shop, and numerous coffee-houses. The *Mûdîrîyeh*, *Post Office*, *Tribunal Sommaire* (with the telegraph office), and other public buildings stand in the street skirting the Nile. On the old quay, near the mûdîrîyeh, are some fragmentary inscriptions and the remains of a nilometer of the Roman imperial epoch. A road leading to the right from the river-bank brings us to the chief object of interest, still to a large extent buried in débris, *viz.* the —

*Temple of Khnum, the ram-headed local deity, associated with whom were Neith (identified by the Greeks with Athena) and Satet. The extant edifices were built in the Ptolemaic period and extended and embellished with inscriptions and reliefs by various Roman emperors. The façade, 120 ft. wide and 50 ft. high, is turned towards the E. and is crowned by a concave cornice, in which stand the names of Claudius and Vespasian. On the architrave below, on each side of the winged sun-disk, are the votive inscriptions of these emperors. Vespasian is referred to as lord of 'Rome the capital'. The vestibule, which belongs almost entirely to the Roman imperial epoch, is the only portion that has been excavated as far as the pavement. It corresponds in arrangement to the pronaos of the temple of Hathor at Dendera (p. 246); it is 108 ft. broad and 54 ft. deep. The roof, which is embellished with astronomical representations, is borne by 24 columns (in 4 rows), with elaborate floral capitals and decorated with reliefs and inscriptions. Each column is 37 ft. high and 17¾ ft. in circumference; the first six are connected by stone screens. — The walls are covered with four rows of representations, showing emperors in the costume of the Pharaohs before the various gods of Esneh. In the middle of the *Rear Wall* (W.) a portal (now built up), resembling a pylon and crowned with a concave cornice, gave access to the inner parts of the temple. The reliefs and inscriptions upon it date from the reign of Ptolemy VI. Philometor.

[redacted] each side is a smaller door (built up); to the right of that on the left appears Decius sacrificing to the ram-headed Khnum. — Towards the foot of the *N. Wall* is a relief of the falcon-headed Horus, the Emperor Commodus, and Khnum drawing a net full of water-fowl and fishes; to the left stands the ibis-headed Thout, to the right the goddess Seshet. — Adjoining the *E. Wall*, at the screen immediately to the left of the entrance, a small chapel has been added. — Inscriptions and representations were placed also on the *Outer Walls* by the Roman emperors.

In the neighbourhood of Esneh are the remains of several Coptic Convents and Churches. About 3¼ M. to the S. is the *Convent of SS. Manaos and Samatios*, which is said to have been founded by the Empress Helena. It possesses a new and an old church, the latter containing some ancient frescoes, now covered with whitewash. — About 5½ M. to the N. is the *Deir Anba Matteos*, or convent of St. Matthew, with interesting frescoes; and ½ M. to the W. is an ancient *Church* hewn out of the rock, also with frescoes.

The village of *El-Hilleh (El-Hella)*, on the E. bank opposite Esneh, stands on the site of the ancient *Contra-Latopolis*. The temple, dating from the later Ptolemies, has left not a trace behind. — In the Nile is the cultivated island of *Er-Rikîyeh;* on the W. bank of the river lies the village of *Es-Sibâ'yeh* (rail. station, on the E. bank, p. 333).

At *El-Kannân*, on the W. bank, there are ancient river-embankments. On the W. bank stretches a broad and fertile plain, on the E. is the finely shaped *Gebel Sheroneh*. In the river is another large island. — At *El-Khawi (El-Khewa)*, on the E. bank, appears the first sandstone.

On the W. bank, about ¾ hr. farther to the S., near the village of *Basaliyeh (El-Basalia)*, is the pyramid of *El-Kula*, which now presents the aspect of a step-pyramid, owing to the decay of the filling-in material. This pyramid is still about 30 ft. high, while its base occupies an area of about 350 square yards.

On the E. bank lie *El-Maḥâmîd* (rail. station, p. 333) and (44 M.) *El-Kâb*, with its ruined town and rock-tombs (p. 333).

65 M. *Edfu.*

Edfu.

The *Tourist Steamers* spend a night here on their upward journey. The *Railway Station* (p. 337) is opposite the town, on the E. bank.

Primitive and yet somewhat expensive quarters are offered by the small 'Hotel', which is kept by a Greek (bargain advisable). — Donkeys are to be had at the landing-place.

Edfu, a district-capital with 14,900 inhab. (including the suburbs), was called in antiquity *Tbôt*, Coptic *Atbô*, whence is derived the modern Arabic name Edfu. The Greeks called it *Great Apollonopolis*, after its chief god Horus-Apollo. It was the capital of the second nome of Upper Egypt, the Apollonopolites of Græco-Roman times. *Horus*, who, according to the myth, here waged one of his great combats with Seth (comp. pp. cxliii, 236), was surnamed 'he

of Behtet', Behtet being probably a district of ancient Edfu; he was represented as a flying falcon, as a man with a falcon's head, or as the sun with outspread wings.

The way from the landing-place to the (20 min.) Temple of Horus leads almost due W., then, turning to the N. (right), skirts the *Canal of Edfu* and crosses it by a bridge. It then proceeds to the W. through several streets and finally turns N. again for a short distance. — The bridle-path ends at the N. gate of the later girdle-wall. Route from the railway station of Edfu, see p. 337.

The **Temple of Horus, built of sandstone, stands in wonderful, almost perfect preservation, exceeding that of any other Egyptian temple or even of any antique building in the world, in spite of the 2000 years that have passed over it. Unfortunately the faces of the kings and gods in the reliefs all over the temple were scratched out in the Christian period. The present temple occupies the site of an earlier sanctuary and was dedicated to the sun-god *Horus*, *Hathor* of Dendera, and the youthful *Horus*, 'Uniter of the Two Lands' *(Harsem-tewe, Harsomtus)*. The history of its construction and a description of the entire structure are detailed in lengthy inscriptions on the exterior of the girdle-wall (at Pl. *i* and *k*). The temple proper was begun in 237 B.C. by Ptolemy III. Euergetes I. and completed, so far as the masonry was concerned, by his successor Philopator in 212 B.C. The decoration of the walls with reliefs and inscriptions, postponed by the death of Philopator and the disturbed reign of Epiphanes his successor, was resumed in 176 B.C. under Philometor and completed in 147 B.C. (under Euergetes II.), *i.e.* 90 years after the laying of the foundation-stone. Euergetes II. built the great vestibule (completed 122 B.C.) and embellished it with reliefs, and under Ptolemy X. Soter II. and Ptolemy XI. Alexander I. the colonnaded court, the girdle-wall, and the pylon were added, though the reliefs on the latter date from Neos Dionysos. The final touch was given in 57 B.C.

The temple was originally surrounded by a lofty *Brick Wall*, still partly preserved, pierced by a large gateway on the S., in the axis of the temple, and by a smaller gateway to the W.

The great **Pylon** stood in an inner girdle-wall of brick, and its entrance was closed by a double door. It is covered on all sides with reliefs and inscriptions. On the front of each of the towers the colossal figure of the King Neos Dionysos is conspicuous, smiting his foes, whom he holds by the hair, in presence of the falcon-headed Horus of Edfu and Hathor of Dendera. In two rows, above, the king appears praying and offering sacrifices before Horus, before Hathor and Horus, 'Uniter of the two lands', and before other gods of Edfu. The four wide incisions, two on each side of the central portal, were intended to support large flag-staffs, which were further secured by means of clamps fastened in the holes still to be seen in the masonry directly above. The small rectangular apertures in

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the towers served to admit light and air to the chambers and staircases within (see p. 347).

A passage leads through each pylon-tower to the outside of the girdle-wall, which is embellished with colossal reliefs (Ptolemy XI. before the gods of Edfu) and bears the inscriptions mentioned at p. 344. In front of the pylon stand two colossal falcons in dark granite. One has the figure of a priest in Roman costume before it.

The **Court**, between the pylon and the vestibule, is a spacious enclosure, paved with broad flags and surrounded on three sides by a covered colonnade of 32 columns. In this court rose the great altar upon which offerings were made to the gods of Edfu in presence of the assembled people. The columns supporting the roof of the colonnade are embellished with rich floral and palm capitals. The incised reliefs on the shafts show the king before Horus and the other gods of Edfu; the name of the king has not been inserted in the inscriptions. On the rear walls of the colonnades are three rows of large reliefs, showing the Pharaoh (Ptolemy Soter II. or Ptolemy Alexander) in communion with the gods or triumphing over his foes, as the earthly representative of Horus. The same representations occur over and over again in wearisome repetition throughout the temple.

On the S. wall (Pl. *a*), to the left of the entrance: 1. The king, wearing the crown of Lower Egypt, quits his palace in order to visit the temple; a priest offers incense in front of him. 2. Horus and Thout pour the water of consecration upon the king. — These scenes are repeated to the right of the entrance (Pl. *b*), where, however, the king wears the crown of Upper Egypt.

The doors to the right and left of *a* and *b* lead to the staircases in the interior of the pylon (ascent, see p. 347). The E. and W. exits (Pl. *c*) are built up.

The back of this court is formed by the front of the vestibule, which is crowned by a concave cornice. On each side of the large portal are three stone screens between the columns. Upon these, facing the court, are reliefs representing Euergetes II. with pendent arms or offering sacrifice to Hathor of Dendera (on the two central screens) or to the falcon-headed Horus of Edfu (on the others). To the left of the entrance stands a colossal falcon with the double crown; the corresponding falcon on the right lies on the ground.

The **Vestibule**, or *Pronaos*, has 12 columns with elaborate floral capitals. The ceiling is covered with astronomical representations, now blackened almost beyond recognition. On the walls are four rows of incised reliefs, showing Euergetes sacrificing to the gods and performing other religious rites, such as the ceremonies at the foundation of the temple, etc. Above are a row of astronomical representations and a frieze consisting of the names of the king guarded by two falcons. Close to the pavement we see Euergetes and his wife Cleopatra and a long procession of local deities bringing sacrificial gifts to the three chief gods of Edfu. — To the right and

left of the entrance are two small *Chapels*. One (Pl. *d*) is the 'Consecration Chamber', as is indicated by the relief on the rear wall, representing Horus (r.) and Thout (l.) pouring consecrated water upon the king. The chapel to the right (Pl. *e*) was the library; upon its walls is a catalogue of the books preserved here. On the left wall Seshet, goddess of literature, appears writing upon a palm-branch. — A side-door (Pl. *f*) in the E. wall of the hall admits to the inner passage (p. 347) round the temple. — Above the door in the N. wall of the vestibule is a curious representation. Ptolemy Philopator offers an image of the goddess of truth to the boat of the sun, which appears guided by two figures of the falcon-headed Horus as pilot and helmsman. In the boat the sun is adored by Thout (l.) and Neith (r.). In an attitude of worship, at the sides, are Four Senses: to the right sight and hearing, to the left taste and reason.

Next follows the **Hypostyle Hall**, the roof of which is borne by 12 columns with rich floral capitals. Apertures near the top of the walls and in the ceiling admit light to this hall. The representations on the walls resemble those of the preceding great vestibule. Of the adjoining side-chambers, two (Pl. XVIII and XIX) served as accesses to the inner passage round the temple, one (Pl. XVII) was a laboratory, while from another (Pl. XX) the great E. staircase led up to the roof of the temple (comp. p. 347).

On each side of the adjoining **First Antechamber** is an approach to one of the *Staircases* leading to the temple-roof. The mural reliefs on the staircases resemble the corresponding reliefs at Dendera (p. 249). On that on the E. (Pl. XVI) is a procession of priests ascending, headed by the king; on that on the W. (Pl. XIV) is the same descending. The corridors and chambers on the roof contain nothing of interest, those to the E. were probably intended for the cult of Osiris. — On the E. of the **Second Antechamber** we enter a small *Sacrificial Court*, in which (to the N.) is an elegant little *Kiosque*, with two columns with floral capitals supporting the roof. Upon the ceiling is Nut, goddess of the sky, beneath whom appear various forms of the sun in boats. — To the left of the Second Antechamber is a small *Room* (Pl. XI) dedicated to the god Min.

In the **Sanctuary** the most interesting *Reliefs* are those in the lower row on the right (E.) wall. 1. The king (Philopator) removes the lock from the shrine of Horus. 2. He opens the door of the shrine. 3. He stands in a reverential attitude, with pendent arms, before the god. 4. He offers incense to his deified parents, Euergetes I. and Berenice. 5. He offers incense before the sacred boat of Hathor. By the rear wall is a granite shrine (Pl. *l*), with a pointed roof, dedicated to Horus by King Nekht-Har-ehbēt. This is a relic of the original pre-Ptolemaic temple (p. 344). In front of the shrine is a pedestal of dark granite (found in another part of the temple), intended to support the sacred boat and indicated by an inscription as the votive gift of a private citizen.

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The sanctuary is surrounded by a CORRIDOR from which ten small SIDE CHAMBERS (Pl. I-X) open. These, used for various religious rites and for store-rooms, are adorned with reliefs and are faintly lighted by holes in the roof. In the flooring of each of the corner-rooms (Pl. III and VIII) is the entrance to a crypt, formerly closed by a stone slab.

We return to the hypostyle hall and pass through Room XIX to the **Inner Passage** between the exterior of the temple proper and the interior of the girdle-wall. On the outside of the temple walls are lions' heads as water-spouts and four rows of religious reliefs. At the foot of the wall appear the king, the queen, and a procession of local deities approaching the three chief gods of Edfu. On the inner side of the E. girdle-wall (Pl. *hh*) the king appears before the various gods of Edfu; on the N. wall (Pl. *gg*) are similar scenes and long hymns to the god of Edfu. On the W. wall (Pl. *mm*) are more important reliefs representing the contests of the god Horus with his enemies, who are depicted as crocodiles and hippopotami.

The chief are the following: *1st Scene* (below, to the right). The king, standing on shore, attempts to transfix a hippopotamus, which bends its head aside. Horus does the same; in his left hand he holds a chain, and in his right a javelin; beside him is his mother Isis, and behind, at the helm, is a small Horus. — *2nd Scene.* The king appears on land (to the left), before two ships, in each of which are a Horus and an assistant. Horus holds the hippopotamus with a chain and pierces its head with a javelin. — *5th Scene.* The hippopotamus lies on its back, with a chain fastened to its hind-feet. — *7th Scene.* Horus, in a ship with expanded sail, aims a blow at the head of a hippopotamus, the hind-foot of which is caught in a line held in the god's left hand. Isis kneeling in the bow of the boat holds the head of the animal by a cord. The king, standing on the bank with two attendants, seeks to pierce the skull of the hippopotamus. — Farther to the left (opposite the pylon): The king, the ram-headed Khnum, the falcon-headed Horus, and the ibis-headed Thout are dragging a net, in which are not only water-fowl, fishes, and a stag, but also two Asiatics and some negroes, the ancestral foes of Egypt.

A subterranean staircase leads from the E. part of the passage round the temple to an ancient *Nilometer*, a round well situated outside the temple, and encircled by a spiral staircase which was formerly also reached from without. On the walls of the latter is the scale, with demotic numbers. The subterranean communication with the river has been interrupted.

Finally, an *ASCENT TO THE TOP OF THE PYLON is recommended. The doors on the S. side of the Court (to the right and left of Pl. *a* and *b*) lead into dark chambers, from each of which an easy staircase of 242 steps in 14 flights ascends to the platforms of the towers. Doors on the landings of the staircase admit to small chambers, constructed in the solid masonry and lighted, like the staircases, by means of small window-openings (see pp. 344, 345). The staircases in the two towers are connected with each other by a passage running above the central portal; and in each tower there is a door affording access to the roof of the colonnade in the court. On the roof of the W. colonnade are the workmen's drawings for the concave cornice of the pylon. The view from the top is unusually

attractive, commanding not only the most imposing survey of the temple-buildings, but also ranging over the plain through which the Nile flows, with its verdant crops and its villages fringed with palms and mimosas, framed by the desert-mountains in the distance.

The **Birth House** lies to the W. of the entrance to the great temple of Horus. It was built by Ptolemy IX. Euergetes II., while the interior decorations date from Soter II. It is surrounded by a colonnade, supported by pillars bearing figures of Bes (comp. p. 250). Besides the main chamber there is a vestibule adjoined by two small rooms. A staircase leads to the right from the vestibule to the roof.

Main Chamber. On the right wall: Hathor of Dendera nurses Horus, while seven other Hathors play musical instruments. Behind the goddess is her youthful son Ehi-wĕr, with a sistrum. To the right is the confinement of Hathor, to the left the king holding two sistra, in presence of seven other Hathors. The king before various deities and (left) before the sacred boat of Hathor. On the left wall are scenes referring to the birth of Harsomtus (Khnum shaping the child on the potter's wheel, etc.).

The *Court* in front of the Birth House was enclosed with columns connected by stone screens. On the shafts of the columns are gods with musical instruments.

23. From Edfu to Assuân by the Nile.

Comp. the Map, p. 244.

68 M. Steamboat to Gebel Silsileh in 4 hrs.; thence to Kôm Ombo in 3 hrs.; and thence to Assuân in 6 hrs.

Edfu, see p. 343. — On the E. bank, about 5 M. above Edfu, is the village of **Redesiyeh** *(El-Redesia, Rodsieh)*, after which a *Temple of Sethos I.*, lying 37 M. to the E., has been named (see p. 376). — Farther along the E. bank (12 M. from Edfu), on the mountain-slopes approaching close to the river near the hill *Es-Sirâg*, are the picturesque remains of a late-Byzantine fortified town (perhaps the ancient *Thmuis*), with a church or convent. In the neighbourhood are ancient quarries with inscriptions (one of Thutmosis III.). The nummulite limestone of the hills here gives place to sandstone (comp. p. lxix), which has furnished the material for most of the gigantic buildings of Upper Egypt.

18½ M. (E. bank) *Silweh* (rail. station, p. 337).

26 M. **Gebel Silsileh** ('Mountain of the Chain'; so called from a chain that is said once to have blocked the passage of the river). The hills on the two banks of the river approach close together, and in very ancient times there were probably rapids at this point (like those at Assuân, p. 363). These were regarded as the beginning of the Nile, and even in later periods the Nile-god *Hapi* enjoyed special reverence at Silsileh, where great festivals were held in his honour.

Above the defile of Gebel Silsileh the landscape changes its character. The mountains recede from the river, giving space to the desert, which appears grey on the Arabian side and yellow on the Libyan side. The narrow cultivable strip is tilled by peasants of a distinctly darker complexion than the fellahin of the Thebaïd. Both land and people approach gradually nearer to the Nubian type.

On the E. bank lies *Aḳlît*. — At the village of *Monîḥa* (E. bank) we enter the E. branch of the stream, which here encircles the island of *Manṣûrîyeh*, with a village of the same name.

On the E. bank are the large pumping-works of the Kôm Ombo Co. (p. 341). On a hill and conspicuous from a considerable distance appear the ruins of the beautiful temple of Kôm Ombo, especially picturesque by the light of the full moon. The islands opposite the E. bank were, perhaps, in former times united with the mainland, or separated from it only by a narrow channel; but in the course of centuries the Nile has gradually extended its channel farther and farther to the E.; and during the 19th cent. alone about 20 ft. were washed away from the E. bank, along with a large portion of the building. An embankment has been constructed to prevent further mischief.

41½ M. **Kôm Ombo** (railway station, see p. 341), the 'Hill of Ombos', lies about 50 ft. above the average surface-level of the Nile. The ancient Egyptian city of *Ombos* probably owes its foundation to the strategic importance of its site, upon a hill commanding both the Nile and the routes from Nubia to the Nile valley. Yet the town attained no great prosperity until the Ptolemaic era, when it was converted from an ordinary provincial town into the capital of the separate nome of *Ombites*. It was at this era that the mighty temples were built, which excite our admiration to-day; the earlier sanctuaries have left scarcely a trace. Ombos possessed two chief gods — the crocodile-headed *Sobek (Suchos)* and the falcon-headed *Haroëris*. With the former were specially associated *Hathor* and the youthful moon-god *Khons-Hor;* with the latter, the 'Good Sister' (*T-sent-nofret*, a special form of Hathor) and the 'Lord of Both Lands' *(P-neb-tewe)*. The ruins of the town, now buried in sand, lie in the N.E. corner of the plateau. In 1893 all the temple-buildings in the S. part of the plateau were cleared of rubbish and restored under the directions of De Morgan. A marble tablet on the right door of the vestibule (p. 351) commemorates the fact.

From the landing-place, to the S. of the hill, a road skirts the river to (5 min.) a modern flight of steps, which ascends to the principal entrance. Tickets of admission should not be forgotten.

The temple-precincts were enclosed by a brick girdle-wall. The entrance is formed by a massive *Pylon*, erected by Ptolemy Neos Dionysos. Only the right (E.) half is now standing; the other has sunk in the river. The reliefs show Neos Dionysos presenting various offerings to the gods of Ombos. We enter the —

***Great Temple of Sobek and Haroëris.** This temple was built on a uniform plan in the Ptolemaic period and embellished with reliefs by Philometor, Euergetes II., and Neos Dionysos. The reliefs in the court and on the outer walls, however, were added under the Roman emperors, more especially under Tiberius. The Ptolemaic reliefs are easily distinguished from those of the emperors, as they are in low relief while the latter are 'en creux'. In its general arrangements the temple of Ombos resembles other temples of the same period (at Dendera, Edfu, and Philæ), but it differs from them in being dedicated to two deities instead of to one only. Each of these two deities had his own special worship and festivals, so the entire building is bisected longitudinally by an imaginary line, each half having its own gateways, doorways, and chapels. The S. or right half was dedicated to *Sobek*, the N. or left half to *Haroëris*.

The PYLON, at the entrance to the temple-court, had two doors. The left wing has completely vanished; while only the lower part of the central pillar (between the doors) and of the right wing remain.

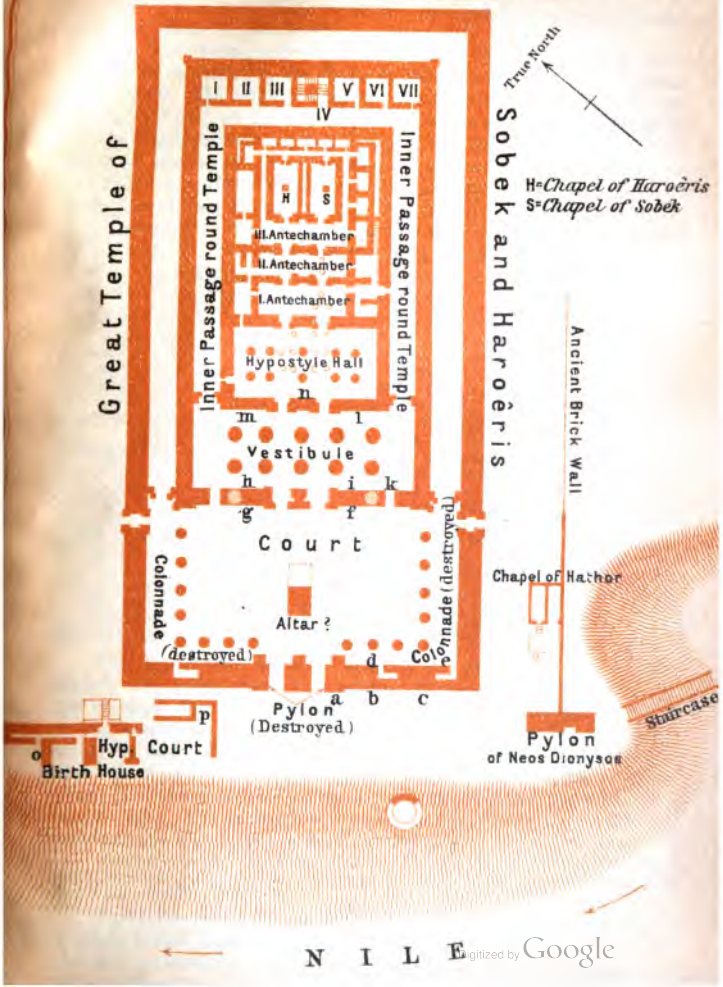
On the outer side (facing the river) of the right wing are the following representations, from left to right: Pl. *a*. Sobek, Hathor, and Khons-Hor, the gods worshipped in the right half of the temple. Pl. *b*. Hieroglyphic text of 52 lines. Pl. *c*. Emp. Domitian, with the crown of Upper Egypt, accompanied by 14 gods and goddesses, offering gifts to the above mentioned deities.

At the corner to the right (above Pl. *c*) the upper row of representations also has been preserved: six demi-gods (the last three, the 'Souls of Hierakonpolis', with dogs' heads) carry the newly crowned king (defaced) to his palace, on a portable throne; they are followed by the symbols ☥ ('life') and 𓋴 ('happiness'), bearing images of the gods on long poles; finally a large figure of the king, preceded by a priest offering incense and followed by his guardian-spirit (with a king's head upon a sceptre).

The COURT, as at Edfu, was surrounded on three sides by colonnades. Only the lower portions of the 16 columns are now left. The reliefs on these, the colouring of which is in places admirably preserved, represent Tiberius sacrificing to the gods. On the inner side of the right wing of the pylon are two doors, one of which (Pl. *d*) admits to a small apartment, while the other (Pl. *e*) leads to a staircase by which the roof of the pylon was gained. The square base in the centre of the court was probably an altar; let into the ground beside it are two small granite troughs. In this, as in all the other rooms of the temple, the ancient pavement is in excellent preservation. The rear of the court is separated from the adjoining pronaos by stone screens, which are pierced by two large portals and two smaller doorways. On the screen to the right (Pl. *f*) is a relief of the falcon-headed Horus and the ibis-headed Thout pouring the water of consecration upon King Neos Dionysos, to the left of whom is the crocodile-headed Sobek, the lord of the right half of the temple. On the left screen (Pl. *g*) the same scene takes place

East

TEMPLE OF KÔM OMBO



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before the falcon-headed Haroëris, to whom the left half of the temple is dedicated. The screens are crowned by a row of serpents, with sun-disks on their heads.

The VESTIBULE, or *Pronaos*, contains 10 columns with rich floral and palm capitals. On the shafts appears Neos Dionysos sacrificing to the gods. The ceiling of the two main aisles is embellished with flying vultures; while the under side of the architraves supporting this ceiling bears astronomical designs (star-gods in their boats, etc.). We may observe the lines dividing the surface into squares to guide the artist in drawing the figures, and also some older sketches that were not carried to completion. The mural reliefs here are especially beautiful, the finest being that to the right of the N. portal (on screen *h*). We here see the king (Neos Dionysos), in presence of Haroëris (to the right), being blessed by a lion-headed Isis and the falcon-headed Harsiësis, on the right, and by the goddess Nut and the ibis-headed Thout, on the left.

The remaining mural reliefs may be inspected by those who are not pressed for time. On *Screen i:* the guardian-goddesses of Upper and Lower Egypt blessing the king (Neos Dionysos); to the left stand the crocodile-headed Sobek and his companion Hathor. — To the left, above the small *Door k:* Neos Dionysos sacrificing to four fabulous monsters (including a winged lion with four heads); the animals have been scratched out. — Opposite, on *Wall l*, are three rows. Bottom Row: to the right are Euergetes II. and Cleopatra (upper parts wanting) in presence of Sobek and his fellow-gods Hathor and P-neb-tewe; in the middle, the king before the falcon-headed Haroëris and the 'good sister'; to the left Euergetes presents the temple of Ombos to Sobek and Hathor. Middle Row: to the right the king (wanting) sacrifices to Osiris enthroned, Isis (before whom is her youthful son), and Nephthys; in the middle Euergetes presents flowers to the earth-god Keb and the sky-goddess Nut; to the left Euergetes offers two jars of wine to Show and the lion-headed Tefnut. Top Row: to the right, the king (wanting) before Haroëris, the 'good sister', and P-neb-tewe; in the middle he offers an ornament to Sobek and Khons-Hor; to the left Euergetes offers milk to Sobek and Hathor. — On *Wall m*, to the left of the left entrance to the next room, are three rows of similar scenes.

The HYPOSTYLE HALL is entered by two doors. Its ceiling, which was lower than that of the pronaos, was supported by 10 columns with floral capitals. On each shaft Euergetes II. is shown sacrificing to a god; the mural reliefs show him in communion with the gods. The relief on the left (N.) wall should be noticed: the falcon-headed Haroëris presents the curved sword to Euergetes II., behind whom are his sister Cleopatra and his wife of the same name. The sacred crocodile of Ombos is represented at Pl. *n*, between the doors leading from the pronaos.

Between the doors leading hence to the inner rooms of the temple are reliefs showing Philometor, elder brother of Euergetes II., sacrificing to the falcon-headed Haroëris.

The following three smaller ANTECHAMBERS, each of which lies a little higher than the preceding, also are embellished with fine reliefs. Adjoining are a number of side-chambers, which may have been used as store-rooms; those to the left (N.) have almost completely disappeared. On the rear wall of Antechamber III, between

the doors, is a fine relief: Philometor, clad in a white mantle and accompanied by Cleopatra, stands before the falcon-headed moon-god Khons, who writes the name of the king upon a palm-branch, from which hangs the symbol for length of life; behind are Sobek and Haroēris, the chief gods of Ombos.

Two doors lead from Antechamber III to the two SANCTUARIES, of which that to the left (Pl. *H*) was dedicated to *Haroēris*, that to the right (Pl. *S*) to *Sobek*. In each is a pedestal of black granite on which the sacred boat with the image of the god was placed. Beside and behind these sanctuaries are smaller apartments with crypts.

Two small side-doors lead from the pronaos to an INNER PASSAGE round the temple proper, at the innermost part of which are seven doors opening into as many CHAMBERS (Pl. I-VII). These contain unfinished reliefs and inscriptions, which are interesting on account of their various stages of completion. In the central room (Pl. IV) is a staircase to the upper story.

On the terrace in front of the great temple lies a small **Birth House**, facing towards the S.E., and now in a most ruinous condition. It was built or restored by Euergetes II. Among the extant reliefs one (at Pl. *o*) deserves notice. It represents Euergetes II. with two gods sailing in a boat through the marshes, which are bordered with papyrus-plants thronged with birds; to the left is the ithyphallic god Min-Amon-Rē. — On the S. side is a subterranean staircase (Pl. *p*) leading to the river, on the bank of which is a nilometer (much damaged), like that at Edfu.

Finally we visit the small unfinished CHAPEL OF HATHOR, built of red sandstone under the Emp. Domitian. In one of its rooms are mummies of sacred crocodiles found in the vicinity.

The terrace in front of the temple commands a beautiful *View of the Nile and the districts on the W. bank, while from the rubbish-mounds beside the temple we may survey the new irrigated region beside Kôm Ombo, the villages of Shatb and Daraw, the island of Manṣûrîyeh, and the desert to the W.

Above Kôm Ombo the channel of the river narrows. — *Daraw* a railway station (p. 341), lies on the E. bank. — On the W. bank, near *Raḳâbeh*, are the ruins of the ancient *Contrā-Ombos*.

The scenery becomes tamer beyond the village of *Kubânîyeh*, on the W. bank, near which are early-Egyptian cemeteries.

Opposite rises the *Gebel el-Ḥammâm*, with quarries which yielded stone for the old temple at Ombos as early as the reign of Hatshepsut (18th Dyn.). To the W. the yellow sand of the desert often extends right down to the river. At *El-Khaṭṭâra* (railway station, p. 341) granite appears for the first time.

We now pass the large and well-tilled island of *Bahrîf* (p. 362), with its palm-groves and fields. Opposite, near *El-Wâreṣâb*, on the W. bank, are some quarries (with graffiti).

As we approach Assuân (E. bank) the scene presented to us is

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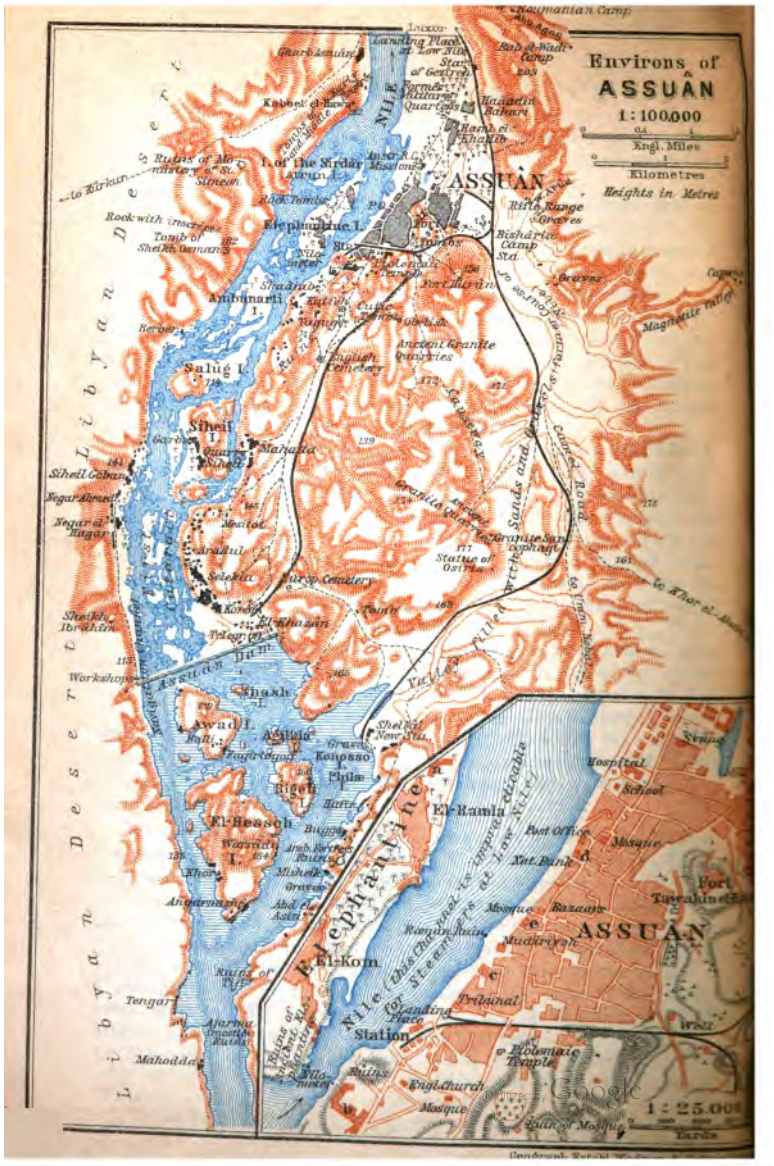
Environs of
ASSUÂN
1:100,000
Engl. Miles
Kilometres
Heights in Metres
ASSUÂN
Elephantine I.
I. of the Sirdar
Aswan
Nile
Libyan Desert
Salug I.
Sheil I.
Aswan Dam
Shaduf
Ancient Granite Quarries
English Cemetery
Granite Sarcophagus
Statue of Osiris
Coptic Convent
Arab Tombs
Bishârin Camp Std.
Rifa'i Range
Granite Quarries
Magnesite Valley
Old Cataract Road
Desert Road
Aswan Dam Railway
Ruins of Monastery of St. Simeon
Tomb of Sheikh Benanara
Rock with inscriptions
Abu Simbel Road
Kubbet el-Hawa
Ruins of Temple
Mausoleum
Barracks
Rab el-Wadi Camp
Landing Place
Store
Telegraph Office
Khan
Workshops
Hospital
School
Post Office
Mosque
Khan
Bazaars
Tribunal
Station
Engl. Church
Ruins of Mosque
Ruins of Temple
Roman Ruins
Fort Tewfikieh
Mahodda
Tengar
El-Kom
El-Ramla
El-Hassah
Aswad I.
Philae
Kenosso
Biggeh I.
Shellal
Shellal Station
Sheikh Ibrahim
Sheikh Gebara
Negar Ahmed
Negar el Fugar
Selekia
Kalabsha
Mahatta
Graves
Cemetery
Tomb
Quarries
Granite Quarries
Granite Sarcophagus

one of great and peculiar beauty. On the hill to the right is the *Kubbet el-Hawa* (p. 360); straight in front of us lies the N. extremity of the island of *Elephantine* (p. 357), with the Savoy Hotel. Sandstone now gives place to masses of granite on the banks and in the channel of the stream. On the left are the harbour, the Roman Catholic church, and the hotels at —

68 M. *Assuân*.

24. Assuân and its Environs.

The *Tourist Steamers* usually remain here two days. — *Railway*, see R. 21; the station lies to the S. of the town.

Hotels (prices highest in Jan. and Feb.). *Savoy Hotel (Pl. a), on the island of Elephantine (steam-launch, see p. 357), with a large and well-kept garden, pens. from 80 pias.; *Cataract Hotel (Pl. b), opposite Elephantine, with lawn-tennis courts, pens. from 80 pias.; *Grand-Hôtel Assouan (Pl. c), on the quay, pens. from 60 pias. These three all belong to the Upper Egypt Hotel Co.; the first two, with lifts and central heating, are open in winter only (comp. p. xxii). — St. James Hotel (Pl. d), on the quay, pens. 40-60 pias., open in winter only. Hôt.-Pens. Rohrmoser (Pl. e), on the quay, pens. 40-50 pias., both less pretentious but good. — Ghezireh Palace Hotel, on the Nile to the N. of the town, pens. 40-60 pias., new. — Khedivial Hotel, Post Hotel, both unpretending. — Pension Neufeld (German), pens. 50 pias., with the dépendance Bab el-Wadi Camp, in the desert 2¼ M. to the N.E. of the town (p. 362; donkey, 8 pias. and bakshish 2 pias.), open Nov.-April for sufferers from kidney-disease and rheumatism, pens. (incl. medical attendance) 60-80 pias. — Assuan Camp Hotel, in the desert ½ M. to the N.E. of the town, near the golf-club and the hamlet of Ramî el-Khadîb, pens. 50-70, omn. 10 pias.

Carriages, Camels, Donkeys, and Boats, all at fixed tariffs, which may be seen at the stands and in the railway time-table (dearer if hired through a hotel).

Post & Telegraph Office on the river-bank. — **Bank.** Agency of the *National Bank of Egypt*, Shâri' el-Bahr (p. 355). — **Tourist Offices.** *Cook's Office*, in the Grand-Hôtel Assouan; *Hamburg & Anglo-American Nile Co.*, Shâri' el-Bahr (p. 355); office of the *Sûdân Government Railways and Steamers*, at the railway station.

Photographers (plates developed; also photographic materials, books, etc.): *Bishareen Bazaar* (A. Sempad; branch of F. Diemer's Successors at Cairo, p. 40); *F. Fiorillo*, near the Grand-Hôtel; *N. Sigalas*, at the Grand-Hôtel.

Physicians. *Dr. Leigh Canney* (comp. p. xxi), *Dr. Neylon*, *Dr. Saunders*, all English; *Dr. Eddy Schacht*, German. *German Hospital* for natives at the German Sûdân Pioneer Mission. — *Savoy Pharmacy*, at the Grand-Hôtel Assouan. *Swedish Massage*, at the Institut de Physiothérapie, in the Shâri' el-Bahr (electric light baths, sand-baths, etc.).

Churches (hours of service are notified in the hotels). Anglican: *St. Mark's Church* (p. 355), near the Cataract Hotel. — *German Protestant Church*, Shâri' el-Bahr (p. 355). — *Roman Catholic Church*, Shâri' el-Bahr (p. 355).

Golf Links (9 holes) near the Assuan Camp Hotel (see above).

Nubian and Sudanese Articles are everywhere offered for sale: ostrich feathers, silver rings and armlets, ivory hoops, weapons of the dervishes (mostly, however, manufactured in Assuân or in Europe), amulets, horns, basket work, panther-skins (generally poor and dear), and aprons of leather fringe adorned with beads and shells (the costume of the women of the Sûdân, which they oddly call 'Madama Nubia'). Grey and black ostrich feathers are comparatively cheap (ca. 8 pias. each), larger and perfect white feathers cost 40-80 pias. apiece and upward. Travellers, however, will find it more convenient to buy these in Cairo. — Sudanese, Indian, and Persian embroideries are sold by *Dhanamall Khellaram*, on the quay.

Distribution of Time. 1st Day. *Elephantine* (p. 351) and the *Rock Tombs* on the W. bank (p. 358); in the afternoon, *Assuân* and its *Bazaars*, the *Bishârîn Camp* (p. 356), and possibly also the *Granite Quarries* (p. 356). Travellers by the tourist-steamers, which arrive in the afternoon, visit Elephantine on the same day. — 2nd Day. *Island of Philae* (p. 364) and the *Nile Dam* (p. 371). — 3rd Day. Excursion to the *Convent of St. Simeon* (p. 361; ½ day) or to *Gezîreh* (p. 362), or a ride into the desert. — Those who have not seen the *Temple of Kôm Ombo* (p. 350) on their Nile voyage may visit it from Assuân, if time allows. The excursion takes half a day if the start is made by the early train and the return by the midday train.

Assuân or *Aswan* (Gr. *Syene*, Copt. *Suan*), with 12,618 inhab., lies on the E. bank, partly on the plain and partly on a hill, in N. lat. 24° 5′. The fertile strip here is narrow, but supports numerous date-palms, the fruit of which enjoys a high reputation. This town is the capital of the province of Assuân, the southernmost of Upper Egypt, which has an area of 168 sq. M. and a population of 232,813 and extends to the S. from Esneh to the boundary of the Anglo-Egyptian Sûdân. It is the seat of the provincial authorities. The once considerable trade in the products of the Sûdân and Abyssinia has greatly fallen off since the Mahdist revolt, but on the other hand the export trade in senna (folia Sennæ; comp. p. 356) has greatly increased. The Nile here divides into several arms, separated by granite rocks and islands, the largest of which is Elephantine (p. 357). The horizon on the W. is bounded by the Libyan hills, on the E. by the Arabian mountains. On account of its charming situation and its equable and dry climate Assuân is much visited as a winter resort, especially from Nov. to Feb. or even later. The constellation of the Southern Cross is visible here in Jan. about 3 a.m. and in April about 10 p.m.

History. The district around the modern Assuân, including the island of Elephantine, bore in antiquity the name of *Yebu*, or 'Elephant Land', probably because the Egyptians here first saw the African elephant. At a later date that name was restricted to the island and town of Elephantine. From the erection of the Pyramids to the Roman period the ancient Egyptians found material for their great temples and statues in the quarries of Yebu (Syene), which yielded fine coloured granite, containing a large proportion of translucent quartz and of yellow, brownish, pink, and black mica. Curiously enough, however, the term 'syenite', which was used by Pliny, is now applied by geologists to a different variety of stone, containing a much larger proportion of hornblende. Strategically Yebu

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solstice, thus proving that Syene was situated under the tropic (which, however, has now shifted somewhat to the S.). The report of its existence led the learned Athenian *Eratosthenes* (276-196 B.C.), attached to the Museum at Alexandria (p. 13), to the discovery of the method of measuring the size of the earth that is still employed. — The place suffered greatly at the hands of the Blemmyes (p. 364), but became the seat of a Christian bishop, and appears to have rapidly regained its prosperity under the Caliphs. Arab authors record that no fewer than 20,000 inhabitants died of the plague at one time, a fact that points to a very large total population. After the close of the 12th cent. Assuân suffered severely from the incursions of plundering Arab tribes, finally put a stop to by a Turkish garrison stationed here by the sultan Selîm, after the conquest of Egypt in 1517.

The landing-place of the steamers lies on the river opposite the railway station. Thence the attractive *Shâriʿ el-Baḥr*, or riverside-street, skirts the Nile to the N., passing the principal public buildings, the Summary Tribunal, the German Sûdân Pioneer Mission, the Grand-Hôtel Assouan (beside a rock with inscriptions), and the Mûdîrîyeh or Government Buildings. Opposite the last a ruined building, for which stones of earlier buildings have been used, projects into the river. This, known to the Arabs as *El-Ḥammâm* (the bath) and as the Bath of Cleopatra, probably dates from the Roman period and seems to have been a lock or a tête-de-pont. Farther on rises the lofty minaret of the chief mosque, beside which the Shâriʿ el-Meḥkemeh diverges on the right for the bazaars; then, as we descend the river, we pass the Police Office *(Markaz)*, the National Bank, the St. James Hotel, the Post Office, the Government Hospital, and the Roman Catholic Church, with the school of the Catholic Sûdân Mission. Across the river appears the hill with the rock-tombs and the Ḳubbet el-Hawa (p. 360). In the highly picturesque inner town are the large Coptic church and the Coptic school. — To the S. of the railway station the road leads to a hill, now laid out as a public garden (view), with the ruins of the so-called *Ḳaṣr el-Mula* (probably a convent) and a sheikh's tomb. Opposite, on the E. side of the road, stands the *English Church*, built in 1899-1900 from a design by Mr. Somers Clarke in the style of a Coptic church, with a dome. The font is a gift of Queen Victoria. Farther on the road reaches the Cataract Hotel.

Among the ruins of the ancient city to the E. of the station lies a small Ptolemaic Temple (open to holders of the general admission ticket, p. 200). Built by Euergetes I. and Philopator but never completed, the temple was dedicated to Isis of Syene.

The Main Portal is crowned with a concave cornice. *Left Jamb:* above, Euergetes presenting an image of Maat to Amon; below, Euergetes making a libation of milk to a goddess. *Right Jamb:* above, Euergetes before Min-Amon, and before Mut and Isis. *Lintel:* Euergetes, in one case accompanied by his wife Berenice, before various deities. In the *Doorway* to the right, the king before Thout; to the left, the king before Harsiesis; above is an inscription. — The Interior consists of a hall with two pillars, in which stand the bases of several statues and sacred boats, and of three chapels, the middle one of which has on its rear wall reliefs showing Euergetes (once accompanied by Berenice) before the deities of Syene.

To the E. of the Cataract Hotel, on a granite rock below a stone wall of the Roman period, is an inscription of the reign of Amenophis IV.: to the

right is Men, 'superintendent of works', before the figure of Amenophis III.; to the left is Men's son Bek, chief architect at Tell el-'Amarna (p. 211), before the figure (defaced) of Amenophis IV., upon which the sun's rays descend.

On the hill above the Cataract Hotel is *Fort Tagug*, whence a beautiful view is enjoyed, especially towards evening. Visitors should prolong their walk along the hill, to the S., for the sake of the views of the Nile valley, the islands, and the dam, and descend, to the right, to the village of *El-Maḥaṭṭa* (p. 363).

A ride (donkey or carr. there and back 5 pias.) may be taken to the Camp of the Bishârîn, situated within an Arab cemetery, $^3/_4$ M. to the E. of the town. These Beduins with their families live in wretched tents covered with mats. Beduins of the 'Abâbdeh tribe, differing both in type and dress from the Bishârîn, also have tents here. Both tribes speak a curious language, allied to Egyptian and other E. African dialects. They support themselves by cattle-rearing and by trading, especially with senna-leaves, which they collect in the desert and sell at good prices. — A fine *View is commanded by the *Tomb of Sheikh Harûn*, above the camp, to the right.

We may return viâ the ancient Arab Cemeteries, which are situated in the desert to the S. of the railway. From the railway station these may be reached viâ the Shâri' esh-Shellâl. Each grave was marked by a rectangle of unhewn stones and a slab bearing an inscription. The tombs of the richer dead are small domed erections.

On the hills to the right of the road are some large mosque-like *Cenotaphs* of famous saints, such as the Sheikh Maḥmûd, the Sheikh 'Ali, the Lady (Seiyideh) Zeinab, etc., whose memory is celebrated by festivals on their birthdays (mûlid), etc.

The **Granite Quarries** (Arab. *Maḥâgir*), from which the ancient Egyptian builders and sculptors drew their supplies (comp. p. 354), are situated in the hills to the S., and may be reached in $^1/_4$ hr. either direct from the Bishârîn camp or from the town by a route leading viâ the Arab cemeteries (see above) and then to the E., passing a grove of tamarisks. Numerous blocks of granite lie where they were left when the works were given up; *e.g.* the huge block (marked 'Obelisk' on the Map) in the *N. Quarry*, measuring 92 ft. in length and $10^1/_2$ ft. in breadth at the broadest part. A moderately lofty cliff shows manifold traces of the industry of the ancient stone-cutters. The blocks were detached from the cliffs by boring numerous holes along a prescribed line, driving wedges into these, and then wetting the wedges. By this process tolerably smooth and even fractures were obtained. Frequently the blocks were finished on three sides before being finally detached. Statues, sarcophagi, obelisks, etc., were also roughly dressed by the stone-cutters in the quarries in order to lessen the weight for transport. The hill above the N. quarry commands a wide prospect, including the convent of St. Simeon (p. 361) in a desert-valley, to the W., beyond the Nile. A massive *Causeway*, by which the huge blocks were conveyed to the Nile, runs from the quarries to Assuân and is used to this day.

From the N. quarries we follow the just-mentioned causeway, which first crosses the mountain (fine view), then descends into a picturesque valley, and finally runs along on a level to (1/2 hr.) the *S. Quarry*, which opens to the E., facing the desert. This also contains rough-hewn blocks ready for removal. On a rock here may be seen an inscription with the name of Amenophis III., though the name and figure of the stone-cutter who carved it have been obliterated. Beside it two trough-shaped sarcophagi have been begun (in the Ptolemaic or in the Roman period); and in the vicinity are the unfinished colossus of a king (covered, except the feet, with sand), and a large quadrangular block, perhaps intended for the shrine of a god. Farther on, near the railway, and towards the top of the cliff, is a figure of Osiris (called Ramses by the natives), about 20 ft. in height. This point commands a fine view of the desert and in the direction of Philæ.

If we follow the railway-line we reach the railway station of Shellâl (p. 363) in 1/4 hr.

The verdant island of **Elephantine**, with its luxuriant palm trees, attracts all travellers. The Arabs call it merely *El-Gezîreh*, *i.e.* 'island', or *Gezîret Assuân*. It is reached by boat (felûka) in a few minutes from the landing-place (return fare 2 pias.) or by the steam-launch of the Savoy Hotel (1 pias.; free to guests), and the entire visit takes barely an hour. There are two villages on Elephantine, whose inhabitants speak Nubian. Begging is common.

By far the most interesting object is the **Nilometer** *(Miḳyâs)*, beside a sâḳiyeh on the E. side facing Assuân. After more than a thousand years of neglect it was restored to use in 1870 in the reign of Ismâ'îl, as is recorded by French and Arabic inscriptions. On the walls of the staircase are damaged Greek inscriptions of the imperial epoch, giving the water-levels. The scales date from the later imperial epoch, and the ells are marked in Greek (and also in demotic) characters. The new scale is inscribed on marble tablets. — Strabo's description is not yet antiquated: —

'The Nilometer is a well built of regular hewn stones, on the bank of the Nile, in which is recorded the rise of the stream, not only the maximum but also the minimum and average rise, for the water in the well rises and falls with the stream. On the side of the well are marks, measuring the height sufficient for the irrigation and the other water levels. These are observed and published for general information. . . . This is of importance to the peasants for the management of the water, the embankments, the canals, etc., and to the officials on account of the taxes. For the higher the rise of water, the higher are the taxes.'

At the head of the stone staircase leading to the nilometer, in a pretty garden, is the *Assuân Museum* (open 9-4; adm. 5 pias.). It contains an interesting collection of antiquities, mostly from Lower Nubia, including the mummy of a ram from the necropolis (p. 358)

and the mummies of a priest and a priestess of Philæ found on the island of Hesseh (p. 387).

Farther to the S., opposite the Cataract Hotel, lies a massive ancient *Embankment*, many of the blocks in which were taken from earlier edifices and bear inscriptions. The rock-inscriptions close to the stream should be noticed also.

The entire S. part of the island is covered with great mounds of rubbish formed by the ruins of the **Ancient Town of Elephantine.** Among some brick walls a few paces to the W. of the quay we may distinguish the foundations of a small temple, constructed with stones brought from earlier edifices, including drums of columns and blocks with the cartouches of Thutmosis III., Ramses III., and other monarchs. From an inscription on the solitary stump of a column now standing we learn that Trajan was the builder. About 50 paces to the W. a granite portal, once the entrance to some large temple, dominates all this part of the island. The reliefs upon it show Alexander II. (p. cvii), sacrificing to the ram-headed Khnum and other deities of Elephantine. Inscribed blocks and sculptured fragments lie scattered about. Close by is the necropolis of the sacred rams, whose sarcophagi are still to be seen (for the mummies comp. pp. 357, 90). Various other buildings, seen and described by the French Expedition, were pulled down about the beginning of the 19th century. Among these were temples built by Amenophis III. and Thutmosis III.

The higher parts of the island, especially a granite promontory on the W. bank, command a fine *View of the black and brown, rough and smooth rocks of the cataract, among which the Nile flows.

The trip round the island by small boat, which takes about 1 hr. (fare for 1-3 pers., 15 pias.), is full of interest. On an islet, about 550 yds. to the S., not far from the right bank of the Nile, are several smoothly polished and cylindrical 'pot-holes', caused by the action of high water. — The island between Elephantine and the W. bank, named *Atrun*, *Sirdâr's Island*, or *Kitchener's Island*, formerly belonged to Lord Kitchener and is now the property of the government. It is covered with palms, oleanders, and pomegranates.

On the W. bank, to the N. of Elephantine, rises a hill, crowned with the tomb of a sheikh (p. 360), in which are excavated the ***Rock Tombs** of the princes and grandees of Elephantine. These, which were opened in 1885-86 by Sir F. Grenfell (now Lord Grenfell), date from the close of the Ancient Empire and from the Middle Empire and are therefore contemporary with the tombs at Beni-ḥasan (p. 227), which they resemble both in construction and decoration. The more important tombs are now kept closed. Tickets should not be forgotten.

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We cross the river in a small boat (there and back, 5 pias. each person). From the landing-place we ascend a sandy path, which reaches the top at Tomb 31. The ancient staircase, hewn in the rock and consisting of two parallel flights of steps with an inclined plane between them up which the sarcophagi were drawn, is more fatiguing. The view from the tombs is fine.

We begin with Tomb No. 25, belonging to **Mekhu.** This dates from the 6th Dyn.; and both its construction and decoration are somewhat crude. It contains 18 roughly worked columns in 3 rows. Between two columns opposite the entrance is a stone table with three legs, which was perhaps used as an altar. On the rear wall, opposite the entrance, is a false door within a recess approached by steps and closed by a stone screen. The representations on the walls and columns show the deceased receiving various votive gifts. To the right of the entrance sacrifices are being made to the deceased; to the left of this are agricultural scenes (ploughing; harvest; asses bringing home the harvest). — Adjoining is Tomb No. 26, belonging to **Sabni**, son of Mekhu. The remarkable entrance is divided by a cross-beam into two parts, the lower of which is filled up with rubbish. The tomb-chamber contains 14 square pillars. The *Rear Wall* represents the deceased in a boat, accompanied by his daughters, hunting in the marshes: to the left he appears holding the throw-stick in one hand and the slain birds in the other; to the right he appears harpooning two fish at a blow; in the middle is a papyrus-thicket with birds hovering about it.

Climbing up to the right (N.) from this double tomb we pass several others (Nos. 27, 29, 30), which are sanded up, and reach —

No. 28, that of **Heke-yeb** (locked). In the small chamber is a representation of the deceased as a negro, with a dark-brown skin. — Farther on is —

*No. 31, the fine tomb of **Si-renpowet**, son of Satet-hotep, and a prince under Amenemhēt II. Beyond a narrow *Passage* follow a ***Hall*** with 6 square pillars (without decoration) and then a *Corridor* with three recesses on each side. Each of these recesses contains a statue of the deceased in the guise of the Osiris mummy. To the left of the first recess is a figure of the deceased, followed by his

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the deceased and his wife seated at a meal in an arbour, with their son before them. On the left wall of the tomb of Khunes are interesting representations of Egyptian craftsmen: bakers, potters, metal-workers beside a furnace, brewers, leather-workers, etc. The two last-named tombs were used as dwellings by Coptic monks, who have added various inscriptions. — Then follow the tomb of *Khenusew* (sanded up) and the **Tomb of Harkhuf**, with inscriptions of great historical importance. These inscriptions appear outside the tomb, on each side of the entrance, above and beside figures of the deceased (to the left, Harkhuf leaning on a long staff with his son holding a censer in front of him). The inscriptions form an extract from the biography of Harkhuf, recording especially four successful trading expeditions to Nubia, three of which were made in the reign of Merenrē (6th Dyn.) and one in that of King Nefer-ke-rē (Phiops II.), the successor of Merenrē. Among the goods brought back on the fourth journey was a dwarf.

Adjoining is the small tomb of **Pyopi-nakht** (No. 35; sanded up), with important inscriptions on each side of the doorway. These extol the exploits of the deceased in the campaigns led by King Nefer-ke-rē (Phiops II.) against Nubia and the Beduins dwelling to the E. of Egypt. Farther on are the grave of *Senmose* and finally the interesting tomb (*No. 36) of **Si-renpowet**, son of Sat-zeni, who flourished in the reign of Sesostris I. (12th Dyn.). A doorway of fine limestone, with portraits of the deceased, admits to the *Court*. The shafts of the six pillars, which here supported the roof of a colonnade, bear inscriptions and figures of the deceased. On the *Back Wall*, to the left of the door, is a large figure of the deceased followed by his sandal-bearer and two dogs; cattle are being brought to him (notice the enraged bulls); he appears in a boat spearing fish. To the right of the door is a large figure of the deceased followed by his bow-bearer, a dog, and his three sons. Above, the deceased is shown seated in a colonnade, with four women with flowers in front of him; below are a woman and two men gambling. Within the tomb is a small *Hall*, with four pillars. The mural paintings on stucco are unfortunately much injured. At the foot of the walls river-scenes are shown and on the pillars are granaries (with scribes registering the amount of grain), brewing, and weaving. A vaulted corridor leads hence to a second *Hall* with pillars and a recess. — From this tomb we may descend to the river-bank, passing several small tombs. — Higher up than the tombs are the remains of a Coptic convent.

The summit of the hill, which, however, is not reached without some difficulty, is crowned by the *Ḳubbet el-Hawa*, the small tomb of a sheikh. It commands a very fine view (especially by full moon) of the Nile valley, the district of the cataracts, and the desert. — From this point we may reach the convent of St. Simeon in 40 min., by a route leading to the S.S.W.

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The ruined **Convent of St. Simeon** *(Deir Anba Sama'ân)* is situated on a hill in the desert on the W. bank of the Nile. Landing opposite the S. end of Elephantine, we follow a desert-valley, passing several rock-tombs, and in 20 min. reach our goal. Nothing certain is known as to the date of the origin of the convent which was destroyed by the expedition sent to Nubia by Saladin in 1173. It stands surrounded by a wall, over 20 ft. high, the lower part of which is built of rough stone, the upper part of crude bricks; the lower W. portion is hewn out of the rock. The MAIN BUILDING has two stories. The lower story contains a large central vaulted corridor, with cells opening off it on each side. On the W. wall of the corridor is a painting (much defaced) of Christ enthroned, with the Archangel Michael and six Apostles beside him. Each of the small cells contained six or eight beds, some of which still remain. At the N.W. angle is the refectory. The dilapidated staircase is continued in the S. angle to the next story, and thence to the roof. — Below the main building are several rock-hewn cells and a rock-chapel, with a painted ceiling and pictures of saints.

To the S.E. of the main building, between it and the girdle wall, is the CHURCH, comprising nave and aisles and a choir with sacristies on each side. The roof was vaulted throughout. In the semi-dome of the choir is a fine painting of Christ enthroned, between four angels. At the W. end of the nave, opposite the choir, is a domed recess with a fresco of Christ with two angels bowing before him. There are numerous Coptic inscriptions in the sacristies. — A Coptic service (comp. p. 107) is occasionally held in this church.

From the convent we may go along the ridge in a S. direction to (1/2 hr.) two *High Cliffs*, one of which, looking from the Cataract Hotel like a gigantic pig, is covered with inscriptions. In 10 min. more we reach a hill of dark stone, which affords a superb *VIEW of the cataract district, extending on the S. to Philæ and on the N. to Gezîreh (p. 341). A similar view is obtained from the tomb of *Sheikh Osman*. — The direct route from the convent to the Nile passes an extensive necropolis, on a plateau strewn with dark stones. On the river-bank are numerous rock-tombs.

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of *Gezîreh* (p. 341; good café) to the so-called *Alabaster Hill*, marking the site of an ancient quartz-quarry, whence the Egyptians obtained the necessary material for polishing hard stone. Near the hill to the N. of this point (with rock-inscriptions of various dates) opens the Wâdi Abu Agag (see below), running thence to the E.

In addition to the trip mentioned at p. 358, pleasant afternoon trips may be made by Boat from Assuân to the Nile islands of the cataract district (Seheil, etc.; p. 363), and downstream past the palm and orange groves of (2½ M.) *Nag' esh-Shîmeh* to the (5 M.) island of *Bahrîf*. On the N. end of the latter (1¼ M. farther) is a pavilion belonging to the Sheikh of Gezîreh (p. 341), where visitors are accustomed to brew the tea they have brought with them.

In the case of a longer stay visits may be paid to the highly picturesque Valleys of the Arabian and Libyan Deserts, which debouch in the neighbourhood of Assuân. These excursions are made by camel.

Short Excursions. 1. To the *Khôr el-Ataba*, to the S.E. of the ancient quarries; 3 hrs. there and back. — 2. To the E. by the *Wâdi Arûd* as far as the top of the plateau (views; the Gebel Garra, see below, is visible beyond the Nile), and back to the N.W. through the *Wâdi Abu Agag* (see above), at the exit from which is the Bab el-Wadi Camp (p. 358); ½ day. — 3. From the Ḳubbet el-Hawa (p. 360) along the picturesque hills on the W. bank to the dam (p. 371); 4 hrs. The camels should be sent on the night before to the Ḳubbet el-Hawa.

Longer Excursions. 1. Through the Arabian Desert to the well of *Umm Hebâl*, about 25 M. to the S.S.E.; 4-5 days there and back. As the way lies through the territory of the Bishârîn Beduins, a member of that tribe should be selected as guide. From Shellâl (p. 363) we proceed to the S.E. through the *Wâdi Dueira*, then follow the *Wâdi Baramram* past the conspicuous sharp ridge of *Gebel Kurtunos* (1200 ft.; on the left), and in 11-12 hrs. (from Shellâl) reach the well of *El-Mueiha*, in the wide and pleasant *Wâdi Dimhîd (Dehmît)*. Thence we lay a S.E. course through the *Wâdi Umm Hebal* to the (7 hrs.) well of *Umm Hebal*. A longer (3 days) but more picturesque route leads to the S.E. from the Wâdi Abu Agag (see above) or the Wâdi Arûd (see above) through the *Wâdi el-Hûdi*, which merges into the broad *Wâdi el-'Arab* at an abandoned gold-mine; and thence by the winding *Wâdi Umm Hebal* to the (18 hrs. from Assuan) well of Umm Hebal. — 2. Through the Libyan Desert to the (38½ M.) uninhabited *Oasis of Kûrkur* (1060 ft.; numerous fossils); 4-5 days there and back. The route leads from the Ḳubbet el-Hawa (comp. above) to the W.S.W. After about 21 M. it passes about 2¾ M. to the left of the conspicuous *Gebel Garra* (1770 ft.; wide views), and after 16 M. more it surmounts the hill of *Gebel Kûrkur* (1225 ft.), behind which lies the oasis. Comp. *John Ball*, Jebel Garra and the Oasis of Kurkur (with maps; Cairo, Survey Department, 1902; 15 pias.).

Excursion to Philæ and the Nile Dam.

Many travellers to Philæ avail themselves (for the outward journey at least) of the Railway to Shellâl (7½ M. in ½ hr.; fares 6, 3, 1½ pias.). But the Desert Route is preferable (1 hr.; donkey there and back 8 pias., bakshish 2 pias.; carriages, see p. 358), whether we follow it throughout or diverge from it to follow the river for part of the way. The best way to return is to arrange to take a boat from Philæ to the Nile Dam (fare from the station of Shellâl to the island and thence to the dam, 15 pias. each person) and have donkeys or a carriage to meet us there for the return to El-Khazân (p. 333). Or we may go on from the dam in another boat through the Cataracts to Assuân (fare 15 pias. each pers.). — Provisions and tickets of admission should not be forgotten.

The Railway (station, see p. 353) runs through the desert in a wide curve round the N. and S. granite quarries (p. 356) and ends at the station of *Shellâl* (see below).

The Desert Route leads from the railway station past the English church (p. 355) to the height with the Arab sheikh's grave (p. 360) and then descends into the valley. Beyond the grove of tamarisks (p. 356) we reach the old road described by Strabo, who assigns it a length of 50 stadia. At the little British cemetery our route is joined on the left by a railway constructed for the transport of building-material for the dam. Beside the road lie large blocks of granite, with ancient inscriptions carved by Egyptian officials, now numbered with white numbers. About $^1/_2$ M. beyond the cemetery is a ravine (telegraph-line) diverging towards the village of El-Maḥaṭṭa (see below). We, however, follow the railway and skirt the remains of an ancient *Brick Wall*, which was probably erected as early as the Middle Empire to protect the Nile traffic against the predatory attacks of the E. desert-tribes. The wall is $6^1/_2$ ft. thick and, at places, 13-20 ft. high, and consists of two faces of bricks filled up with blocks of granite. It leads as far as *Shellâl* (see below).

The Riverside Route leads from the Cataract Hotel viâ Fort Tagug on the hill (p. 356) to the village of *El-Maḥaṭṭa*, opposite the island of *Seheil*.

The island of **Seheil** *(Siheil)*, reached from Assuân by boat, was dedicated to Anukis, and contains over 200 rock inscriptions, besides the ruins of two temples. One of the temples, near the village of Seheil on the W. side of the island, dates from the 18th Dyn., the other (to the S.), from the reign of Ptolemy IV. Philopator. High up on the S.E. rocks of the island is an important inscription of the Ptolemaic period, recording that in the reign of the primæval King Zoser (p. 146) the Nile failed to rise during a period of seven years and that a famine arose in the land in consequence.

The view of the stream with its numerous dark-coloured granite rocks, covered with a smooth glaze, like enamel, is very fine, although the foaming rapids of the *Great Cataract* are now things of the past. — From El-Maḥaṭṭa the route leads through the dirty village of *Korôr*, wedged in among the granite rocks. It then passes the hamlet of *El-Khazân*, which has recently sprung up here, with the tasteful white bungalows and pleasant gardens of the officials. It then again turns to the E., passing a cemetery for Christian workmen, and joins the desert-route (see above) at the tomb of a sheikh, near the ancient brick wall.

A shorter route, diverging from the desert-route beyond the British cemetery, leads direct (in about $^1/_2$ hr.) to El-Khazân and the dam (p. 371). Thence to Shellâl, see above.

The village of **Shellâl** *(Challal)*, where both the railway and the desert-route end, lies on the E. bank of the Nile, opposite Philæ. — Good boats lie ready for the ferry (5 pias. there and back; tickets at the hotels).

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The Island of Philæ.

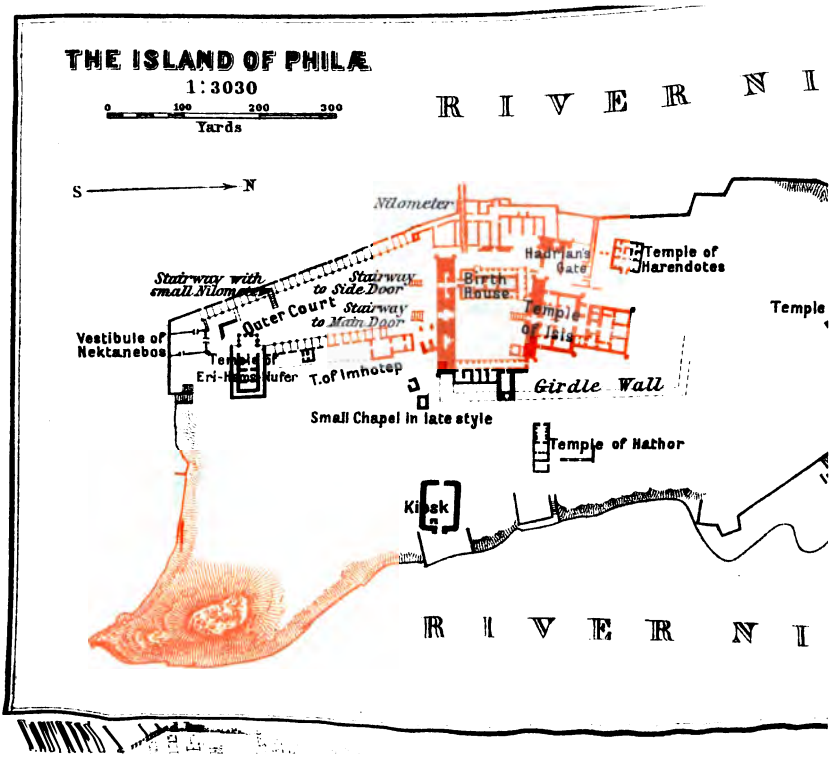
Philae, once the 'pearl of Egypt', is 500 yds. in length and 160 yds. in breadth, and consists of a crystalline granite mixed with hornblende, beneath the alluvial deposits of the Nile. The modern name is borrowed from the Greeks, and is derived from the ancient Egyptian *Pi-lak*, or the 'island of Lak'. The Copts called it *Pilakh*, *i.e.* 'the corner', and the Arabs used to call it *Bilak*.

Now-a-days the island is called *El-Kasr* or *Gezîret Anas el-Wogûd*, after the hero of one of the tales in the Thousand and One Nights, which has its scene transferred to Philæ in the Egyptian version. The name *Philae* is known to the natives only through its use by tourists.

The boatmen relate it as follows. Once upon a time there was a king, who had a handsome favourite named *Anas el-Wogûd*, and a vizier, whose daughter was named *Zahr el-Ward*, *i.e.* Flower of the Rose. The two young people saw and fell in love with each other, and found opportunities of meeting secretly, until they were discovered through the imprudence of the maiden's attendant. The vizier was violently enraged and, in order to secure his daughter from the further pursuit of the young man, despatched her to the island of Philæ, where he caused her to be imprisoned in a strong castle (the temple of Isis) and closely guarded. But Anas el-Wogûd could not forget his love. He forsook the court and wandered far and wide in search of her, and in the course of his travels showed kindness to various animals in the desert and elsewhere. At last a hermit told him that he would find Zahr el-Ward on the island of Philæ. He arrived on the bank of the river and beheld the walls of the castle, but was unable to reach the island, for the water all around it was alive with crocodiles. As he stood lamenting his fate one of the dangerous monsters offered to convey him to the island on his back, out of gratitude for the young man's previous kindness to animals. The lover was thus able to reach the prison of his mistress, and the guards suffered him to remain on the island, as he represented himself to be a persecuted merchant from a distant land. Birds belonging to Zahr el-Ward assured him that she was on the island, but he could never obtain sight of her. Meanwhile the lady also became unable longer to endure her fate. Letting herself down from her prison-window by means of a rope made of her clothes, she found a compassionate ship-master, who conveyed her from the island in which the lover she sought then was. Then followed another period of search and finally the meeting of the lovers. A marriage, with the consent of the father, ends the tale.

The name of Philæ does not occur in any of the earlier inscriptions, and even Herodotus, who visited Elephantine during his journey on the Nile (ca. 450 B.C.), makes no mention of this island. The first mention of Philæ dates from the reign of Nektanebôs (ca. 350 B.C.; p. cvii), to which the oldest temple buildings on the island belong. But there is little doubt that Philæ was inhabited and adorned with temples at an earlier period than that.

The chief deity of Philæ was the goddess *Isis;* but *Osiris* and *Nephthys*, *Hathor* (p. 370), *Khnum* and *Satet*, the gods of the cataracts, and other deities were likewise worshipped here. The imposing buildings which lend the island its characteristic appearance were erected by the Ptolemies during the last two centuries B.C. and the Roman emperors during the first three Christian centuries. Numerous inscriptions inform us that Greek and Roman pilgrims flocked in crowds to the shrine of the mysterious, benign, and healing goddess Isis. We know also that the goddess of Philæ was worshipped by the predatory Nubians and by the Blemmyes (p. 386), and that, even after their battles with the Emperor Marcian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N
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Temple of Harendotes
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Stairway to Side Door
Birth House
Stairway to Main Door
Temple of Isis
Temple
Outer Court
Vestibule of Nektanebos
Temple of Eri-Hemsi-Nufer
T. of Imhotep
Girdle Wall
Small Chapel in late style
Temple of Hathor
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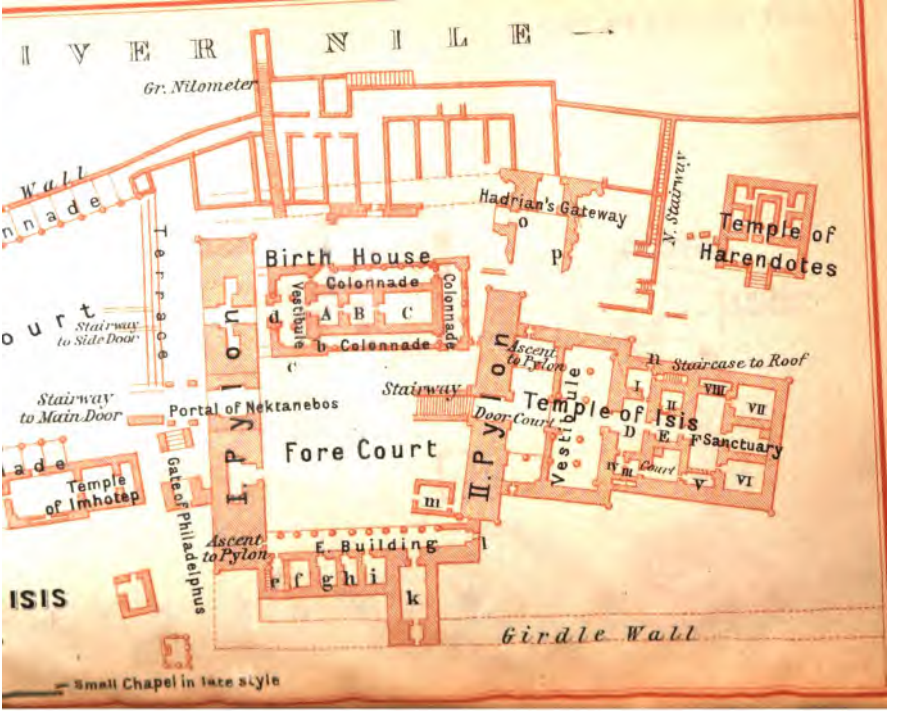

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(451 A.D.), the priests of these tribes were permitted to offer sacrifices to Isis along with the Egyptian priests, and also obtained the right of removing the miraculous image of the mighty goddess from the island at certain solemn festivals and of retaining it for some time. Even after all Egypt had long been Christianized the ancient Isis-worship still held sway in Nubia. In spite of the Edicts of Theodosius the temples of Philæ were not closed until the reign of Justinian (527-565), when some of their chambers were used for Christian services. After the conquest of Egypt by the Arabs Philæ embraced Islâm, but in the meantime a Coptic town had been established on the island.

The island, which formerly ranked, with its stately temples and rich vegetation, as one of the most beautiful points in Egypt, has lost much of its charm since the construction of the Nile Dam. It is only between Aug. and Dec., when the water of the Nile is allowed to flow freely through the gates of the dam and the surface of the water regains about the same level it had before the construction of the barrier, that the whole island stands above water, so that access may be obtained to all the temples. Formerly, during the rest of the year also, certain portions of the ruins were accessible (partly by boat), but since the raising of the dam (comp. p. 371) this is no longer the case. Elaborate operations on Philæ have taken place to preserve the temples as far as possible from injury during their annual submergence.

The traveller should visit the various points in the following order, without lingering too long over any of them, if his time be limited. It is better to obtain a good general impression from the whole than to examine the details minutely.

At the S.W. end of the island lies the extensive **Outer Temple Court**, which is bounded on the N. by the first pylon of the Temple of Isis, on the S. by the Vestibule of Nektanebōs, and on the E. and W. by colonnades. This court dates from the late-Ptolemaic period or from the reign of Augustus. Attention should be paid to the remains of the strong *Quay Wall* that perhaps was carried round the greater part of the island, with flights of stone steps at various points.

The Vestibule of Nektanebōs was built by Nektanebōs as the vestibule for a temple, dedicated to 'his mother Isis, revered at Abaton, mistress of Philæ, and to the Hathor of Senmet' (p. 370). The temple was swept away by the floods of the Nile very shortly after its completion; but Ptolemy Philadelphus caused the vestibule to be thoroughly restored. The elegant little structure was supported by 14 columns with varying floral capitals, above each of which was a second sistrum-capital. Only six of the columns are now standing, and the roof has disappeared. Between the columns were stone screens, over 6 ft. in height, crowned with concave cornices and rows of Uræus-serpents, and interrupted on the E., W., and N. by exit-doors. These screens bore reliefs showing King Nektanebōs sacrificing to the gods.

Before the river-front of the temple two *Obelisks* upon chest-shaped bases were erected in the Ptolemaic period. These were made of sand-

stone instead of the usual granite. The W. obelisk, bearing a Greek and several Arabic inscriptions, is still standing, though it has lost its apex; the E. obelisk is represented by its base only.

The WEST COLONNADE, which follows the line of the shore of the island, is 100 yds. in length and has a row of 31 (formerly 32) plant columns, each 16 ft. high, no two capitals of which are alike. Most of the columns have reliefs showing Tiberius offering gifts to the gods. The ceiling, which is partly destroyed, is decorated with stars and flying vultures. The rear wall is embellished with two rows of bas-reliefs, representing the Pharaoh (usually Augustus or Tiberius) offering various gifts to the gods. — A subterranean stairway leads outside this colonnade to a small *Nilometer*.

The EAST COLONNADE is unfinished; only six of its 16 columns are completed, the remainder were left merely rough-hewn. The unfinished capitals should be noticed. In the back-wall are five doors, which led to various chapels.

This colonnade is adjoined at its S. end by the now very ruinous TEMPLE OF ERI-HEMS-NUFER (*Harensnuphis*), erected by Philopator and Ergamenes, his Nubian contemporary, and extended by Epiphanes. Upon the existing walls, some of which have been rebuilt, are representations in raised and incised reliefs of the customary scenes, in which Philopator, Ergamenes, Epiphanes, and Tiberius figure as the Pharaoh. — Behind the central part of the colonnade lay the small CHAPEL OF MANDULIS, a Nubian deity, now in a very fragmentary condition; and at the N. end of the colonnade is a well preserved little TEMPLE OF IMHOTEP (*Æsculapius;* p. cli), built by Philadelphus.

The ***Temple of Isis**, dedicated to Isis and her son Harpocrates, was the principal sanctuary on the island and probably occupies the site of an earlier shrine. Its erection, begun by Ptolemy Philadelphus, was completed in its essential details by Euergetes I., but its embellishment with inscriptions and reliefs was a very gradual process, and at not a few points was never finished.

The **First Pylon**, 150 ft. broad and 60 ft. high, consists of two towers and a central portal, decorated by Nektanebōs with the customary reliefs. On the front of the right (E.) tower appears a huge figure of the Pharaoh (Ptolemy Neos Dionysos) in the usual attitude, grasping a band of enemies by the hair, and raising his club for the fatal stroke. To the left stand Isis, the falcon-headed Horus of Edfu, and Hathor. Above are two reliefs: to the right, the king (Neos Dionysos) presents the crown of Upper and Lower Egypt to Horus and Nephthys; to the left, he offers incense to Isis and Harpocrates. On the left (W.) tower are similar representations, and at the foot are numerous demotic and Greek inscriptions. A doorway, embellished with reliefs by Philometor, leads through the left tower direct to the entrance of the Birth House (p. 367). In front of the pylon formerly stood two obelisks, erected by Euergetes II., and two lions, all of granite. The obelisks are now in the possession of Mr. Bankes, Kingston Hall, Dorsetshire.

Adjoining the E. pylon-tower, to the right, is an elegant *Gateway*, which was built by Ptolemy Philadelphus and originally stood in a

brick wall. It is embellished with reliefs of Ptolemy (on the lintel) and Tiberius (on the jambs).

The *Ascent of the Pylon is recommended. The winding staircase begins in the S.E. angle of the forecourt (see Plan, p. 365). Several unadorned and feebly lighted chambers are found within the towers. The view from the top commands the whole island and its surroundings.

We now pass through the central gateway, within which, to the right, is a French inscription ('an 7 de la république') commemorating Napoleon's Egyptian campaign and the pursuit of the Mamelukes by General Desaix in 1799.

The Forecourt, which we next enter, is bounded on the S. by Pylon I and on the N. by Pylon II. On the E. and W. are edifices, each with a colonnade on the side next the court.

On the W. (left) is the Birth House, dedicated to Hathor-Isis and to the memory of the birth of her son Horus (comp. p. 250). It is reached also by a doorway in the W. tower of Pylon I (see p. 366); on the back of the pylon is a relief of four priests carrying the boat of Isis, preceded by the king burning incense. The Birth House is surrounded on all four sides by colonnades, the columns of which have floral capitals surmounted by sistrum-capitals. The columns on the W. side are unfinished. The walls, the columns, and the stone screens between the columns are adorned with the conventional reliefs and inscriptions, mostly dating from Euergetes II., Neos Dionysos, Augustus, and Tiberius. The reliefs in the last chamber are especially interesting: Horus as a falcon in the marshes, Isis suckling Horus in the marshes of the Delta, and other scenes from the childhood of the god.

The East Building, opposite the Birth House, was occupied by the priests, partly for scientific purposes. The colonnade of plant columns is very elegant. The reliefs and inscriptions date from Neos Dionysos, the votive inscription on the architrave from Euergetes II. At the N. end of the colonnade is a *Door* (Pl. *l*), approached by several steps, opening upon the inner passage round the temple. The reliefs upon this show Neos Dionysos before the gods.

The Second Pylon is 105 ft. broad and 40 ft. high. The *Portal* between the towers was embellished by Euergetes II. with reliefs of the usual type. The large relief on the right tower represents the Pharaoh Neos Dionysos dedicating the slaughtered sacrificial animals to Horus and Hathor. Above are two small reliefs: on the right, Neos Dionysos presenting a wreath to Horus and Nephthys; on the left, Neos Dionysos offering incense and pouring water upon an altar, in presence of Osiris, Isis, and Horus. The granite of the site at the foot of the tower has been smoothed to form a stele, with a six-lined inscription and reliefs relating to a grant of lands made to the temple of Isis by Philometor in the 24th year of his reign (157 B.C.). In front of it are the foundations of a small *Chapel* (Pl. *m*). — On the left tower are similar scenes (figures deliberately defaced). On both towers are grooves for the flag-staffs.

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An inner staircase ascends to the W. tower (comp. the Plan), whence we proceed across the central portal to the E. tower. The ascent, however, is not worth making except when the first pylon is inaccessible.

Within the doorway, at the top, to the right, are some much faded early-Christian pictures.

The **Temple of Isis proper**, entered by this portal, consisted of an open court (here very small), a vestibule or pronaos, several antechambers, and a sanctuary, with smaller chambers adjoining. The walls are covered both outside and inside with reliefs of Ptolemies (Philadelphus, Euergetes II., etc.) and Roman emperors (Augustus, Tiberius, Antoninus) performing the customary ceremonies in the guise of Pharaohs; but the traveller will find detailed descriptions of similar scenes in our accounts of the temples of Dendera (p. 245) and Edfu (p. 344).

The **Court** had a small colonnade on each side, the roof of which rested on a single column. The uncovered portion could be shaded from the sun by means of a velarium; the holes for the cords are still visible in the upper part of the concave cornice turned towards the second pylon.

The **Vestibule**, with eight columns, was originally separated from the preceding court by stone screens between the first row of columns. The colouring of this hall, which has been preserved on the ceilings and the columns, must have been very brilliant. The floral capitals of the columns both in the court and in the hall are the most instructive of all the specimens that have come down to us of the manner in which the Egyptians of the later period coloured their columns. Comparatively little regard was paid to the natural colours; *e.g.* light green palm-twigs receive blue ribs, etc. Christian services were celebrated in the court and vestibule, of which the numerous Coptic crosses chiselled in the walls are memorials. A Greek inscription in the doorway to Room *D*, on the right, records that 'this good work' took place under Bishop Theodorus. That was in the reign of Justinian (p. 365).

The small **Antechambers** (Pl. *D*, *E*, *F*) preceding the sanctuary are adjoined by chambers lying in darkness. The **Sanctuary**, which has two tiny windows, still contains a pedestal placed here by Euergetes I. and his wife Berenice, on which stood the sacred boat with the image of Isis.

The other rooms in the inner part of the temple do not repay a visit

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Room VII, and thence to the Roof of the sanctuary. — A few steps descend here to the ***Osiris Chambers**, with some interesting reliefs referring to the death of Osiris (p. cxliii). On the left wall of the Anteroom (above Room *F*): 1. The (N.) Nile-god offers a libation of milk to the soul of Osiris, sitting before him in the form of a bird; 2. The falcon-headed Harendotes pours the sacred water over the falcon-headed mummy of Osiris, behind which stand the sisters of the god. 3. Four dæmons, the god Show, and the Emp. Antoninus (builder of this room) before Osiris and his two sisters Isis and Nephthys. In the small Main Chamber (above Room II), on the wall opposite the entrance: *Central Row*, beginning to the left: 1. Isis and Nephthys by the bier of Osiris Onnophris, who is nude; 2. Two goddesses beside the tomb of Osiris, whose head is wanting; a lion approaches the door to the tomb; 3. Four dæmons carrying the falcon-headed mummy of Osiris. *Lower Row:* 1. The frog-headed Heket and the falcon-headed Harsiësis by the bier of Osiris, beneath which stand the jars for the entrails; 2. The corpse of Osiris amongst marsh-plants; a priest pouring the consecrated water; 3. The dog-headed Anubis by the bier of Osiris, beside which kneel Isis and Nephthys, the sisters of Osiris.

We quit the temple of Isis by Door *n* (see p. 368), turn to the W., and proceed to visit —

Hadrian's Gateway, a small portal in the ancient girdle-wall of the temple, adjoined by a much ruined vestibule. This structure was built by Hadrian and embellished by Hadrian, Marcus Aurelius, and Lucius Verus. Probably because this door led to Abaton (p. 371) the reliefs upon it refer to the cult of Osiris. On the lintel: Hadrian before Osiris, Isis, and Harsiësis, and before Osiris, Nephthys, and Harendotes. On the left jamb is the sacred relic of Abydos, on the right jamb, the sacred relic of Busiris (, the post of Osiris). Within the gateway, at the top of the right wall: Marcus Aurelius before Osiris and Isis (note the lines to guide the artist); below, Marcus Aurelius bringing offerings, grapes and flowers, to Isis.

The **Vestibule**, which was never completed and is now much ruined, contains some interesting reliefs. Above the door in the S. wall (Pl. *o*) of the chamber are two rows of reliefs. Above: Nephthys presenting the crown of Lower Egypt, and Isis that of Upper Egypt to Horus, who is seated on a bench; the king's name is being inscribed on a palm branch by Thout, to the left, and by Seshet (goddess of writing), to the right; behind Thout sits the god Show, holding a sail , and still farther back are another god and a goddess playing the lyre. Below: The Osiris tomb at Abaton, with the body of Osiris borne by a crocodile; to the left stands Isis, higher up is the sun among mountains, and above the whole are the sun, a half-moon, and stars. The whole design is shown within a small temple, with a door to the left, and two large pylons and one small one in front; to the right are rocks. — To the left of the door is an unfinished relief of the king presenting lands. Above are three lines in Meroïtic

cursive characters (p. cxxxi). — In the second row from the top, on the *Right Wall* (Pl. *p*), is the celebrated *Representation of the Source of the Nile:* at the foot of a rocky eminence, on which perch a vulture and a falcon, the Nile-god, surrounded by a serpent, pours water from two vases. — To the right of this is Horus (in the form of a falcon) on a reedy lake between Hathor (on the left) and Isis, Nephthys, Horus, and Amon (on the right).

A subterranean staircase to the S. of Hadrian's Gateway leads to a *Nilometer* (lights necessary), which has hieratic and demotic scales as well as the customary Coptic one.

From Hadrian's Gateway we proceed to the N., to the ruins of a *Temple of Harendotes* (p. cl), built by the Emp. Claudius.

In the N. part of the island (comp. the Map, p. 364) are two *Coptic Churches*, the remains of a *Coptic Convent*, and a ruined *Temple of Augustus*, built in the 18th year of that emperor's reign.

At the extreme N.E. of the island, and in the axis of the temple of Augustus, is a large *Roman Town Gate*, with three arches, the side-arches being lower than that in the centre. The N. side-arch has a domical stone vault in the Roman style. This gateway was probably erected by Diocletian.

About 50 paces to the E. of the Temple of Isis, lies the small —

*Temple of Hathor, dedicated to Hathor-Aphrodite by Philometor and Euergetes II. The colonnade in front of it (restored) and the sanctuary (now vanished) were both added by Augustus.

The columns in the former were united by stone screens, on which Augustus appeared sacrificing to various forms of Hathor. On the columns themselves are charming representations of flute-players, harpers, figures of Bes playing the tambourine and the harp and dancing, apes playing the lyre, priests carrying an antelope, etc. The temple proper is in better preservation; in front of it are two plant columns, which were joined to the walls by means of screens.

To the S.E. of this temple, on the bank, rises the so-called —

**Kiosque, the chief decoration and the characteristic symbol of the island, which, however, is generally so submerged that only the upper part of its columns are visible. It dates from the Roman imperial period and was never completed. Above the floral capitals of the columns it was intended to add sistrum-capitals.

Only the end-walls are smoothed on the outside, the side-walls were left rough-hewn. Within, two of the stone screens between the columns are embellished with reliefs: Trajan offering wine to Isis and to the falcon-headed Horus, and Trajan before Osiris and Isis. The remaining screens are simply smoothed, except two which are still rough-hewn.

The rocky island of **Biggeh** or *Bigeh* (Egypt. *Senmet*), the chief deities of which were Ups, the goddess of fire, and Hathor, is, like Philæ, now flooded in winter (comp. p. 365). It is reached by boat in a few minutes from Philæ, of which it commands a picturesque view. We land at the ancient quay and ascend by a staircase. In front of us lie the remains of a Ptolemaic temple (Neos Dionysos), of which part of the hypostyle hall is still standing, with its plant-columns united by stone screens. On the E. side is a door, into which an apse has been built. There are numerous inscriptions on the island.

Biggeh was the site also of the famous sanctuary of *Abaton*, with a tomb of Osiris (comp. p. cxliv). Active travellers are recommended to climb to the top of one of the rocks of Biggeh, for the sake of the remarkable view over the whole cataract district.

The rocky islets off the N. end of Philæ, now called *Konosso* ('great rock'), were formerly the S. limit of Egypt (see p. 386). They are now generally submerged. The islets contain numerous rock-inscriptions, among which the cartouches of Psammetichos II. are conspicuous on a massive double rock.

The Nile Dam at Assuân.

Those who wish to visit the Dam only may go by the shorter route described at p. 363, and return by the rather longer route along the bank.

The **Dam of Assuân* (*Barrage*, Arab. *Es-Sadd*, *i.e.* 'the Dam', or *El-Khazân*, *i.e.* 'the Reservoir'), built in 1898-1902 below Philæ, is the largest structure of the kind in the world and ranks among the most wonderful sights of Egypt. It was constructed in order to dam up the water of the Nile so that a regular supply could be furnished during time of low water. By this means the country can be regularly irrigated all the year round, and many irrigation canals that used formerly to run dry periodically now receive a constant supply of water. Upwards of 500,000 acres were added in 1902 to the area of land cultivable in summer, and it is estimated that this increased the national wealth by 15,000,000*l.* The dam is built of granite blocks brought from the old quarries at Assuân (p. 356) and runs straight across the river-channel for a distance of 2150 yds. ($1^1/_4$ M.). The original height of the dam was 130 ft. above the foundation, while its thickness varied from 23 ft. at the top to 98 ft. at the bottom. In 1907-12, however, it was raised about $16^1/_2$ ft. higher and its thickness increased by about as much; so that the storage-lake formed above the dam has now a capacity of 2,420,000,000 cubic mètres (instead of 980,000,000), a depth, when full, of 88 ft. (instead of 65 ft.), and an extent upstream of 185 M. (instead of 140 M.).

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vation is drawn off gradually from the accumulated stores in the reservoir, which last until the river once more begins to rise.

To the W. of the dam is a *Navigation Canal*, by which the boats are locked up and down stream. It is $1^1/_4$M. long and the difference in level (75 ft.) is surmounted by four locks, each 230 ft. long and 31 ft. wide. The two upper gates of the locks are 63 ft. high, the five others 49 ft., 39 ft., and 36 ft. high.

The original plan for the two dams of Assuân and Assiût (p. 232) was worked out by *Sir William Willcocks* at the Egyptian Ministry of Public Works under the superintendence of *Sir William Garstin*, Under-Secretary of State. The execution of the design, which was finally adopted on the advice of the late *Sir Benjamin Baker* (p. 232), was entrusted to the English contractors *Messrs. John Aird & Co.* The work was begun in the summer of 1898; the foundation-stone (now commemorated by a bronze tablet) was laid on Feb. 12th, 1899, by the Duke of Connaught; and on Dec. 10th, 1902, the dam was formally declared complete in the presence of the Khedive, the Duke and Duchess of Connaught, and Lord Cromer. The total cost of the two dams amounted to £E 3,237,000. — The plan for the raising of the dam at Assuân was prepared by *Sir Benjamin Baker*. The new works, which cost about £E 1,200,000, besides £E 320,000 spent on the expropriation of the Nubian villages, were formally opened on Dec. 23rd, 1912, in presence of the Khedive and Lord Kitchener. — Comp. 'The Assuân Reservoir and Lake Mœris', by *Sir William Willcocks* (1906).

Those who come from Philæ (p. 362) land at a flight of wooden steps by the dam. On the W. bank is a small, but good *Restaurant*, affording a good view of the whole structure.

The RETURN TO ASSUÂN by boat (p. 362) is made from the lowest of the four locks. The course follows the W. bank of the river, through another lock and past Seheil (p. 363), Salûg, and other picturesque rocky islands. Assuân is reached in about $1^1/_2$ hr.

25. Routes through the Eastern Desert.

Comp. the Map after the Index.

The necessary *Camels* (about 20-30 pias. per day) are obtained with the aid of one of the consular agents. Tents and other requisites must be brought from Cairo (comp. p. xxv). The *Khabîr*, or guide in charge of the caravan, is held responsible for the safe conduct of the entire party, and obedience to his marching orders is advised.

Comp. *T. Barron & W. F. Hume*, Topography and Geology of the Eastern Desert of Egypt (Central Portion; Cairo, Survey Department, 1902); *Arthur E. P. Weigall*, Travels in the Upper Egyptian Deserts (Edinburgh & London, 1909); *Ed. Fraas*, Geognostisches Profil vom Nil zum Roten Meer (Zeitschrift der Deutschen geologischen Gesellschaft, Band 52, Heft 4, 1900); *Prof. G. Schweinfurth*, Aufnahmen in der östlichen Wüste von Ægypten (in 10 sheets, 1:200,000, with the exception of Sheet 1 mentioned on p. 168; 1897-1910).

The desert-routes between the Nile and the Red Sea were important in antiquity both for the trade with the seaports and the land of *Punt* (p. 223) and for the gold-mines and valuable quarries of green breccia and several varieties of granite in the mountains of the Arabian Desert. *Keneh* (p. 222) is now the usual starting-place of the caravans, but in antiquity it was *Koptos* (*Kuft*; p. 223).

The most important harbours on the Red Sea, named from N. to S., were *Myos Hormos* (now *Abu Shâr el-Ḳibli*), *Leukos Limen* (now *Ḳoṣeîr*), and *Berenike*.

From Ḳeneh to Abu Shâr el-Ḳibli, 5-6 days. The route leads to the N.E. from the *Wâdi Ḳeneh* to the (3 days' march) *Wâdi Faṭîreh*, on the N. side of which lies the *Gebel Faṭîreh* (4920 ft.; *Mons Claudianus*). About $^1/_2$ M. to the S. of the latter wâdi are the granite quarries, known as *Umm Dikal* ('mother of columns'), which were worked by captives and convicts, chiefly in the reigns of Trajan and Hadrian. Traces have been found also of old gold-mines, the exploitation of which is again being attempted by the Fatirah Exploring Company. Here are situated also the ruins of the Roman settlement of *Hydreuma Trajani*. These consist mainly of a fort about 82 yds. square surrounded by walls and towers. Outside the walls lie a temple and other buildings, and some large columns and Greek inscriptions have been found in the quarries. About two days' journey farther to the N. is the *Mons Porphyrites*, now called *Gebel Dukhân* ('smoke mountain'; 4460 ft.), the ancient porphyry quarries of which were worked by the Romans. Here are the ruins of an Ionic temple of the time of Hadrian (never completed), remains of an irregularly built town, and two large water-reservoirs. We follow the ancient route hence to the plateau of *Abu Shâr el-Ḳibli*, on the E. slope of which lie the ruins of *Myos Hormos* (see above). On the coast, 3 M. to the E., are the remains of a Roman fort. — A second route, running farther to the S., along the ancient 'Porphyry Road', ascends the large *Wâdi Ḳeneh*, then proceeds to the *Wâdi Ḳattar*, and finally skirts the S. base of the Mons Porphyrites to the sea.

The Journey from Ḳeneh to Ḳoṣeir (4-5 days; from Luxor, see below) is much more interesting. The route from Ḳeneh follows the valley of the Nile for the first day and leads through the villages of *Sheikh Rekâb*, *Dôm*, and *Kôm 'Imrân*, the first on the left, the other two on the right side of the road. The first night is generally

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route at regular intervals and are of the utmost importance as guide-posts showing the road. The maḥaṭṭas or halting-places are 6-9 M. apart and serve also as measures of distance. Here and there we observe some of the semaphore-towers of an optical telegraph dating from the time of Mohammed Ali. The Ḳoṣeir caravans usually pass the second night in the village of **Laḳeiṭa** (*El-Gheta;* 9 hrs. from Bîr 'Ambar, 12½ hrs. from Ḳeneh), which is chiefly inhabited by *'Abâbdeh* (p. 356). The small oasis has two wells, some palms, a few mud-huts, and a half-ruined Arab caravanserai. Near the chief well are some fragments of a Greek inscription containing the name of Tiberius Claudius. The manners and customs of the primitive desert-tribes in this region well repay observation; the way in which the children wear their hair is especially notable.

About 2½ hrs. to the E. of Laḳeiṭa we quit the plain and enter a wâdi, flanked by abrupt terraces belonging to the upper cretaceous formation and containing petrified oyster-shells. In ¾ hr. more we reach the *Ḳaṣr el-Banât*, or 'Castle of the Maidens', a picturesque rock of sandstone formed by atmospheric erosion and covered with numerous graffiti in Greek, Coptic, Arabic, Himyaritic, and Sinaitic characters, engraved here by caravans. Adjacent lies a Roman watering-station *(Hydreuma)*, forming an oblong 125 ft. in length and 102 ft. in breadth. The enclosing wall, formed of courses of sandstone without cement, was 6½ ft. high. Within the wall lie 20 small chambers opening on a rectangular inner court, the only exit from which is on the N. side. No water is now procurable here.

At a distance of about 2 hrs. from Hydreuma the rocks close in and form a winding pass named *Muṭraḳ es-Selâm*. On the *Gebel Abu Kûr* ('father of the elbow'), at the entrance to the pass, are more graffiti, older than those at Ḳaṣr el-Banât; in one of them Amenophis IV. is mentioned. Beyond the pass we approach the fine mountain scenery through which the second part of the Ḳoṣeir route leads. In the distance, to the right, rise the S. foothills of the *Ḥammâmât Mts.*, while nearer and in front are the S.W. spurs. These

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Fraas a Silurian rock with outcroppings of later granite.] In 1 hr. more we reach the *Bîr Ḥammâmât*, a well 16 ft. in diameter, now, however, containing no water. Near the well are the remains of a Roman wall and five unfinished and now shattered sarcophagi. The quarries contain numerous Egyptian inscriptions. The earliest expedition to Ḥammâmât of which we have any knowledge took place in the reign of King Esse (5th Dyn.). At a later period, especially under the Middle Empire, the quarries were diligently worked, and even under the New Empire they were in operation. We hear of a great undertaking under Ramses IV. for the purpose of procuring blocks for the temple of Amon at Thebes, in which no fewer than 8368 workmen and soldiers were employed. The quarries were worked under Darius, Xerxes, and Artaxerxes also.

Just beyond the quarries the route turns from the N.E. to the S. and passes the ruins of *El-Fawâkhir* ('the potsherds'), now in the possession of a British mining-company. Traces of the ancient open workings and deep subterranean adits (now very difficult of access), the foundations of hundreds of workmen's cottages, and numerous inscriptions, bear witness to the former importance of the place.

About 1 hr. beyond El-Fawâkhir we reach *Bîr es-Sidd*, a small and picturesquely situated spring, adjoined by settlements of the 'Abâbdeh. In 4 hrs. more we reach the top of the pass of *Rîʿa*, on the other side of which we descend through the *Wâdi Abu Siran* to (3 hrs.) the *Wâdi Rôṣafa*, containing a large well, the water of which, however, is considered unwholesome. The route now makes a wide curve to the N. and at the plain of 'Liteima' reaches the dividing line between the central mountain range and the outlying chains consisting of cretaceous sandstone and tertiary rocks (white limestone). After $2^1/_2$ hrs. we pass through the *Wâdi Beida* and proceed to (3 hrs.) the *Bîr el-Inglîs* (dug by English troops in 1800), the cisterns of which are generally dry. Thence we go on through the *Wâdi Ambagi*, with a spring of brackish water, to (4 hrs.) —

Koṣeir *(Qosseir)*, on the Arabian Gulf. Koṣeir is now an unimportant town of 4600 inhab., the seat of a Mudîrîyeh (governorship) with

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Moshâghir (6 hrs. from Bîr el-Inglîs), the ascent of which from the E. is easy and well worth while, as it commands an excellent survey of the abrupt peaks of the Ḥammâmât. We next follow the *Wâdi Homâda*, which farther on takes the name of *Wâdi el-Homr*, with the fine *Gebel Homr* flanking it on the right. On the way are numerous traces of ancient gold-mines, especially noticeable in the numerous thick beds of quartz to which the Gebel Ḥomr owes its formation. The night is spent at (4 hrs.) *Bîr el-Mo'ila*, a well beside a few huts of the 'Abâbdeh. At the *Gebel Wâsif* we cross the *Tarîk ed-Dahrâwi*, a road running from N. to S., and farther on we reach *'Amâra*, with another well and 'Abâbdeh huts. Thence our route lies through the *Wâdi Nûr* and the *Wâdi el-Kash* to the (3½ hrs.) *Bîr el-Kash*, a dried-up well. The route now leads through palæozoic greywacke rocks, which, beyond Bîr el-Mo'ila, assume the same breccia formation as in the Ḥammâmât. The Wâdi el-Kash bends towards the S., but we quit the mountains (2½ hrs. from Bîr el-Kash) by the pass of *Rf'at el-Kheîl*, and re-enter the desert of sand and gravel, the heights of which are formed of cretaceous sandstone. We proceed across the pass of *Rf'at el-Hamra* to *Mabwalat Râs Aṣfar*, whence we go on through the *Wâdi Mâghiaṭ* to *Mabwalat Khôr el-Ghîr*. Lastly we proceed viâ *Gârat ed-Dab'a* to (10 hrs. from Rf'at el-Kheil) *Lakeîta* (p. 374), where our route unites with the more northerly one already described.

The JOURNEY TO BERENIKE through the territory of the 'Abâbdeh Beduins is seldom undertaken. We may start from Keneh or Kuft, diverging at Lakeîta (p. 374), or from Edfu (Redesîyeh; see below). On both routes traces of old watering-stations are discernible. The Itinerary of Antoninus (3rd cent. A.D.) gives a list of the ancient stations (starting from Koptos) with their distance from each other in Roman miles, as follows: Phœnicon 24, Didyme 24, Afrodito 20, Kompasi 22, Jovis 28, Aristonis 25, Phalacro 25, Apollonos 28, Kabalsi 27, Kænon Hydreuma 27, Berenike 18 — in all 268 Roman miles = about 236 English miles. — A third route, established by Hadrian, led from Antinoupolis (p. 209) to the Red Sea, and then southwards along the coast to Berenike.

Golenischeff, the Russian Egyptologist, who described his journey in the 'Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes' (xiii, 1890), took 11 days from Redesîyeh (p. 348) to Berenike, and returned thence to Assuân in 8 days. One day may be saved on the outward journey by starting from Edfu (p. 343). The temple of Sethos I. is then reached late in the afternoon of the first day.

1st Day. From Redesîyeh to *Bîr Abbâd* (3 hrs.), in the *Wâdi Miâh*. In the Wâdi Miâh, which is entered opposite the mouth of the *Wâdi Ammerikbeh*, is an ancient station with masons' marks like those at El-Ḥôsh, near Silsileh (p. 337). Lepsius mentions a ruin here, named *Herhusk* (*i.e.* sandstone), dating from some ancient settlement.

2nd Day. The Temple of Sethos I. is reached in the afternoon. This temple, about 37 M. from Redesîyeh, after which town it is sometimes called, was discovered in 1816 by *Cailliaud*. It was built by Sethos I. beside an ancient watering-station, and was dedicated to Amon-Rê. The vestibule is built of blocks of sandstone and has four papyrus-columns with bud-capitals. The reliefs represent the king as victor over negroes and Asiatics. The following hall, hewn out of the rock, contains four square pillars, reliefs of the king at sacrifice, and long inscriptions recording the sinking of the wells and the building of the temple. In the rear wall are three niches, with statues of the king and various gods. — A *Small Building* beside the temple perhaps marks the site of the well. On an adjoining rock, to the E., are three steles. On one of these is an Asiatic goddess on horseback, with shield and spear; the second is dedicated to the official entrusted with the sinking of the well; and on the third is Eni, viceroy of Ethiopia, kneeling before the king. Higher up on the rock are rude figures of gazelles, Greek graffiti, and an inscription of a Prince Mermes, dating from the reign of Amenophis III.

3rd Day. More masons' marks discovered on small rocks. Ancient station of *Abu Greîa*, with two cisterns and chambers (not to be confounded with the place of the same name near Berenike, see p. 377).

4th Day. Descent into the *Wâdi Beizah*, with its acacias. Rude designs and graffiti on the rocks. We cross the *Wâdi Higelig*. On the rocks to the right are rude representations of giraffes, camels, and ibexes. Remains of an ancient station named *Sammut*, with a cistern and chambers, occur in the wâdi of the same name. We next proceed through the broad green *Wâdi Moëlheh* (Bir Muëlih) towards the *Gebel Mûgef* (3935 ft.), near which is a well of excellent water.

5th Day. We pass several groups of rude stone huts, probably built by miners. View of Gebel Zúbara (see below). On a rock to the right is a representation of an Egyptian bark, with sails and oars. Farther on is another ruined station.

6th Day. Ancient station of *Ed-Dueig*. Adjacent is another smaller building. About 3 hrs. farther on we cross the watershed between the Nile and the Red Sea. Two more cisterns, within a semicircular enclosure. We pass the granite hill of *Abu Hâd* (2075 ft.).

7th Day. Descent into the *Wâdi Gemâl*. Station in the form of a right-angled triangle, with two cisterns. Lateral valley diverging towards the emerald mines (see below). To the right rises the *Gebel Abyad*.

8th Day. We proceed through the *Wâdi Abyad* and the *Wâdi Higelig*, leaving the *Gebel Hamâta* (6490 ft.) to the right; then along the *Wâdi Râmît*. On a height in the *Wâdi Husûn* are some sheikhs' graves, in a circular form.

9th Day. Seven other circular tombs; the well of *El-Haratra* lies to the right; old structure of a large cistern in the *Wâdi el-Hasîr*. Through the *Wâdi Amrugûm* to the *Wâdi Lâhemi*, which descends from the mountain of that name, crosses our route, and proceeds in windings to the Red Sea. The last station is *Abu Greîa* (see remark at p. 376), comprising several buildings, the largest of which contains the remains of rooms. Another rectangular building seems to have been a reservoir for water.

10th Day. Arrival at *Sikket Bender*, near the temple of Berenike.

The town of **Berenike** (*Berenice*), situated in the same latitude as Assuân, was founded in 275 B.C. by Ptolemy Philadelphus, who revived the commerce of the Red Sea by the establishment of several new ports. The town, which was named by Ptolemy after his mother, was the terminus of the main desert-routes from Egypt, and for 400 or 500 years was the entrepôt of a marine commerce carried on mainly with Arabia and India. The ruins, still extant, surround the *Temple*, which faces the E.N.E. In front is a forecourt 28½ ft. in width and 12 ft. in depth, which was adjoined by the temple proper (inner length 31 ft.), comprising two rows of apartments. The representation on the left outside wall shows an emperor appearing before a goddess, who seems to be, from the legend, the tutelary deity of the green (*i.e.* emerald) mine.

The **Emerald Mines**, ½° to the N. of Berenike, were worked by the Arabs down to the year 760 of the Hegira (1370 A.D.), after which they were abandoned. Mohammed Ali made an unavailing attempt to re-open them. They lie partly in the *Wâdi Sakeit* and partly on the *Gebel Zúbara* (4465 ft.), 14 M. to the N.E. They are best visited from Edfu (p. 343), but may, like Berenike, be approached by following the coast of the Arabian Gulf from Koseir. The first route diverges from the road to Berenike in the *Wâdi Gemâl* (see above). To the S. of the Gebel Zúbara lies the village of *Sakeit (Sikait)*, with numerous huts of miners and a small rock-hewn temple, with a few Greek inscriptions.

Farther to the N. (25° 30′ N. lat.), in the *Wâdi Umbârek*, lie the ancient gold-mines of **Umm Rus**, reopened by the Um Rus Gold Mines of Egypt, a British company. Hundreds of labourers' huts are still visible here besides the ruins of about 300 houses dating from a Græco-Roman settlement (called by Ptolemy *Nechesia*). A light railway leads from Umm Rus to (4½ M.) the small port of *Mirsa Umbârek* or *Mersa Imbarak*, on the Red Sea.

Travellers going on from Abu Shâr el-Kibli, Koseir, or Berenike to **Sinai** (comp. *Baedeker's Palestine and Syria*) or Arabia cross the Red Sea to one of the ports on the E. coast, where *Tûr* (*Tor*; p. 424), *Minat el-Wej* (*El-Wedj*), *Yanbo* (*Yambo*) *el-Bahr*, and *Jidda* (*Jeddah*; p. 424) are called at every fortnight by the Khedivial Mail Line.

26. The Western Oases.

By the term Oasis (Egypt. *wet*, Arab. *el-wâḥ*) is generally understood a fertile and inhabited spot in the midst of the desert. More correctly, however, the oases are large depressions in the desert-plateau, of which a comparatively very small area is really fertile, by far the larger portion being desert. The fertility of the oases depends upon the existence of a water-supply lying in a stratum of sandstone, from 300 to 550 ft. below the surface, and rendered available either by natural springs or by deep artesian wells. Fertile land, therefore, is usually found in the lowest parts of an oasis.

The five Egyptian oases, situated in the Libyan Desert (comp. p. lxx), have an aggregate population of 38,000. *Khârgeh* is connected with the Nile valley by railway, and is therefore easily visited; the others *(Sîweh, Baḥrîyeh, Farâfra*, and *Dâkhleh)* are reached by camel-caravans (comp. p. xxv).

Siweh.

The Oasis of Sîweh *(Siwa)*, the *Ammonium* or seat of the oracle of Jupiter Ammon, is the most westerly of the oases and lies 15-20 days' journey from the Nile valley. The best starting-points for a visit to this spot are Cairo and Alexandria, where also the caravan can be organized. The route from Cairo leads viâ *Abu Roâsh* (p. 139) to the *Convent of St. Macarius* (Deir Abu Maḳâr, p. 32) in the Wâdi Naṭrûn, and thence to the W. to the uninhabited depression of *Moghara*, 7-8 days from Cairo. In 7 days more, proceeding viâ *Bîr Gharâdiḳ* and *Wâdi Letheileh*, we reach the small oasis of *Gâra*, or *Umm es-Sughair* (*i.e.* 'the white mother'). The little village, which has about fourscore inhabitants, occupies a low limestone rock. Thence 3 days' march brings us to Sîweh. — From Alexandria we may follow the caravan-route to the S.W. viâ the *City of St. Menas* (p. 28) to join the Cairo route at *Moghara* (see above). Or we may send the camels on to *Ed-Daba'* (p. 29), join them there by means of the Maryût railway (p. 27), and go on to the seaport of *Mersa Maṭrûḥ* (p. 29) in two days. Thence the caravan-route, known as the

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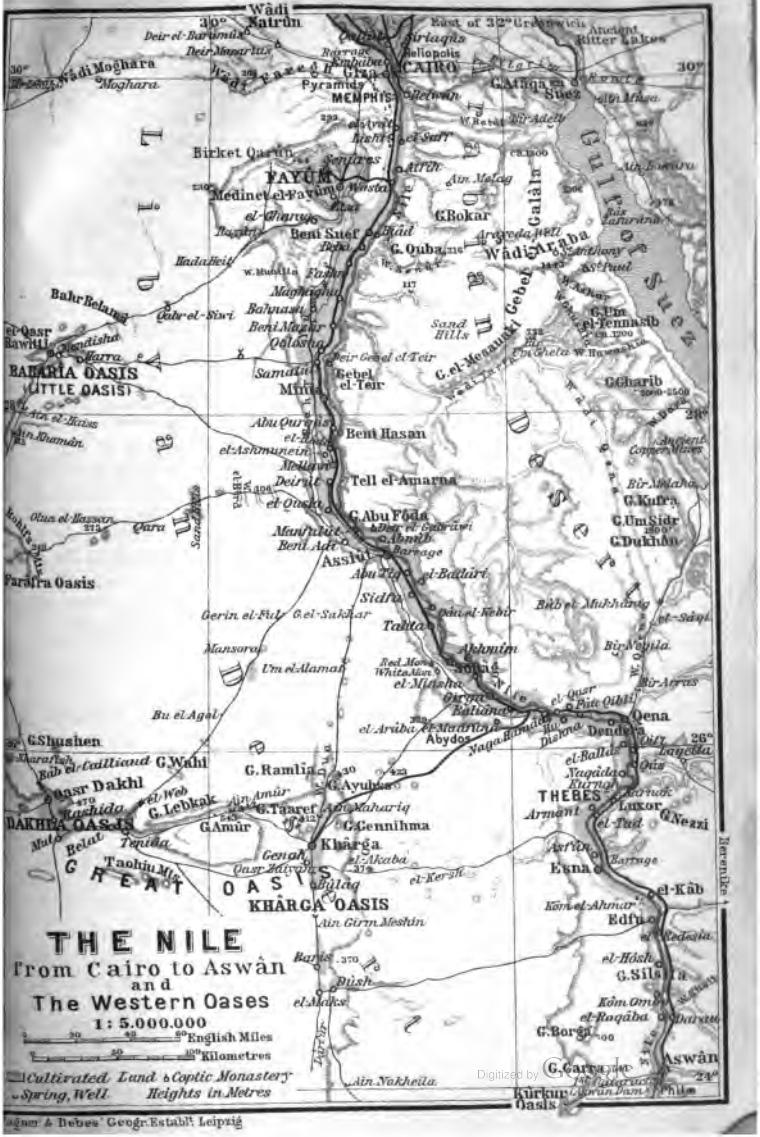

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villages, built upon isolated rocks, viz. *Sîweh* and *Aghurmi*. Date-palms and olive-trees are the chief support of the inhabitants. The most important relics of antiquity are the rock-tombs of the *Ḳârit el-Muṣabberîn (Gebel el-Môta)*, near Sîweh; the temple of *Aghurmi* (now almost entirely taken up by modern dwellings), in which we may recognize the seat of the oracle of Jupiter Ammon; and the almost wholly destroyed temple at *Ummebeida*, $^1/_2$ M. from Aghurmi.

Travellers are recommended to return to the S.E. viâ the oasis of Baḥrîyeh (see below) to the Faiyûm or the Nile valley.

Comp. *A. Silva White's* From Sphinx to Oracle: through the Libyan Desert to the Oasis of Jupiter Ammon (London, 1899) and *Steindorff's* Durch die Libysche Wüste zur Amonsoase (Leipzig, 1904).

Baḥriyeh.

The Oasis of Baḥrîyeh (*Baharia;* 'the northern'), or *Oasis of Behnesa (Wâḥ el-Behnesa)*, the 'Little Oasis' of the ancients, is reached in $5^1/_2$ days from Medînet el-Faiyûm (comp. pp. 193, 197) or in 3-4 days from Maghâgha (p. 207). A desert-route leads also in 4 days from Behnesa (p. 207) to Baḥrîyeh. The oasis is about 11 M. long and $5^1/_2$ M. broad and is situated in N. lat. 28°23′ and E. long. 28°19′. The population numbers 6773. The chief villages are *El-Ḳaṣr* (635 ft.) and *Bawîti* (370 ft.), to the E. of which are the hamlets of *Mendîsheh* and *Zabû*. The remains of antiquity in this oasis are very scanty.

Comp. *Ball & Beadnell's* Baharia Oasis, its Topography and Geology (Cairo, 1903; 20 pias.) and *Steindorff's* volume mentioned above.

Farâfra.

The Oasis of Farâfra (230 ft.), with 632 inhab., is of little importance except as a station on the route between Baḥrîyeh and Dâkhleh (p. 382). It lies about 5 days' march (ca. 72 M.) to the N.N.W. of the latter. Assiûṭ (p. 232) is the best starting-point for a visit from Egypt (8-10 days), but the oasis is frequently visited also from Manfalûṭ (p. 218).

Comp. *Beadnell's* Farafra Oasis, its Topography and Geology (Cairo, 1901; 15 pias.).

Khârgeh.

The Oasis of Khârgeh (*Kharga*) is connected by the *Western Oases Railway*, 122 M. in length, with *Khargeh Junction*, on the line from Cairo to Luxor (p. 222). A visit to it is highly recommended to travellers who are attracted by the prospect of a railway journey through the desert and an opportunity of becoming acquainted with the scenery and life of an oasis. The railway was purchased by government in 1909 from the Corporation of Western Egypt (p. 380).

There are two trains weekly in each direction in 9-9½ hrs.: from Khargeh Junction on Tues. & Frid., returning from El-Khârgeh on Mon. & Thurs. (1st cl. fare to Headquarters 78 pias.). The evening express train from Cairo connects at Khargeh Junction with the oasis train (from Cairo to the junction, 334½ M., fares 173, 86½ pias.). Previous notice should be given, as the rest-house at Headquarters is often overcrowded. — Those who reach the junction at other times (*e.g.* coming from Luxor) proceed by a trolley, which must be ordered in advance, to El-Ḳâra (see below) and spend the night there.

Diverging from the Cairo and Luxor line at *Khargeh Junction* or *Oasis Junction* (*Muaslet el-Khârgeh;* p. 222), the Oases Railway runs to the W., at first through cultivated land but afterwards ascending towards the desert, to (3½ M.) *El-Ḳâra* (*Qara;* good nightquarters and entertainment in the railway rest-house, 4 beds, pens. 70 pias.). A halt for breakfast is made here. The line follows the edge of the cultivated land a little farther, then strikes off into the desert, gradually ascending through a valley narrowing as we ascend and flanked by picturesque rocks. At 25 M. the plateau is reached, and a boundless sea of gravelly desert extends on every hand, giving place farther on to a rocky waste. After 90 M. the railway begins to descend through a rocky valley of peculiar beauty. It then crosses a wide plain and at (106 M.) *Meherîḳ (Mahariq)*, where the first vegetation appears, reaches the level of the oasis. — 112 M. *Headquarters (Markaz esh-Sharîkeh)*, with a good rest-house (8 R., pens. 70 pias.), is the seat of the Corporation of Western Egypt (see below). The Gebel Ghenneima (p. 382) is seen in the distance, about 5½ M. to the E. — Near (119 M.) *Nadûra* are the most important ruins of antiquity (see p. 381). — 122 M. *Khargeh (Kharga)*, or *El-Khârgeh* (190 ft.), with 5362 inhab., fine palms, and two mosques, is the chief town in the oasis. The government building (markaz) and the post-office are situated in the principal square. Part of the town is a labyrinth of narrow dark lanes, roofed over with palm-trunks or palm-branches daubed with mud.

Donkeys (12 pias. per day) and *Camels* (20 pias.; per half-day 12 pias.) may be hired at Headquarters. *Trolleys*, running on the railway line, cost for the journey from Headquarters to El-Khârgeh and back 15 pias. when drawn by mules or 25 pias. when pushed by men.

The *Oasis of Khârgeh*, the 'Southern Oasis' of the ancient Egyptians, the 'Great Oasis' of the Greeks, forms a district of the province of Assiût. It is about 185 M. long and 20-50 M. broad, and is situated in N. lat. 25°26′ and E. long. 30°33′. The population numbers 8383. Like all the oases Khârgeh is surrounded by a tolerably steep chain of cretaceous limestone hills, which rises in terraces to the height of 1410 ft. on the side next the desert. Thanks to numerous springs issuing freely from clefts in the cretaceous marl, the oasis was extremely fertile in antiquity and contained many towns and settlements, whose ruins exist to this day. Even in ancient times Khârgeh was connected by a caravan-road with Abydos (p. 237). In the middle ages, however, its prosperity waned. At the present time an effort is being made by the Corporation of Western Egypt

a company which built the railway, to extend the area of cultivation by boring artesian wells. About 40 such wells have already been sunk, by which nearly 1000 acres have been reclaimed from the desert. Cotton is the chief crop in summer, wheat and barley in winter. Vines, bananas, and vegetables of various kinds are grown also. But the main wealth of the oasis still consists in its date-palms, about 40,000 in number.

Visitors who spend only one day in the oasis should visit the Christian necropolis, the temple of Hibis, the town of Khârgeh, and, if time permit, the temple of Nadûra and the Coptic convent. Visitors with more time will find the irrigation-system and cultivation of the oasis of interest.

Comp. *Ball's* Kharga Oasis, its Topography and Geology (Cairo, 1900; 25 pias.) and *Beadnell's* An Egyptian Oasis (London, 1909; 10*s.* 6*d.*).

The chief RUINS in the N. part of the oasis, which may be conveniently visited from Nadûra (p. 380), are those of the large —

***Temple of Hibis**, picturesquely situated in a grove of palms, 10 min. to the S.W. of the station. This temple, built by Darius I. in honour of Amon (comp. pp. cvi, clxvi), was excavated by the archæological expedition of the Metropolitan Museum of New York in 1909-11 and has been restored by the Egyptian Department of Antiquities. The axis of the temple runs E. and W., and the building is approached through four gateways. On the right wing of the second gateway is a Greek inscription of 66 lines, dating from the 2nd year of the Roman emperor Galba (69 A.D.). We enter the temple through a *Colonnade*, built by Nektanebēs (378-361 B.C.), which is adjoined by a *Colonnaded Court*. Beyond these are a *Vestibule* (pronaos) and the small *Hypostyle Hall*, borne by eight columns. A staircase to the left leads to a chamber dedicated to the cult of Osiris. In the *Sanctuary*, in the main axis, are some interesting representations of gods (Astarte on horseback, Astarte with bow and arrows, etc.). To the left is a staircase ascending to the roof, to the right is a small chamber with a representation of the god Khnum shaping the king on the potter's wheel. — On a hill, 20 min. to the S.E., is the —

Temple of Nadûra, which dates from the time of Antoninus Pius (138-161 A.D.) and is surrounded by a lofty brick wall. The pronaos, which was separated from the forecourt on the E. by columns connected by stone screens, is in good preservation. — The trigonometrical survey mark beside the temple commands an excellent view of the N. portion of the oasis. — On a ridge about $^1/_2$ M. to the N. of the temple of Hibis is the —

***Christian Necropolis**, in which are several hundred brick tombs. Most of these are arranged on either side of a broad avenue. The typical tomb consists of a domed chamber, frequently with an E. apse and side-recesses, and a vestibule; the larger tombs are practically miniature basilicas. The façades are not unfrequently adorned with pilasters or semi-columns and contain triangular recesses for the reception of lamps. Few of the internal decorations are preserved; in one tomb is a representation of Daniel in the den of lions,

another has scenes from biblical history. — Between the temple and the necropolis lie the —

Ruins of the Roman Town of Hibis (Egypt. *Hibet*), some of the houses of which are in good preservation. — About $^1/_2$ M. to the N. of the necropolis stands the —

Christian Convent *(Ḳaṣr 'Ain Muṣṭafa Kûshîf)*, a brick structure in admirable preservation. The entrance, on the N. side, is protected by a lofty square tower. In the W. half are the monks' cells, with vaulted roofs, arranged one above the other in several stories, in the E. half are the refectory, the common room, the chapel, etc.

An expedition to the *Roman Fort of Ed-Deir* is recommended. This lies about 7 M. to the N.E. of Headquarters ($1^1/_2$ hr. by trotting-camel), on the caravan-route to Girgeh (p. 221). The large fort is provided with round towers; on the N. side is a temple. There are other ruins in the vicinity, and $1^3/_4$ M. to the S. is the flat-topped *Gebel Ghenneima* or *Gennihma* (1270 ft.), the highest point in the oasis (view).

Excursions to the South Portions of the Oasis are practicable only for those who know Arabic or who bring a dragoman with them from Cairo or Luxor. Camels and other necessaries may be obtained from the Corporation of Western Egypt at Headquarters (p. 380). — About $^1/_2$ day's march brings us to the village and ruins (Ptolemaic temple) of *Ḳaṣr el-Ghueiḍa*, situated about the middle of the oasis, to the S. of the *Ḳurn el-Gennah*. About $2^1/_2$ M. farther on is the village of *Ḳaṣr 'Ain ez-Zaiyân (Qasr Zaiyan)*, near which, within a lofty girdle-wall of brick, lie a precinct covered with small brick huts and a temple of red sandstone adorned with reliefs and inscriptions. A journey of $1^1/_2$-2 days to the S. from this point, viâ the large village of *Berîs (Baris)* or *Berys* (170 ft.; inn to the E. of the village) and *El-Maks*, brings us to the *Ḳaṣr Dûsh*, the *Kysis* of the ancients, with a large temple of the Roman imperial epoch. There is another brick temple in the vicinity.

Dâkhleh.

The Oasis of Dâkhleh *(Dakhla, Dakhel)*, the most populous of the oases (18,368 inhab.), is situated in N. lat. 25°24′ and E. long. 28°54′, 43 M. to the W. of Khârgeh, and may be reached from the town of El-Khârgeh in 3 days' marches. From Assiûṭ (p. 232) it is reached in about 7 days. The chief places in the oasis are *El-Ḳaṣr* (3600 inhab.), *Gedîdeh* (2536 inhab.), *Balat* (2219 inhab.), and *Ḳalamûn* (2000 inhab.). About 2 hrs. to the S.W. of El-Ḳaṣr is a large ruined temple of the Roman imperial era.

Comp. *Beadnell's* Dakhla Oasis, its Topography and Geology (Cairo 1901; 20 pias.).

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LOWER NUBIA.

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Tickets of Admission to the antiquities, see p. 200. — As *Shellâl (Philae)* is not yet united by railway with *Wâdi Ḥalfa*, visitors to Lower Nubia are practically dependent upon the steamboats. The journey by land, on camels or donkeys, is fatiguing and by no means recommended; and the costly dahabîyeh (p. 204) will be employed only by travellers with special aims, such as archæologists or painters.

Steamboats. Regular communication between Shellâl and Wâdi Ḥalfa is maintained by the Sûdân Government Express Steamers *Sudan* and *Britain*, which leave Shellâl, in connection with the train from Cairo and Luxor, about 7 p.m. on Tues. and Thurs., taking about 42 hrs., and from mid-Jan. to mid-March also by the *Ibis*, leaving *on* Sun. at 6 a.m., taking 32 hrs. The return-journey is made from Ḥalfa, starting at about 11 p.m. on Frid. and Sun., in 34 hrs. (also on Tues. from mid-Jan. to mid-March). The boats are stern-wheelers and are excellently fitted up. Allowing $1\frac{1}{2}$ day in Ḥalfa in order to visit the Second Cataract, the round trip can be accomplished in $4\frac{1}{2}$–5 days. The fares in either direction are 1st cl. £E 4, 50 pias., 2nd cl. (for European servants) £E 2, 50 pias., besides a daily charge of 70 pias. 1st cl., 40 pias. 2nd cl., for provisions. There is no reduction on return-tickets. Luggage is charged 16 millièmes per 10 kilogrammes (ca. 4*d.* per 22 lbs.). Although these steamers make no halt of any duration except at Ḥalfa, travellers who are not specially interested in archæology will obtain a sufficiently adequate idea of the scenery of Nubia on this voyage. There is usually a short halt at Abu Simbel (p. 404) on the return-voyage. — There is also a mail-service maintained by smaller, so-called 'intermediate' steamers, leaving Shellâl on Mon. and (except. from mid-Jan. to mid-March) on Frid. and calling at some or all of the 24 intermediate stations. These return from Ḥalfa on Sat. and (except from mid-Jan. to mid-March) on Wed.; fares in either direction 1st cl. £E 3, 50 pias., 2nd cl. £E 2, in addition to a daily charge

for provisions. Information and time-tables may be obtained on application to the tourist-agents at Cairo (p. 38).

Tourist Steamers. Travellers who desire to inspect the ruined sites of Nubia more closely will avail themselves of one of the tourist-steamers which devote a week to the round trip (fare 20*l.*; return-fare from Cairo by steamer all the way, from 45*l.*, comp. p. 201). Messrs. Cook's steamers *Thebes* (42 berths) and *Prince Abbas* (44 berths) leave Shellâl respectively every Mon. from Dec. to the middle of March and every Wed. in Jan. and Feb.; while the *Nubia* (42 berths) of the Hamburg & Anglo-American Nile Co. leaves Shellâl every Wed. from Christmas to the middle of March.

In consequence of the heightening of the dam at Assuân (p. 371) the Nile banks in Northern Nubia will be under water during the season and most of the temples will be inaccessible (comp. pp. 387, 393). White marks on the rocks indicate the highest levels hitherto reached by the river. In summer and autumn all the ruins will be above water.

The Itinerary of Cook's steamers announced for 1913-14 is as follows; that of the Hamburg & Anglo-American Nile Co. differs from it in only a few unimportant details.

1st Day. Start from Shellâl (Philæ) at 9.30 a.m. Past Debôd, Ḳertassi, and Kalâbsheh (the temple is visited on the return-journey) to Dendûr (visit to the temple, p. 393) and then on to Gerf-Ḥusein (p. 394), where the temple is visited in the evening.

2nd Day. Viâ Sebû'a (inspection of the temple) and past Korosko to 'Amada (inspection of the temple, p. 399), then past Derr to Ḳaṣr Ibrîm (view of sunset from the hill).

3rd Day. To Abu Simbel, reached about noon. Visit to the temples, pp. 404 et seq.

4th Day. To Wâdi Ḥalfa (p. 411), arriving about 1 p.m.

5th Day. Excursion to the Second Cataract (p. 412) in the morning. Inspection of the town and its bazaar in the afternoon.

6th Day. Return-journey begins. Voyage to Gebel Addeh (p. 410), where the rock-temple is visited, and thence to Dakkeh (p. 395) or to some point still farther to the N.

7th Day. Past Dendûr to Kalâbsheh (inspection of the temples, pp. 389 et seq.) and to Shellâl, arriving in the afternoon.

Land and People. *Nubia* (Arab. *Bilâd el-Barâbra*) extends from the First Cataract to Merowe (p. 420), *i.e.* to 18° N. latitude. It is divided into *Lower Nubia* (from Philæ to Ḥalfa) and *Upper Nubia* (from Ḥalfa southwards). Politically, the portion to the N. of Faras (p. 411) belongs to the Egyptian mûdîriyeh of Assuân, in which it forms the district of Derr. The rest of Lower Nubia and the whole of Upper Nubia has, since its reconquest in 1898 (p. cxxv), been placed under the administration of the Anglo-Egyptian Sûdân. In Lower Nubia the cultivable area is seldom more than a few hundred yards in width; and at not a few points, especially on

the W. bank, the desert advances clear up to the river-brink. The population is in consequence very scanty, *viz.* 96,500 in 1897. Comp. p. lx. — All the countries on the Upper Nile, from the borders of Egypt southwards, were included by the ancient Egyptians under the single name of *Kosh*, the *Cush* of the Bible. The Greeks and Romans called them *Ethiopia*. Lower Nubia was more particularly known to the Egyptians as the land of *Seti* and consisted, as it does to-day, of a number of separate districts (*e.g.* the land of *Wewet*). The present inhabitants of Nubia are more faithful to their ancient manners and customs than the Egyptians. When the huge storage-lake, extending far into Northern Nubia, was formed by the dam at Assuân, the villages within its basin were either deserted or removed to the heights. This fact accounts for the numerous ruined villages seen under water or on the edge of the lake (comp. p. 384).

History. Lower Nubia, whence the Egyptians procured their supplies of incense and other products of the Sûdân, is mentioned in some of the earliest Egyptian texts. Its relations with Egypt were still closer under the kings of the 6th Dyn., who there enlisted negro mercenaries, while the princes of Elephantine dispatched great trading expeditions to the lands of the Upper Nile. But it was not until the period of the 12th Dyn. that the conquest of Nubia was undertaken and the borders of Egypt advanced to *Semneh* (p. 413). In order to guard the newly acquired possessions against the attacks of the negroes a chain of forts was erected in the rocky valley of Baṭn el-Ḥagar (p. 412), with its numerous cataracts, between Ḥalfa and Semneh. From this base the Pharaohs of the 18th Dyn. penetrated still farther to the S. and made themselves masters of the land of Kosh as far as *Napata* (p. 419), which then became the southernmost city of the empire. The conquered regions were incorporated with the southernmost department of Egypt proper, which began at El-Kâb (p. 333), and the whole of the great province thus formed was placed under an official who bore the title of 'Prince of Kosh and Governor of the Southern Lands'. Under the established rule of Egypt Nubia rapidly prospered; new towns were founded, and beautiful temples, little inferior in size and embellishment to those of the motherland.

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Nubia continued to be a dependency of the Pharaohs until about 1100 B.C. But when the power of Egypt waned under the 21st Dyn. (p. civ) Nubia shook off her allegiance and a native ETHIOPIAN MONARCHY was established, with *Napata* as its capital (p. 419). But the civilization of this kingdom continued to be Egyptian; and its monarchs, who were dependent on the priests, regarded themselves as the true protectors of the Egyptian religion and as the legitimate rulers of Egypt. About 730 B.C. the Ethiopian *Piankhi* (p. civ) temporarily overran all Egypt, and shortly afterwards an Ethiopian dynasty (the 25th; p. cv) established itself firmly on the Egyptian throne. But in little more than a century (about 663 B.C.) these Ethiopian Pharaohs were forced to give way before the Assyrians, and their kingdom was restricted to Nubia, of which the N. border then lay near Philæ (Konosso, p. 371).

The Egyptian civilization gradually declined in Nubia. The Egyptian hieroglyphic writing became corrupted and a native Meroïtic hieroglyphic and cursive character was developed (p. cxxxi), which, about the beginning of the Christian era, began to be used for writing the native Nubian language even in official documents. About 600 B.C. the royal residence was transferred from Napata to *Meroë* (p. 422), which lay farther to the S. Comparatively full information has come down to us concerning the earlier kings who dwelt at Meroë. We know also of the unsuccessful campaign of the army of *Psammetichos II.* against Lower Nubia (about 590 B.C.) and of the attempts of *Cambyses* (525 B.C.) to conquer Ethiopia, which were foiled mainly by the energetic Ethiopian *King Nastesen*. After that an almost impenetrable veil falls over the history of the country.

During the PTOLEMAIC AND ROMAN IMPERIAL EPOCHS the S. boundary of Egypt was near *Hierasykaminos* (p. 397), and it was occasionally pushed farther S. as far as *Primis* (p. 402). On the other hand the Nubians sometimes succeeded in extending their power as far N. as Philæ, and perhaps even occupied part of Upper Egypt. When the Romans first came to Egypt Ethiopia was governed by a succession of queens named *Candace*. One of these attacked the Roman province, but was repulsed by the Roman governor Petronius in 23 B.C. The Ethiopian kingdom seems soon afterwards to have fallen into disorder and to have split up into a number of small principalities. About this time also the *Blemmyes*, a nomadic race of the E. desert, who had previously acknowledged the suzerainty of Ethiopia, assumed an aggressive attitude. Not content with harassing the N. parts of Lower Nubia, they carried their depredations also into the Roman territory in S. Egypt, until finally the Romans gave way before them. *Diocletian* (about 300 A.D.) withdrew from Nubia altogether, retiring within the bounds of Egypt proper, to the N. of Philæ. The Blemmyes, however, in alliance with the Nubians, continued their attacks on Upper

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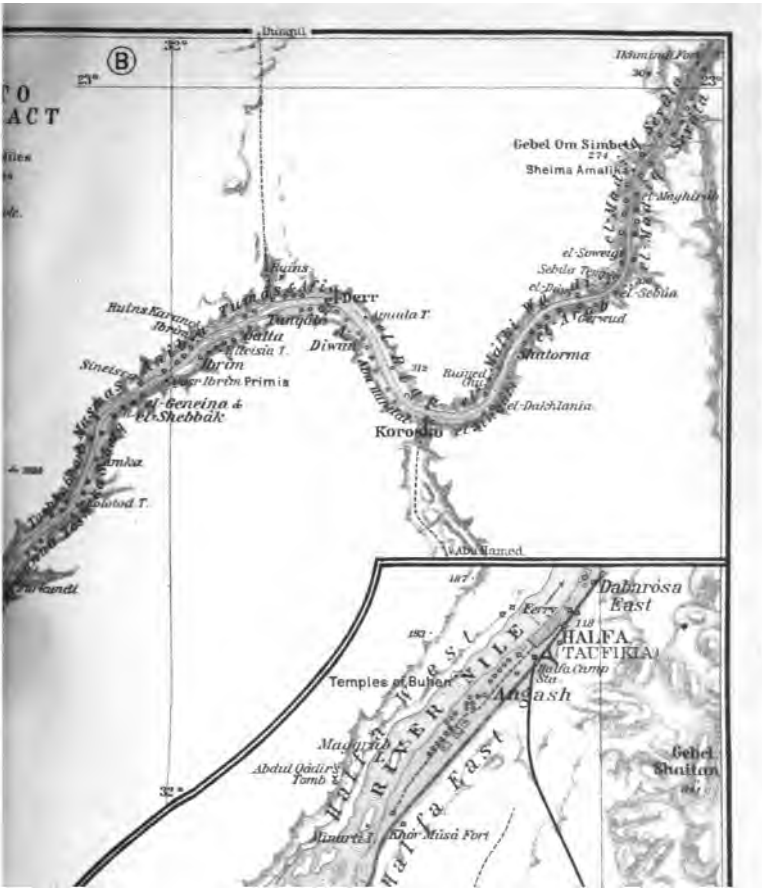

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Egypt; but in 451 A.D. they were defeated by *Marcian*, who concluded a peace with them (p. 364).

Christianity established itself at Philæ in the 4th cent., and thence extended throughout Nubia, where the temples were converted into churches. In 640 A.D. Egypt and the Upper Nile Valley fell into the hands of the Mohammedans. *'Amr* (p. cxiii) penetrated as far as Dongola and imposed tribute upon Nubia, but no enduring subjugation of the country was effected. Shams ed-Dôla, brother of Saladin, took possession of the fortress of Ibrîm (p. 402) in 1173 and plundered the church-treasury; but Christianity yielded to Islâm very gradually, and a Christian kingdom lingered at Sôba on the Blue Nile (p. 432) until the middle ages. We know little of the Mohammedan principalities established at Derr, Dongola, Sennâr, and other points in Nubia. In 1821 Ismâ'îl Pasha conquered the whole of Nubia for his father, Mohammed Ali, Pasha of Egypt. For the later history of the country, the Mahdist rebellion, and the reconquest by Kitchener, see pp. cxxiv, cxxv.

27. From Shellâl (Philæ) to Kalâbsheh.

31 M. by Steamboat (comp. pp. 383, 384). — During the winter-season the quarries and fort at *Kertassi* and the temples at *Tafeh* and *Kalâbsheh* will be flooded and therefore inaccessible, except in some cases by small boat.

As we leave *Shellâl* (p. 363) we have a fine view of the ruined temples of *Philae* (p. 365) and of the rocks of *Biggeh* (p. 370). To the S.W. of Biggeh lies *El-Hesseh (Hesa)*, the largest of the cataract-islands, where the cemetery of the priests of Philæ was discovered. On the E. bank are the villages of *El-Bâb* and *Bellâl (El-Meshhed)*, with picturesque ancient mosques. On the rocks above Bellâl is a sheikh's tomb. — On the E. bank, opposite the S. end of El-Hesseh, is a rock-inscription of Phiops I., relating to his victory over the Nubians.

At *El-Gudhi* the river bends to the S.W., afterwards returning to its S. direction. The scenery becomes less wild, and a narrow strip of verdure appears on each bank. — To the W. is the *Gebel Sheimet el-Wâh*. From time to time we observe ancient dykes of huge stones (on both banks), and on the summits of the higher hills are ruined guard-houses, dating from the Mahdist insurrection.

$9^1/_2$ M. **Debôd** *(Dabod)*, a village-community on both banks. On the W. bank are traces of an ancient quay and the —

Temple of Debôd, situated near the river. This temple was built by the Nubian king Ezekher-Amun, a contemporary of the earlier Ptolemies, and it was enlarged by Ptolemy Philometor. From a modern flight of steps we pass through two *Doorways*, on the second of which appear the winged sun-disk and a Greek inscription in favour of Ptolemy Philometor and his consort Cleopatra. About 42 ft. beyond a third doorway (now ruined) is the temple proper.

Of the *Vestibule*, the façade of which was borne by four columns

with rich floral capitals, connected by stone screens, little now remains. The reliefs on the façade show Augustus or Tiberius in presence of various deities. The side-walls of the *First Hall* are decorated with reliefs in two rows, exhibiting Ezekher-Amun sacrificing to various deities. Over the door is a votive inscription of the same monarch. Thence we proceed through an *Antechamber* (without decoration) to the *Sanctuary*, which contains a *Granite Naos*, dating from Euergetes II. and Cleopatra (p. cix). The adjoining chambers contain nothing of interest.

At *Dimri* (W. bank) is an ancient wall; and on the E. bank farther on is the fragment of a quay-wall, with a staircase. The island of *Morgos (Markos)*, next passed, has some picturesque ruins of houses, apparently of mediæval origin.

17½ M. *Dehmît (Dehmiet)*, on both banks, is a steamboat station. — 25 M. *Ambarkab*, with considerable hamlets on both banks.

To the right (W. bank) next appears the small temple of **Kertassi** *(Girtas)*, an attractive building on a rocky plateau, recalling the 'Kiosque' at Philæ (p. 370). It is only 25 ft. square. Columns, connected by stone screens, once supported the roof, of which only a single cross-beam now remains. Two Hathor-columns (at the entrance, which faces N.) and four other columns with elaborate flower-capitals (two on each side) are now standing.

To the S. is an embankment constructed to protect the valley from inundation, and farther on are extensive **Sandstone Quarries*, which yielded the stone for the temples at Philæ. They contain numerous Greek votive inscriptions (and one demotic) dating from the Roman imperial epoch (Antoninus, Marcus Aurelius, Septimius Severus, Caracalla, Gordian). These are addressed to Isis and to the Nubian deities Sruptichis and Pursepmunis. Two busts in high relief and an empty niche, with an Egyptian doorway, also deserve notice. — At the end of the quarries (¾ M. from the temple) is a *Roman Fort* (perhaps the ancient *Txitsi*), with a girdle-wall of large hewn stones, the inner core of which has disappeared, leaving only the outer shell. The gateway on the N. side shows the Egyptian concave cornice. On the W. side we may trace the ancient ditch.

Farther on the river-valley narrows and lofty cliffs approach close to the stream.

Tafeh (*Teifeh, Teifa;* W. bank), the ancient *Taphis*. On the river bank are the remains of a narrow quay, on the S. side of which is a small nilometer. The little *Temple*, of the Roman period, was left unfinished and has no mural reliefs. The entrance faces the S. The façade is supported by two columns with elaborate floral capitals. In the interior of the temple are four standing columns, with floral capitals. — To the N. are the remains of some large structures, perhaps the relics of a fortified camp. — To the S. of the village

lay a second temple, which, however, was entirely destroyed in the latter half of the 19th century. To the W. is a Mohammedan cemetery of an early period, with many Cufic inscriptions. On the hill above is a castellated building.

Beyond Tafeh the dark shining rocks advance close to both river banks, forming a kind of rocky gateway, known as the *Bâb el-Kalâbsheh*. At a few isolated points a narrow strip of cultivated land with palms borders the river; and on the E. bank lies a small village. The navigation of this reach is somewhat intricate, owing to the numerous rocky islands. At the point where the valley expands again lies a small island, with some ruined buildings.

31 M. *Kalâbsheh (Kalabsha)* forms a large commune on both banks of the Nile. — From *Kharṭûm*, a small village on the W. bank, a desert-route leads round the Bâb el-Kalâbsheh to Tafeh (p. 388). On this route, about $^1/_2$ M. from the village, is a rock-inscription, dating from the 19th year of King Taharka (p. cv). About $1^1/_4$ M. farther on, on a small plateau, is the ruined church of *Sitteh Gasma*, built of rough stones.

Hard by the river, as we proceed to the S., lie the ruins of the ancient town of *Talmis*. Closely hemmed in by modern houses appears the large and picturesque —

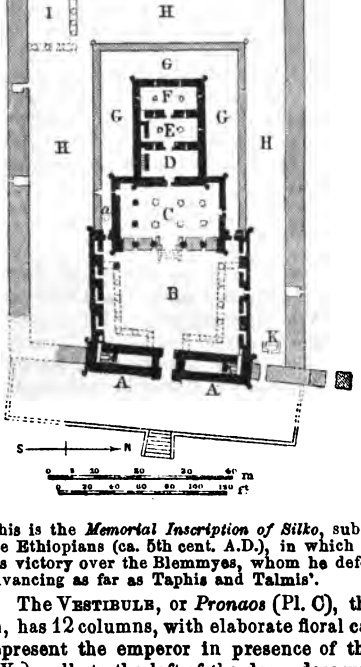
*Temple of Kalâbsheh, built in the reign of Augustus on the site of an earlier sanctuary founded by Amenophis II. and refounded by one of the Ptolemies. It was never completely adorned with reliefs and inscriptions; and the reliefs that are finished are very crude, while the subjects of the representations are frequently misunderstood. The temple was probably dedicated in the first place to the god Mandulis (p. 366), to whom are addressed most of the dedicatory inscriptions to be found on the pylons, the walls of the vestibule, and elsewhere. It was converted into a church on the introduction of Christianity. The building is in comparatively good preservation and has recently been restored.

The approach to the temple (comp. the Plan, p. 390) is formed by a *Causeway*, about 100 ft. long and 25 ft. broad, constructed of hewn stones and still in excellent preservation. At the end next the river is a rectangular projection, below which passes a road; at the landward end a flight of low steps ascends to a long and narrow platform immediately in front of the pylon.

The Pylon (Pl. AA), the principal entrance to the temple-precincts, stands at a slight angle with the axis of the temple and causeway. Only the top of it has been destroyed, but it has no reliefs whatever, with the exception of two representations of gods in the doorway. Each tower of the pylon has a groove for a flag-staff (comp. p. 344).

The Court (Pl. B), between the pylon and the vestibule, was surrounded on three sides by colonnades, of which four columns (with rich floral capitals) on each side (N. and S.) are now erect.

In the W. side of the S. pylon-tower are two doors, one (N.) leading to a chamber, the other (S.) to a staircase ascending in three flights to the roof (fine view). The N. tower also contains a staircase. On each side of the court four narrow chambers have been constructed in the wall; and a door in the N. colonnade communicates with the passage round the temple and with a crypt.



The rear wall of the court forms the imposing façade of the vestibule, which is entered by the large portal in the middle. Between the columns are four stone screens.

On the first screen to the left Thout and Horus are shown anointing the king with the consecrated water, typified by the hieroglyphs for 'life' and 'purity'. Adjacent sits the god Harsiësis of Talmis.

On the first screen to the right is a Greek inscription. This is a decree of Aurelius Besarion, also named Amonius, governor of Ombos and Elephantine, ordering the owners of swine to remove their animals from the holy Talmis. It probably dates from 248-9 A.D. — On the second column to the right are two Greek inscriptions, between which is a long inscription in the Meroïtic cursive character (p. cxxxi). — The most interesting inscription, however, is on the right corner of the façade. This is the *Memorial Inscription of Silko*, sub-king of the Nubians and all the Ethiopians (ca. 5th cent. A.D.), in which he celebrates, in bad Greek, his victory over the Blemmyes, whom he defeated 'from Primis to Talmis, advancing as far as Taphis and Talmis'.

The Vestibule, or *Pronaos* (Pl. C), the roof of which has fallen in, has 12 columns, with elaborate floral capitals. Most of the reliefs represent the emperor in presence of the gods; two, on the rear (W.) wall, to the left of the door, deserve notice. One shows one of the Ptolemies presenting a field to Isis, Mandulis, and a third deity; the other (to the right) represents Amenophis II., founder of the original temple (p. 389), offering a libation of wine to Min and Mandulis. On the stone screen to the left of the entrance is a later Christian painting of the Hebrew Children in the fiery furnace.

The following *Three Rooms (Pl. D, E, F) have well-preserved reliefs, with vivid colouring, depicting the emperor in presence of

the gods of Talmis and other deities. At the foot of the walls of Room D are depicted local deities with their offerings. Many of the inscriptions are merely sketched in in red. Small chambers have been constructed in the S. walls of Rooms D and E. From Room D we reach the *Staircase*, which ascends in the thickness of the wall to the roof of Room F. Thence the higher roofs of the front portions of the temple are reached by steps. Another staircase leads from the roof of Room E to the top of the external wall. Descending a few steps to the left, we reach a *Chapel* formed in the thickness of the wall. This comprises two rooms (with a crypt in the second) and was probably intended for the cult of Osiris.

The Inner Passage (Pl. G) round the temple is entered by doors in the court and vestibule. The unfinished lions' heads on the exterior of the temple proper are water-spouts. On the rear wall is a large relief of the emperor before the gods; below are smaller reliefs. The two representations of Mandulis, on the girdle-wall opposite these reliefs, were probably originally protected by a small wooden chapel. At Pl. *a*, on the S. side, is a well-preserved *Nilometer*.

The W. part of the girdle-wall of the Outer Passage (Pl. H) round the temple was built against the rock. The small *Chapel* (Pl. I) in the S.W. angle was perhaps a Birth House. It includes an unfinished open court enclosed by columns and stone screens, and a *Rock Chamber* (Pl. L), of which only the door has reliefs (the emperor before the gods). — Another well-preserved *Chapel* (Pl. K), in the N.E. angle, probably dates from the Ptolemaic temple.

Outside the temple are *Gateways* and ruins of a massive wall of hewn stones. On the W. hill-slope are *Quarries*, while the *Remains of the Ancient Town*, the houses and girdle-wall of which are easily traceable, stretch down into the plain. In the latter are owers of rough stone.

We now proceed to the N. from the temple of Kalâbsheh, pass through the village, turn to the left, and reach the (¼ hr.) —

*Rock Temple of Beit el-Wâli ('House of the Wali'), situated halfway up a hill, at the mouth of a side-valley. The temple, founded under Ramses II., consists of a vestibule, a hypostyle hall hewn in the rock, and a small sanctuary. The Vestibule, of which only the side-walls so far as they were formed by the rock are now standing, besides the lately re-erected door-posts, was used as a church in Christian times, being divided into nave and aisles and provided with a vaulted brick roof. Our interest is excited by the animated **Historical Reliefs* on the side-walls, of which coloured casts have been placed in the British Museum.

Two scenes on the left wall represent the king's triumph over the Ethiopians. In the first relief we see the king, to the right, under a canopy, while (in the row below) Egyptian grandees present him with tribute of various kinds, the principal object being a tablet

adorned with plants, from which hang rings and skins. Behind these are two fettered negroes, after whom come negroes with offerings (monkeys, greyhounds, a panther, a giraffe, cattle, an ostrich) and women with their children (one carrying her children in a basket held on her back by a strap round her forehead). One of the oxen has horns represented as arms, between which is the head of a negro suing for mercy. In the upper row we see the above-mentioned tablet placed before the king, while the governor of Ethiopia is being adorned with gold chains of honour; farther on are rings of gold, chairs, elephants' tusks, bows, shields, panther-skins, ebony, fans, and other articles brought as tribute; negroes approach with their offerings (cattle, antelopes, a lion, etc.). — In the second relief the king and his sons appear in chariots dashing against the negro foe. The negroes flee to their village, which lies among dûm-palms. A wounded negro is led by two comrades to his wife and children, while another woman crouches over a fire and cooks a meal.

The reliefs on the right wall refer to the wars against the Syrians and Libyans. In the first scene (beginning to the right) the Pharaoh stands upon two prostrate enemies, grasping three others (Syrians) by the hair, while a prince leads fettered prisoners before him. — In the second relief the king appears before a Syrian fortress; on the battlements are men and women suing for mercy (notice the woman holding her child by the arm); the king seizes one of the enemy (who holds a broken bow) by the hair to kill him; below, one of the royal princes is beating in the doors with an axe. — The third relief shows the king in his chariot, dashing against the fleeing Syrians; he kills two of the foes, while two others are bound to his chariot. — In the next scene the king smites a Libyan, while his dog seizes the foe. — In the fifth relief we see King Ramses II. enthroned beneath a canopy, with his lion at his feet. His son Amen-her-wnamf leads Syrian prisoners to him.

Three doors lead from the vestibule into the Hypostyle Hall, which was hewn in the rock. The ceiling of the hall is borne by two 'proto-Doric' columns (p. clvii), each with four plain sides on which are inscriptions. The mural reliefs are well executed, but their subjects are of no special interest. They represent the king before the gods and (on each side of the side-doors) smiting his enemies (a Syrian and an Ethiopian). — The Sanctuary has similar reliefs. By the rear wall are three statues of the gods, now defaced beyond recognition. Both these rock-chambers also were used as Christian churches.

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28. From Kalâbsheh to Korosko.

Comp. the Map, p. 387.

87 M. by Steamboat (comp. pp. 383, 384). — During the winter-season part of the temple at *Dendûr*, the fortress at *Koshtamneh*, the temple of *Dakkeh*, part of the fortress at *Kubân*, and the temples at *Kurteh* and at *Maharraka* will be flooded and inaccessible.

Kalâbsheh, see p. 389. — 4½ M. *Abu Hôr*, on both banks, is situated under the tropic of Cancer. On the E. bank lie *Esh-Shigeig* and, farther on, the chief village *Abu Hôr*, with post and telegraph offices. It is also a steamboat station. On the rocks on the barren W. bank are numerous graffiti of ships and animals (some of them of hoar antiquity) and a few inscriptions of the Middle Empire.

Abu Ṭarfa (W. bank). About 1 M. to the S. is a rock-cave with the tomb of a sheikh. The low rapids here, caused by granite rocks in the Nile, are known as the *Bâb Abu Hôr*.

12½ M. *Murwau* (*Merwaw*; on both banks) is a steamboat station. At *Kubôshâb* (*Kobosh*), on the W. bank, are ancient quay-walls with a nilometer and an unfinished little rock-chapel. A little to the N. is a curious irrigation arrangement hewn in the rock.

On the W. bank, opposite the village of *Dendûr* (E. bank), appears the small —

Temple of Dendûr, built by Augustus and dedicated to various gods, including *Pete-ēse* and *Pe-Hor*, the sons of Kuper, two local deified heroes. The temple stands upon a platform, immediately at the foot of the mountains, and is preceded by a broad terrace. Of the Pylon, which formed the entrance to the temple, only the stone doorway remains; the towers, probably built of brick, have disappeared. At the top of the portal is the winged sun-disk, and within and on the front (E.) and back (W.) is the emperor sacrificing to various gods. Beyond the portal we enter an open Court, which was originally enclosed by brick walls. The façade of the Temple is adorned with two fine columns with floral capitals, once connected with the side-walls by stone screens. The temple comprises a *Vestibule* and two *Smaller Chambers*. The former is embellished with reliefs of the emperor in presence of the gods, which in the Christian period, when the hall was used as a church, were covered with stucco bearing pictures of saints. The smaller rooms have no decoration. In the rear wall of the innermost is a *False Door*, surmounted by serpents, with representations of the local saints Pete-ēse and Pe-Hor praying to Isis and Osiris. The *N.* and *S. Exterior Walls* of the temple are adorned with interesting reliefs. On the N. wall, to the left of the door from the vestibule, appears the emperor offering a piece of cloth to Pe-Hor, on the S. wall, below, to the left of the door, he sacrifices to Pete-ēse, who is accompanied by a woman, probably his wife.

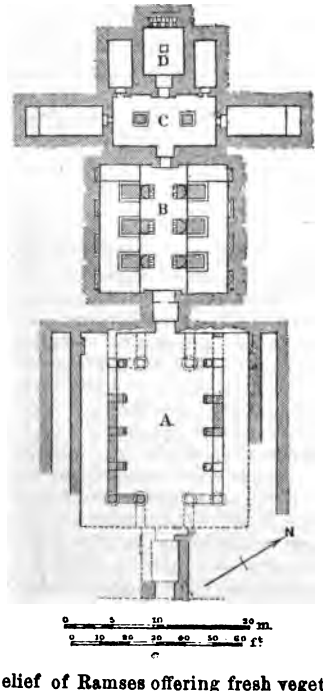
Among the various *Inscriptions* placed on the walls by visitors to the temple is one in Coptic, in which a certain Presbyter Abraham records

that he erected a cross here in the church at the command of the Nubian King Eispanome. This appears within the S. side-door of the vestibule.

Above the temple is a small *Rock Chapel*, with a door showing the Egyptian cornice. In the cliffs to the N. of the temple are *Quarries*. The stones lying in front of these are, perhaps, remains of ancient houses.

Beyond the steamboat station at (18½ M.) *Meríyeh (Maria)*, a commune on both banks, the banks of the Nile become flatter and are partly cultivated.

23 M. *Girsheh* (*Qersha*; E. bank), situated in a wide belt of cultivated land, lies beside the ruins of the ancient Byzantine fortress of *Sabagûra*, which stretches up the hill from the river and is enclosed by strong stone walls. — Opposite, on the W. bank, lie the village (steamboat station) and —



Rock Temple of Gerf-Ḥusein. The Egyptian name of this temple was *Per-Ptah*, the 'House of Ptah'. It was founded in the reign of Ramses II. by *Setaw*, at that time governor of Ethiopia, and it was dedicated to Ptah of Memphis and his fellow-gods. In front of the rock-temple proper lay a quadrangular Court (Pl. A), which was surrounded on three sides by covered colonnades. The E. colonnade had plant-columns, while the others were supported by pillars, against which stood colossal figures of Ramses II. Two of the columns and five of the pillars, with the remains of the architrave, are still extant. The W. side of the court is bounded by the rock-façade of the temple, hewn to imitate a pylon and decorated in a corresponding style. On the left side of the portal is a relief of Ramses offering fresh vegetables to Ptah. Passing through this portal, we enter a large Hall (Pl. B), 45 ft. square, hewn out of the rock. The ceiling is supported by six pillars, 28 ft. high, against which are statues of the king like those in the court. On each side of the hall are four recesses, each with the king, in the guise of a god under various titles, standing between two deities.

In the Recesses on the *Left (S.) Side* (from left to right): 1. The king between Amon-Rē and Mut; 2. between Horus, lord of Beki (Kubân), and Horus, lord of Buhen (Halfa); 3. between Ptah-Tenen and the cow-headed Hathor; 4. between Ptah and Sekhmet. — In the Recesses on the *Right (N.) Side* (from left to right): 1. The king between Khnum and Anukis; 2. between Nefertem and Satet; 3. between Horus, lord of Mem ('Anîbeh), and Isis; 4. between Harakhte and Ews-os. — The reliefs on the walls of the hall, showing the king before various deities, are unimportant.

The following ANTEROOM (Pl. C), about 36 ft. wide though only 17 ft. deep, is entered by a small door, on the left side of which is the king before Ptah. The ceiling is supported by two square pillars. The walls and pillars are embellished with representations of the king in presence of various gods (including the deified Ramses). To the right and left lie two chambers. At the back are three chapels, the central and largest of which is the SANCTUARY (Pl. D). On the walls of this chamber are reliefs. On the left wall Ramses before the boat of Ptah; on the right wall, the king before the boat of Harakhte. In the centre of the sanctuary is a pedestal, wrought out of the rock, for the sacred boat. At the back is a recess with four seated figures, representing (from left to right) Ptah, the deified Ramses, Ptah-Tenen, and Hathor with the cow's head.

Above Girsheh and Gerf-Husein the scenery relapses into monotony. — 29 M. *Koshtamneh*, a commune on both banks. On the E. bank rises the *Gebel Haydti* On the W. bank is a brick-built fortress of the Middle Empire, known to the natives as *Kuri*. Extensive sand-banks and granite rocks interrupt the course of the river.

35 M. **Dakkeh**, on the W. bank, is a steamboat station. Dakkeh is the ancient Egyptian *Per-Selket*, 'House of (the Goddess) Selket', the Greek *Pselchis*, near which the Roman general Petronius defeated the Ethiopians in 23 B.C. on his campaign to Napata. A little to the N. of the landing-place and not far from the river-bank is the —

Temple of Dakkeh, which was restored in 1908-9 by Barsanti. The present temple occupies the site of an earlier shrine, probably of the New Empire, and was dedicated to Thout of Pnubs, an Ethiopian town. By the Greeks this god was called Paotnuphis. The most ancient part of the building dates from the time of the Ethiopian king Ergamenes and his contemporary Philopator. Euergetes II. added a vestibule and the temple received its final form under the Roman emperors by the addition of the sanctuary and of the pylon. The temple lies with its main axis parallel to the river (*i.e.* running N. and S.), contrary to the usual rule in Nubian temples.

A broad path, bordered on both sides by a row of hewn stones, leads to the well-preserved PYLON, which stood in the outer girdle-wall and formed the entrance to the temple-precincts. Each pylon-tower has a groove for a flag-staff; and both have a few isolated

reliefs on the outside and numerous inscriptions, chiefly Greek, though some, added by visitors to the temple, are demotic and Meroïtic. Within the central gateway, on the left side, is a representation of the king making offerings to Thout, Tefnut, and Hathor, and (below) to Isis.

The Ascent of the Pylon is attractive. In each tower there is a staircase, beginning in a guard-room at the foot and passing three other rooms in the successive stories. On the platform at the top of the W. tower are numerous inscriptions written by visitors and also carved representations of foot-prints, indicating the spots where the worshippers stood. The roof of the central portal may be reached from the W. tower.

No trace now remains of the court between the pylon and the vestibule. The façade of the Vestibule, or *Pronaos*, has two columns with floral capitals, connected with the side-walls by means of screens. On the walls are representations of the king before the gods of Dakkeh. On the E. wall the Pharaoh proffers to the god Thout a palette, which is borne by Isis and Nephthys and is, perhaps, symbolical of Osiris. Reliefs of an Ethiopian king occur on the rear wall (at the top, to the left). The pronaos was at a later date used as a church, and the whole of the walls and the ceiling were painted over with sacred subjects, traces of which are still visible. — The doorway in the rear wall was originally the main entrance to the earlier temple. On the jambs are a number of reliefs: to the left, Philopator before Rē, Khnum, and Isis; to the right, Philopator before Amon-Rē, Harendotes, and Isis. Within the portal an emperor offers the figure of Maat to the god Thout of Pnubs and to the lion-headed Tefnut.

We next enter the Transverse Chamber (restored). A staircase, on the right, led hence to the roof of the temple in the imperial period; at the top is a crypt in the thickness of the wall. — The following Chamber was built by Ergamenes. Of its reliefs only one is interesting (on the right wall): Ergamenes making a libation of wine to a god described as 'Pharaoh of Senmet' (Biggeh) and to the goddess Anuket. — A small door (of later construction) in the E. wall admits to Two Chambers. On the back-wall of the second are two lions sitting face to face; above them is a baboon (Thout) worshipping the goddess Tefnut (in the form of a lioness); higher up are two ibises.

The Sanctuary, containing the granite shrine, is embellished with reliefs by an unidentified emperor, who appears in them before various deities. An interesting relief represents the Nile gods approaching the sacred fig-tree, beneath which sits Thout in the form of a baboon. In the rear wall are a door (of later construction) and two windows (surmounted by the winged sun-disk). On the outside of this wall was a large door-shaped recess, containing a relief of Thout of Pnubs.

On the E. bank, nearly opposite Dakkeh, lies the commune of *Allaḳi (Allagi)*. A little to the N. of the steamboat station is the

village of **Kubân**, the ancient *Beki*, with the ruins of a *Fortress* of the Middle Empire, commanding the road to the undermentioned gold mines. The fortress was enclosed by a lofty wall of sun-dried bricks, mats, and wooden logs, and was defended by a ditch. Within the S.E. angle of the wall lay a small temple. — Adjacent are two almost completely demolished *Temples*, one to the S., the other to the N. of the village. Near the former is a rock-hewn *Cistern*, to the E. of which, in the desert, are several tombs of the Middle Empire.

From Kubân a route leads through the extensive WÂDI ALLAḲI to (*40* M.; a camel-ride of 1½ day) the *Gold Mines of Umm Garayât (Wâdi Khaweneb)*, situated in 22° 40′ N. lat. and 33° 18′ E. long. These were worked until the middle ages, and granite mortars and mills and other apparatus used in the search for gold are still to be seen. The mines are now being worked again by an English company. In the same neighbourhood are traces of various other ancient mines.

At (38 M.) *Ḳurteh (Qurta)*, on the W. bank, are the ruins of a small temple, dedicated to Isis, on the site of an earlier shrine of the New Empire. — In the river lies the large and well-cultivated island of *Zerâr (Zarar)*, known also as *Gezîret Ḳurteh*. On the W. bank, about 1¼ M. farther on, and to the S. of the hamlets of *Ofeduîneh (Offedunia)* and *Birbeh*, lies the small **Temple of Maharraka** *(Maharraqa)*, also called the *Temple of Ofeduîneh*. This marks the site of the ancient town of *Hierasykaminos*, the 'town of the sacred sycamore', which lay on the extreme boundary of the Egyptian kingdom under the Ptolemies and the Romans. The unfinished temple (restored) dates from the Roman period and was dedicated to Serapis. It includes a rectangular court, surrounded on three sides by covered colonnades. The entrance is on the E. side. The columns on the S. side are connected by stone screens, and through the central one of these a door leads to the rest of the temple. The spiral staircase of masonry, which leads to the roof of the colonnade from the N.E. corner of the court, is an unusual feature.

44 M. *Maharraḳa (Maharraqa)*, on both banks. On a flat-topped hill on the W. bank, about 1¼ M. to the S. of the temple, stands the Byzantine *Fortress of Mehendi*. This is surrounded by a thick wall strengthened with towers, except on the side next the river, where the steepness of the hill was considered protection enough. From the main entrance, on the S. side, a street leads to a church and thence to an open space. The houses, built of brick and stone, have vaulted roofs and are in good preservation.

50 M. *Sayâleh (Seyala)*, on both banks; the steamboat station is on the E. bank. — 56 M. *Medîḳ (Madiq, Madiak)* is a steamboat station on the W. bank. The mountains, especially on the E., become higher. The river makes a wide bend to the W.

The (68 M.) *Wâdi el-ʿArab*, on both banks, is inhabited by an Arabic-speaking population. The rise of the water-level occasioned by the closing of the Assuân Dam as originally constructed was perceptible up to this point.

The village of **Es-Sebû'a** ('the lions'), also called *Siboo*, consists of two parts, one on each bank of the Nile. The steamboat touches at the E. bank. On the W. bank, amid the tawny desert-sand, lies the TEMPLE OF ES-SEBÛ'A, called by the Egyptians *Per-Amun* ('House of Amon'). This temple was dedicated to Amon and Rē-Harakhte by Ramses II., and is constructed on the same plan as the temple at Gerf-Ḥusein (p. 394). Ramses himself also was worshipped here as a god. An avenue of *Statues of Ramses II.* and *Sphinxes* leads from a ruined brick pylon to the temple. The modern name of the place is derived from these sphinxes. The entrance to the temple is formed by a well-preserved stone PYLON (32 ft. high, 42 ft. broad), in front of which stood several colossal statues of Ramses II. (one of which is still erect). The sadly weatherworn reliefs on the front of the pylon-towers represent the king smiting his foes, in presence of Rē-Harakhte and Amon-Rē). The reliefs embellishing the jambs of the central doorway show the king sacrificing to various deities. The large COURT, which we now enter, is 65 ft. square. To the right and left are colonnades, each with 5 pillars, against which stand colossal figures of the king. The reliefs on the walls, representing the king in the usual scenes of intercourse with the gods, are poorly executed and offer no special interest. The stone basins for the ceremony of purification should be observed.

The following GREAT HALL begins the rock-hewn portion of the temple. The ceiling of this is supported by 12 pillars, of which six are adjoined by colossal figures of Ramses. The following TRANSVERSE ROOM is adjoined by two side-chambers and three other chambers in the back-wall. On its walls we see Ramses II. worshipping and presenting offerings to various deities, among whom the deified king himself appears. The central chamber behind is here, as at Gerf-Ḥusein, the SANCTUARY. On the right wall the king offers flowers before the sacred boat of Harakhte, which is decorated with falcons' heads. On the left wall he offers sacrifices before the boat of Amon, which is adorned with rams' heads. On the rear wall appears the boat of the sun, in which the ram-headed sun-god Rē-Harakhte sits beneath a canopy, worshipped by the king (on the left) and three apes (on the right). Beneath is a recess, in which the outlines of statues of the three gods of the temple (Amon, Ramses II., and Rē-Harakhte) may still be made out, although a figure of St. Peter, with a halo and a large key, has been painted over that in the centre; for this temple, like many others, was at one time used as a Christian church. The king appears on the right and left of the recess, with flowers. — To the S. of the temple was a SLAUGHTER COURT, with loop-shaped stones to which the sacrificial animals were fastened. — Within the brick girdle-wall lay another small brick temple (to the S.) and a chamber with round store-rooms.

76 M. *Shâturmeh (Shatorma)*, a considerable village, situated among palms on the E. bank. The Nile now bends to the S., and the mountains approach close to the E. bank, their steep slopes lending a peculiar charm to the scenery.

81½ M. *Senkâri-Dakhlanîyeh* (*El-Singari-El-Dakhlania*; E. bank) and *Mâlki* (W. bank), a steamboat station.

87 M. **Korosko** (E. bank), a steamboat station with a post and telegraph office, is situated in a plain, bounded by a semicircle of

mountains, and it is the starting-point of the great caravan-route to Abu Ḥamed (p. 419; 8-10 days' journey). This road strikes direct across the desert, the chief resort of the 'Abâbdeh and Bishârîn Beduins, avoiding the three upper cataracts and cutting off the windings of the Nile. During the Mahdist insurrection Korosko was of considerable strategical importance and was held by a strong garrison; now, however, the forts and barracks are deserted and many houses are in ruins. In the valley behind the town is a British cemetery with the graves of British soldiers. — The traveller may ascend (3/4-1 hr.; steep and stony) the hill of *Awas el-Guarâni*, close to Korosko. The view extends over the Nile valley as far as Derr.

29. From Korosko to Abu Simbel.

56 M. by Steamboat (comp. pp. 383, 384). — *Comp. the Map, p. 387.*

The E. bank of the Nile between Korosko (p. 398) and Armenna (p. 403) is the most fertile portion of Nubia. The belt of cultivable land along the river is comparatively broad; and it is irrigated by means of water-wheels (sâḳiyeh) of curious construction, worked by oxen. — Beyond Korosko the Nile valley trends to the N., so that the N. wind which prevails in winter frequently retards the sailing-boats. On the E. bank is (3 M.) *Abu Ḥandal* (steamboat station). On the W. bank lies the district of *Areiḳa (El-Riqa)*, in which, near *El-Gezîreh*, is a ruined fortress of the time of Thutmosis III. About 3 M. farther N. (upstream), on the top of the plateau in the midst of the yellow desert-sand on the W. bank, not far from the landing-place, lies (9 1/2 M.) the —

Temple of 'Amada, which dates from the 18th Dyn. and was dedicated to Rē-Harakhte, the sun-god. It was erected under Thutmosis III. and Amenophis II. and was extended under Thutmosis IV. The figures of Amon, which were defaced by Amenophis IV., were restored by Sethos I. In Christian times the temple was used as a church and the reliefs were covered with whitewash, which has had the effect of preserving the original colouring, as we see now that the whitewash has peeled off.

We enter by a stone Portal, which was originally flanked by pylon towers of brick. On the right side of the doorway appears Thutmosis III., to the left Amenophis II., in the presence of Rē-Harakhte. On the inside of the doorway, to the left, is an inscription referring to a campaign of Amenephthes (p. ciii) against the Ethiopians; farther on appears the praying figure of Setaw, who was governor of Ethiopia under Ramses II. — Beyond the pylon extended originally a court enclosed by brick walls, while at the back stood a colonnade with four proto-Doric (p. clvii) columns. This court was afterwards converted by Thutmosis IV. into a covered Hypostyle Hall (still in good preservation) by the addition of 12 pillars and

stone side-walls. The reliefs on the pillars and walls show Thutmosis IV. in intercourse with the gods; and the inscriptions on the architraves also date from that king. The columns are embellished with perpendicular bands of inscriptions, containing dedications by Thutmosis III. or Amenophis II., who are represented also on the rear wall before the gods. — The following TRANSVERSE CHAMBER is 24½ ft. broad and 6½ ft. deep. On the right half of the *Entrance Wall* is Thutmosis III. embraced by Isis, and then Amenophis II. sacrificing to Amon-Rē. On the left half Thout and Horus of Edfu pour the consecrating water, symbolized by the hieroglyphs for 'life', over Amenophis II. — Three doors in the back-wall of this room lead into other apartments. The central one gives access to the SANCTUARY, on the back-wall of which is a *Stele* of great historical importance. At the top is a relief of the sacred boat of the sun with the gods Rē-Harakhte and Amon, to whom Amenophis II. is making a libation of wine; beneath is an inscription of 20 lines, from the 3rd year of the king's reign, recording the completion of the temple and his campaign in Syria. Among other details Amenophis records that he captured seven Syrian princes and hanged six of them on the walls of Thebes and the seventh at Napata (p. 419). — Doors (of later construction) to the right and left of the sanctuary each admit into two *Chambers*, also accessible from the above-mentioned transverse chamber. The reliefs in the first room to the right represent the ceremonies at the foundation of a temple.

Between the temple and the river are the foundations of a small *Chapel*.

The Nile here describes a curve from E. to W., on the E. bank of which are (10 M.) *Diwân* and —

Derr (*Dirr;* steamboat station), the handsomest village in Nubia and a district-capital (with over 3000 inhab.), prettily situated beneath sycamores and date-palms. On the river-bank is the government building. A little inland is the large brick residence of the

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is now standing. On the left (E.) half of the *Entrance Wall* are traces of warlike scenes with chariots and warriors. On the *Right (W.) Wall* are scenes from the Nubian campaign of the king. In the upper row (much damaged) we see Ramses II. in his chariot, accompanied by his lion, conducting a group of captives before the god; adjacent the king sacrifices to Amon-Rē. The lowest row shows the king in his chariot launching arrows against his fleeing foes. We see the fugitives conveying their wounded to the mountains, where a herdsman's family, surrounded by their cattle, wait in grief and anxiety. To the left are Egyptian soldiers with negro captives. On the *Left (E.) Wall* also are remains of several reliefs (from left to right): 1. Captives led before the king; 2. The king in battle; 3. The king fighting on foot; 4. The king leads two rows of captives before Rē-Harakhte, in whose temple they are to be slaves. Above, the king appears before Atum. *Rear (S.) Wall:* To the left of the door appears the king grasping a group of enemies by the hair and smiting them with his club, while the king's lion seizes a foe by the leg, and the falcon-headed Rē-Harakhte hands the king the sickle-shaped sword; to the right the king presents an image of Maat to the ram-headed Khnum. At the foot of the wall are princes with their fans. To the right of the door is the king smiting his enemies in presence of Amon-Rē; to the left, above, the king makes a libation of wine to Ptah and another god, below, he burns incense before Thout. At the foot of the wall are princesses with their sistra.

The following HALL, which is almost square, is entirely hewn out of the rock. The roof rests upon six pillars, on which are reliefs of the king before various deities. One scene on the *W. Wall* shows Ramses burning incense before the sacred boat of Rē-Harakhte, which is adorned with falcons' heads and carried by priests. On the *E. Wall* is a similar scene, in which the king offers flowers to the sacred boat. — Adjoining this hall are three chapels, the central one being the SANCTUARY, in which the sacred boats were kept, as is depicted on the side-walls. On the rear wall are four seated figures (in poor preservation) of the gods worshipped in the temple, *viz.* (from left to right) Ptah, Amon-Rē, the king, and Rē-Harakhte. — In the Christian period this temple also was used as a church.

On the hill-slope to the E. of the temple are a ruined Egyptian rock-

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and well-cultivated island belongs. Behind the village are rock-inscriptions of the Ancient Empire. The hills on the E. bank approach closer to the stream. — 15 M. *Tenḳâleh* (*Tunqala;* E. bank) and *'Áfyeh* (*Afia;* W. bank). — 20 M. *Ḳatteh* (*Qatta;* E. bank). On the W. bank lies the ruined castle of *Ḳaranóg*, a lofty brick edifice on a substructure of sandstone; it is of early Nubian origin and may date from the 3rd or 4th cent. A. D. To the S. of it are the ruins of an ancient town.

23½ M. *Ḳabd*, a village on the E. bank, off which lies a large island known as *Gezîret Ibrîm* or *Gezîret Abu Râs*. Farther on is the prosperous village of **Ibrîm** *(Ibreem)*, with fine groves of palms and two mosques. In the N. part of the village, near a cemetery with a picturesque sheikh's tomb, are the rock-grottoes of Ellesîyeh (*El-Leisia).* The largest of these dates from the reign of Thutmosis III. Beside the entrance and on the rocks farther on are numerous *Memorial Inscriptions;* on each side of the entrance are inscriptions of Thutmosis III. Ibrîm is a steamboat station.

Opposite Ibrîm, on the W. bank, lies the village of **'Aníbeh** *(Aneiba)*, prettily situated amidst verdant surroundings and shaded by palms. It occupies the site of the ancient *Mem*, the capital of Nubia and residence of the Egyptian viceroy under the New Empire. About 1½ M. from the river, in a solitary rock, is the *Tomb of Pennet*, an official under Ramses VI. (20th Dyn.), now in a very dilapidated condition. The entrance is on the S.E. side and was originally approached by a still traceable rough causeway.

Midway between Pennet's tomb and the river lies an extensive cemetery of the New Empire, with the remains of pyramidal and other *Brick Tombs.*

The E. bank of the river is now approached by lofty and precipitous rocks. Upon one of these stands the extremely picturesque ruined fort of ***Ḳaṣr Ibrîm** *(Qasr Ibrim)*, dating from Roman times. A visit to it is interesting.

Kaṣr Ibrîm is identified with the Roman *Primis*, which was one of the

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stands on the site of an older Coptic church; it was afterwards used as a mosque, but a dedicatory cross is still to be seen on one of the columns. The temple has no inscriptions. Steep flights of steps, cut in the rock, descended on the W. side to the river. The view from the castle-hill is very fine; to the E. rise the hills of the Arabian desert (one eminence crowned by the tomb of a sheikh), while the Nile flows far below; to the S. are the rocks near Abu Simbel; to the W. lies the tawny desert with its pyramidal hills, contrasting with the verdant cultivated land and the grey houses of 'Anîbeh.

Close to the S. slope of the castle-hill lie the ruins of a small *Town*, surrounded by a wall. Farther up the valley is a large *Cemetery*, with simple Christian graves and some brick tombs on a more ambitious scale. There is a similar cemetery in the valley to the N. of the castle.

In the steep W. slope of the castle-hill are several large *Memorial Recesses*, dating from the New Empire. These now lie at some height above the river-bank and some are very difficult of access, but originally they were reached by means of steps from a path skirting the river at a higher level than the present path. The first (on the S.) was constructed in the reign of Thutmosis III. by Nehi, governor of Ethiopia. The second was constructed in the reign of Ramses II. by Setaw, governor of Ethiopia, who is represented in it with his officials. The third recess dates from the joint reign of Thutmosis III. and Hatshepsut, but the name of the latter is everywhere defaced. Both rulers, each beside a deity, are represented on the rear wall. The fourth recess, the most important, belongs to the reign of Amenophis II. On the right side-wall the king receives tribute of all kinds (including panthers) from two officials. On the left wall the king appears conducted by Horus, lord of Buhen (Wâdi Ḥalfa), before a row of gods. In a niche in the back-wall is the statue of the king, embraced by Horus of Mem ('Anîbeh), on the right, and by the goddess Satet, on the left. The walls are further adorned with Meroïtic paintings. The fifth recess has no sculptures.

On a steep cliff facing the river, to the S. of Ḳaṣr Ibrîm, are a *Relief and Inscription of Sethos I.*, commemorating a victory. Beside it are very early graffiti of elephants, giraffes, etc.

The mountains on the E. bank presently retire, leaving room for a strip of cultivated land. Numerous sâḳiyehs or water-wheels are seen. — 30 M. *Geneineh* (*El-Geneina*; E. bank); 33½ M. *Shibbâk* (*El-Shebbak*; E. bank), opposite which is *Maṣmas*. — 36 M. *Toshkeh* (*Toski*; steamboat station), on both banks. On the W. bank here, 7 M. from the river, a large force of dervishes was defeated, with the loss of their cannon, by the British on Aug. 3rd, 1889; several thousand slain were left on the battlefield. — 45½ M. *Armenna* (E. bank). The desert approaches close to the river, and the banks often rise steeply from the water. The large ruined building on the W. bank was, perhaps, a storehouse dating

from the time of Mohammed Ali. — 54 M. *Farrîk* (*Farriq;* E. bank), a commune including the villages of *Furḳundi* and *Demîd*. The hills on both banks become higher. At the point where they touch the river on the W. bank lie the great rock-temples and colossi of —

56 M. *Abu Simbel* (steamboat station).

30. The Rock Temples of Abu Simbel.

The two rock temples of *Abu Simbel*, known also as *Abousambul* or *Ipsambul*, built by Ramses II., are among the most stupendous monuments of ancient Egyptian architecture and challenge comparison with the gigantic edifices situated in Egypt proper. Tickets of admission (p. 200) should not be forgotten. This temple produces a very grand effect by moonlight or at sunrise.

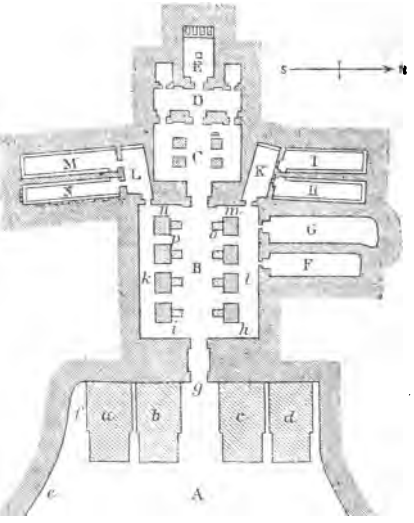
The **Great Temple of Abu Simbel is entirely excavated out of the solid rock. It was dedicated in the first place to Amon-Rē of Thebes and Rē-Harakhte of Heliopolis, the leading deities of Egypt proper, but Ptah of Memphis and the deified Ramses himself were likewise worshipped here. Its longer axis runs almost due E. and W., so that at sunrise the sun's rays penetrate to the innermost sanctuary. *Burckhardt*, in 1812, was the first modern traveller to examine this temple. In 1909 *Barsanti* discovered the N. chapel in the forecourt, freed the N. colossus from the rubbish concealing it, and built a wall to protect the temple from the sand.

From the landing-place the temple is reached in 10 min. across fields. We ascend a modern staircase to the —

Forecourt in front of the temple, which is hewn out of the rock and is enclosed on the N. and S. by ancient brick walls that have been repaired in places. Adjoining this on the W. is a *Terrace* (Pl. A), reached by a flight of steps with an inclined plane in the middle, and at the back of the terrace rises the façade of the temple. To the right and left, in front of the inclined plane, are inscriptions in honour of Ramses II.; that to the right (N.) represents the king burning incense before Amon, Rē-Harakhte, and Thout and presenting them with flowers. The terrace is embellished in front with rows of captives and a concave cornice, and is bounded by a balustrade, bearing the dedicatory inscription (comp. above). Behind the balustrade stand figures of falcons and small statues of the king. Here our attention is attracted by the four **Colossi of Ramses II.* (Pl. *a*, *b*, *c*, *d*), hewn out of the cliff against which their backs are placed, and arranged in pairs on each side of the entrance to the temple. Each of these figures is over 65 ft. in height, *i.e.* larger than the Colossi of Memnon (p. 330), but the workmanship is good and the proportions just, while their size is in admirable keeping with the scale of the façade of the temple and the surrounding cliffs. The mild countenance

and characteristic nose of Ramses II. are best preserved in the first colossus on the S. (Pl. *a*). The second colossus has unfortunately been deprived of its head and shoulders, which now lie on the ground before it. The upper part of the third colossus was patched up under Sethos II., who added the support under the right arm.

Upon his head the king wears the double crown; his hands rest upon his knees; and from his neck hangs a ring bearing the prænomen of Ramses II., which is carved also upon the upper arms and between the legs. To the right and left of each colossus and between their legs are smaller figures of other members of the royal family. To the left of the first colossus (Pl. *a*) is Princess Nebt-tewe, to the right, Bent-Anat, between the legs an unidentified princess. To the left of the second colossus (Pl. *b*) is Tue, the mother of Ramses II., to the right is his wife Nefret-ere, and between his legs, Prince Amen-her-khopshef. On each of the thrones of colossi *b* and *c*, on the sides next the entrance, are two Nile-gods, wreathing the floral emblems (papyrus and lily) of Lower and Upper Egypt round the hieroglyphic symbol for 'to unite' (comp. p. xcviii), while below is a row of fettered prisoners, those on the left being negroes, those on the right Syrians.



Upon the two S. colossi are a number of Greek, Carian, and Phœnician inscriptions, of considerable philological and historical interest. These were carved by mercenaries, who had penetrated thus far in the course of military expeditions. The most remarkable is a Greek inscription on the left leg of the injured colossus (Pl. *b*), written by Greek mercenaries sent by Psammetichos II. from Elephantine to Nubia.

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the 34th year of the reign of Ramses II., commemorating the marriage of the Pharaoh with the daughter of the King of the Hittites, who was brought to Egypt by her father. At the top the king appears seated between two gods beneath a canopy, while the prince of the Hittites and his daughter worship him. — The space between the southernmost colossus and the face of the cliff has been converted into a small open *Court* (Pl. *f*) by the erection of a doorway. On the W. wall of the court is a long poetic inscription placed here by Ramses II. — In the space between the northernmost colossus (Pl. *d*) and the face of the cliff, on the W. wall, is a large memorial inscription, also erected by Ramses II., and representing him in the presence of Rē-Harakhte.

In Court *f* is the tomb of Major Tidswell, a British officer who died in 1884, during the Nile Expedition.

The terrace is adjoined on the N. by an Open Court dedicated by Ramses II. to the worship of the sun, which was excavated in 1909. The walls surrounding it rise on the E. side to form a sort of pylon. To the left of the entrance is a memorial inscription of Ramses II., on which he is represented burning incense to the gods Amon-Rē, Mut, Rē-Harakhte, Seth, and the Asiatic Astarte. In the court are two pedestals with concave cornices. On the one on the S., to which steps ascend, stood four cynocephali; the one on the N. bore a chapel containing the images of a scarabæus (the sun-god Khepre) and of a cynocephalus (the moon-god Thout; see p. 87). On the N. wall of the court we see the boat of the sun, in which Ramses is sacrificing to Rē-Harakhte.

The Façade, which here represents the pylon of the ordinary temples, is crowned by a concave cornice, above which is a row of cynocephali worshipping the rising sun. Within the cornice are the cartouches of Ramses II., surrounded by Uræus-serpents, and interrupted by figures of Amon (to the left) and Rē-Harakhte (to the right). Then follows the dedication-inscription of the king to Amon-Rē and Rē-Harakhte. In a niche above the Entrance Door (Pl. *e*) the superscription of the king is represented by large figures

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the king (30 ft. high), holding the scourge and the crook. The figures in the N. row wear the double crown, those in the S. row the crown of Upper Egypt. The artistic effect of these admirably executed statues is very fine; the best is the fourth figure in the N. row, with its intelligent expression and well-preserved characteristic nose. The ceiling of the central aisle is adorned with flying vultures, those of the side-aisles with stars. Some of the reliefs on the wall, still vividly coloured, are of great historical value. On the N. half of the Entrance Wall (Pl. *h*) the king is shown grasping a band of enemies by the hair and smiting them with his club, in presence of Rē-Harakhte, guardian-deity of N. Egypt, who hands the curved sword to Ramses. Above the king hovers a vulture and behind him is his guardian-spirit or Ka. Beneath are the king's daughters, with sistra. The S. half of this wall (Pl. *i*) is occupied by a corresponding scene, in presence of Amon-Rē, guardian-deity of S. Egypt. Beneath are the king's sons.

South Wall (left; Pl. *k*). At the top are five reliefs: 1. The king before a ram-headed god and a lion-headed goddess; 2. The king dedicates four packages; 3. The king offers incense to Ptah; 4. The king kneeling under the sacred tree of Heliopolis, before Rē-Harakhte, while Thout and Seshet stand close by; 5. The king before Amon. Beneath are three large warlike scenes (from left to right). 1. The king in his chariot storms a Syrian fortress. The defenders on the battlements sue for mercy, but are pierced with his arrows. The king is followed by three of his sons. Beneath, a herdsman flees with his herd towards the town. 2. The king pierces a prostrate Libyan with a lance. 3. The triumphal return of the king from battle with the captured negroes.

The North Wall (right; Pl. *l*) represents scenes from the king's campaign against the Hittites, with which we have already become acquainted in the Ramesseum (p. 306) and at Luxor (p. 258) and Abydos (p. 243). — In the *Lower Half* of the representation we see first (left) the march of the Egyptian army, which consists of infantry and charioteers; then (between the doors to Rooms F and G), the Egyptian camp, with the shields of the soldiers arranged round it in a kind of stockade. The bustle of the camp is represented with great vivacity: the unharnessed horses receiving their fodder, the resting soldiers, the camp-followers, etc. To the right is the royal tent. The third picture shows the king on his throne, holding a council of war with his officers. Below information is extorted from two spies by means of blows. In the last scene (to the right) the chariots of the Egyptians and Hittites are already engaged in battle. — The scenes in the *Upper Half* transport us to the midst of the fight. To the left the king dashes in his chariot against his enemies, who have surrounded him in their chariots. In the centre is the fortress of Kadesh, surrounded by the Orontes. Its defenders watch the fight from the battlements. To the extreme

right is the king in his chariot, inspecting his officers, who count the severed hands of the enemy and bring fettered prisoners.

Rear (W.) Wall. To the right (Pl. *m*) of the central door is Ramses II. leading two rows of captured Hittites before Harakhte, his own deified figure, and the lion-headed Wert-hekew; to the left (Pl. *n*) he leads two rows of negroes before Amon, the deified Ramses, and Mut. — Between the two last (S.) pillars stands a *Stele* (Pl. *p*) dating from the 35th year of the reign of Ramses II., on which is a long inscription recording in florid terms that Ramses erected large edifices for Ptah of Memphis and presented rich gifts to him.

Adjoining this large hall are eight Chambers (Pl. F-N), probably used to store the temple utensils and furniture. Round the walls of these, which are covered with inferior reliefs, run stone tables.

We now enter a Hall (Pl. C), 36 ft. broad and 25 ft. deep and supported by four pillars. On the S. wall the king, followed by his wife Nefret-ere holding two sistra, appears offering incense before the sacred boat with the shrine of Amon, which is carried by priests; and on the N. wall is a similar scene before the boat of Rē-Harakhte. Three doors lead from this hall into a long and narrow Transverse Chamber (Pl. D), and thence three other doors admit to three apartments, of which the two at the sides are very small. The central apartment is the Sanctuary (Pl. E), containing a rock-hewn support for the sacred boat, behind which are seated figures of the four deities worshipped in the temple — Ptah, Amon-Rē, the deified Ramses, and the falcon-headed Rē-Harakhte.

Immediately to the S. of the great temple is a small Rock Temple, discovered in 1874 by a party of travellers including Miss Amelia B. Edwards, the well-known writer (d. 1892), who has described it in her interesting 'Thousand Miles up the Nile'. This is possibly a Birth House (comp. p. 250). The first chamber, probably built of brick and vaulted, has disappeared. The second chamber, hewn in the rock, is the *Sanctuary*, and is embellished with well-preserved reliefs.

Entrance Wall. On each side appears the king entering the temple. — *Left Wall.* The king, followed by his guardian-spirit, offers incense to the sacred boat of Thout. — *Rear Wall.* To the left, the king presents his own cartouche to Amon-Rē of Napata; to the right, he makes a libation of wine to Rē-Harakhte. — *Right Wall.* The king accompanied by his guardian-spirit, sacrifices to the boat of Amon-Harakhte. The king's prænomen is represented behind by the goddess Maat, who is equipped with special symbols.

A *Marble Tablet* on the rock in front of this small temple commemorates the battle of Toshkeh (p. 403) in English and Arabic.

From the forecourt of the temple we pass through a stone gateway made by Ramses II. in the brick enclosure and proceed to the N. by the path along the river-bank, which brings us in a few minutes to the small —

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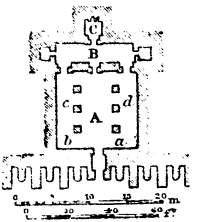
Temple of Hathor. This temple is hewn in a rock separated by a valley from the great temple. It also was founded by Ramses II. and was dedicated to Hathor and to the deified Nefret-ere, consort of Ramses. The façade is turned more to the S. than that of the great temple. The quay on the river and the approach thence to the entrance have been washed away.



The FAÇADE, 92 ft. long and 39 ft. high, is hewn in imitation of a pylon with receding front, crowned by a concave cornice. The cornice, however, has fallen. On each side of the narrow entrance, with their backs against the façade, are three *Colossal Statues*, 33 ft. in height, representing Ramses II. and Nefret-ere. Beside these are smaller figures of the royal children: beside the colossi of the queen are the princesses *Merit-Amun* (right) and *Hent-tewe* (left); beside the outer colossi of the king are the princes *Meri-Atum* (right) and *Meri-Rē* (left); and beside the colossi of the king on the right and left of the door are the princes *Amen-her-khopshef* (right) and *Ra-her-wnamf* (left). On the receding façade are projecting parts resembling buttresses, separating the colossi, so that each of the latter appears to be in a kind of niche. On these buttresses are votive inscriptions.

We now enter the HYPOSTYLE HALL (Pl. A), the roof of which is borne by six pillars, decorated in front with sistra with the head of Hathor, while the other sides bear representations of the king, the queen, and various deities.

MURAL RELIEFS. On the *Entrance Wall* (Pl. *a*, *b*) Ramses, accompanied by his wife, smites (left) a negro in presence of Amon-Rē and (right) a Libyan before Rē-Harakhte. — *Left Wall* (Pl. *c*; from left to right): 1. Ramses before Hathor; 2. Ramses crowned by Seth and Horus; 3. The queen before Anukis; 4. Ramses presenting an image of Maat to Amon. — *Right Wall* (Pl. *d*; from right to left): 1. Ramses offering food to Ptah; 2. Ramses before the ram-headed god Herishef of Heracleopolis;

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that of his wife. Two rooms adjoining the sanctuary were originally planned, and spaces for doors to these have been left free in the rear wall of the Transverse Chamber.

On the smoothed face of the rocks both to the N. of the small temple and to the S. of the great temple, are numerous **Memorial Inscriptions* and *Niches*, most of which date from the reign of Ramses II.

31. From Abu Simbel to Wâdi Halfa.

40 M. BY STEAMBOAT (comp. pp. 383, 384). — *Comp. the Map, p. 387.*

As we proceed to the S. from Abu Simbel we notice the village of *Ballâneh (Ballana)* on the W. bank. On the E. bank, below *Abahûda (Abu Oda)*, a village belonging to Farrîḳ (p. 404), the hills approach close to the stream. On one of these, the **Gebel Addeh**, lies a small ROCK TEMPLE, founded in the reign of King Haremheb and dedicated to Amon-Rē and Thout of Shmun. This temple was afterwards used as a Christian church. The ancient approach has disappeared; a broken flight of steps leads up to the entrance. The *First Hall* contains four papyrus-columns with bud-capitals. The architectural details have been painted over with Byzantine ornamentation, and the ancient mural reliefs project from beneath figures of Christian saints. This hall is adjoined by two side-chambers and behind it is the sanctuary.

Among the reliefs on the walls of the Hall are the following. On the left half of the *Entrance Wall*, Haremheb suckled by Anukis, beside whom stands the ram-headed Khnum; on the right half of this wall is Haremheb before Thout. On the *N. Wall*, to the left of the door, the king before the ibis-headed Thout and four forms of the falcon-headed Horus worshipped in Nubia; to the right of the door, Haremheb accompanied by Seth and Horus. — On the *S. Wall* are Christian paintings of St. Epimachus and other saints on horseback and Coptic inscriptions. On the ceiling are figures of Christ (with raised right hand) and an Apostle.

On an isolated rock to the S. of the Gebel Addeh rise the ruins of a *Mediaeval Fortress*. In the valley are numerous domed brick tombs, probably Christian. — Farther to the S., in the face of an isolated cliff opposite the large island of *Shataui (Shetawi)*, are several *Memorial Niches*. One of these dates from the reign of King Eye (18th Dyn.), who here prays to six gods. Another was constructed by Paser, governor of Ethiopia in the reign of King Haremheb. On the walls we see Paser, praying to Amon-Rē and Rē, and Paser's relatives before the deceased.

On the E. bank rise numerous isolated rocks, while the mountains recede far from the river. — 11 M. *Kustôl* (*Qostol;* E. bank). — 17½ M. *Adendân* (E. bank; steamboat station) is the last commune belonging to Egypt. In the village are the remains of a church, and there is another ruined church farther inland.

The following villages, on both banks, were placed under the jurisdiction of the Anglo-Egyptian Sûdân in 1899 (comp. p. 415).

On the W. bank, near the river, lie the remains of a fortress of a late period and some ruined houses.

Faras (W. bank). Close by is a rectangular wall of the Christian period enclosing the remains of a castle as well as blocks of masonry belonging to an Egyptian temple and to a church. To the S.W. is an isolated rock with a *Memorial Niche* of Setaw, governor of Ethiopia under Ramses II.; farther to the W. are a Christian cemetery and the remains of two churches. To the N. of the walled enclosure, near a modern Mohammedan cemetery, lies an early Nubian necropolis, to the W. of which are remains of churches and Christian tombs. Extensive excavations were made here in 1910-12 by the Oxford Expedition under Dr. Griffith. — On the W. bank our attention is attracted by the curious dunes extending between the villages and the desert expanse and consisting of sand and the pointed leaves of tamarisks. In the river lies *Gezîret Faras*, a large island, known as *Artikargu* ('rich island') by the Nubians.

Opposite the S. end of the island, on the W. bank, lies the village of *Aksheh*, with the remains of a small temple built by Ramses II.

We next reach the scattered village of *Sarreh (Sara)*, on both banks of the Nile. Here, on the E. bank, are the remains of Coptic conventual buildings and three churches, all within a wall of an earlier period. About $^1/_2$ M. farther S. lies a fourth church, to the E. of which is a hill with graffiti of the Middle Empire.

Farther on, on the W. bank, are remains of Coptic buildings and a ruined Coptic church. 29 M. *Dibeireh (Debeira, Debiera)*, on both banks, with fine palm groves. In the river lies the *Island of Dibeireh*. Farther on we pass (33$^1/_2$ M.) *Ashkît* (E. bank) and *Arkîn* (*Arqin;* W. bank), beyond which the river-banks again become flat and barren.

40 M. **Wâdi Ḥalfa** (*Sudan Government Rest House*, R. 20, pens. from 40 pias., good), often called simply *Ḥalfa*, is a clean little town on the E. bank, founded by the British on the site of several Nubian villages. It is the capital of the province of the same name in the Anglo-Egyptian Sûdân. It contains a hospital, a small bazaar, and a pretty mosque, and, including the Nubian village of *Dabarôsa* on the N., has 2675 inhabitants. Ḥalfa is the starting-point of the government railway to Khartûm (p. 419). The government steamers lie to close to the station. The military railway from Ḥalfa to Kerma (at the Third Cataract; p. 420) is no longer used.

About 1$^1/_4$ M. to the S. of Ḥalfa is the *British Camp* or *Lines* (called *Geiger* by the natives), the base for the campaign against the Mahdists (p. 427; donkeys obtainable at the rest-house). It has lost much of its military importance. Besides the partly disused barracks and stores it contains the residence of the commandant, large railway workshops, etc.

On the W. bank, opposite Wâdi Ḥalfa, a little to the N. of a large and conspicuous sycamore-tree, lay the ancient town of **Buhen**, the site of which may be reached by boat from the town of Ḥalfa in 1-2 hrs. (according to the wind). The remains of two temples are still extant. The NORTH TEMPLE, dating from the beginning of the 12th Dyn., was built of brick, with the exception of the pillars in the first hall and the jambs of the entrance-door, which were of sandstone. It is much damaged and sanded up. The inscriptions found here date from the time of Amenophis II. and Sethos I. The SOUTH TEMPLE, about 50 yds. distant, was exhumed in 1887 by Col. (now Maj.-Gen. Sir Ch. H.) Smith and is now protected by a wooden structure (adm. 10 pias.). It is in better preservation than the other, its sandstone walls and pillars still rising to the height of 5-6 ft. This S. temple was built by Thutmosis III. and Hatshepsut and dedicated to Horus of Buhen. The cartouches and figures of Hatshepsut have been systematically defaced or converted into those of Thutmosis II. (p. cii). The temple stands from E. to W. Close to the river-bank, where traces of a quay may be made out, is a brick *Pylon*, the S. tower of which rises like a massive pillar. Behind is a large *Hall*, the present form of which is due to a reconstruction, probably at the beginning of the 20th Dynasty. The pillars and columns on which the roof rested bear not only the original reliefs and inscriptions of Thutmosis III. but also numerous hieroglyphic inscriptions added by officials of the New Empire. There are also Greek, Carian, and Meroïtic inscriptions. On one pillar is a long and pompous inscription celebrating the deeds of Thutmosis III. Behind this hall lies the *Temple Proper*, the back of which adjoined the cliff, while on the other three sides were colonnades with 'proto-Doric' columns. Within are a Transverse Hall, communicating with the Sanctuary, and several other chambers. The admirable mural reliefs, many of which retain their colouring, represent the Pharaoh in presence of the gods. — Beside the temples lie the ruins of the ancient town, and on a hill to the W. are graffiti of the Middle Empire. In the desert close by are ancient graves.

*EXCURSION TO THE SECOND CATARACT (5-9 hrs.). — The camels or donkeys should be sent in advance to the ruined temples of Buhen, whither the traveller proceeds by boat (see above); or the start may be made from the W. bank immediately opposite Wâdi Ḥalfa. The ride from Buhen to the rock of Abuṣîr takes 1¼ hr. by donkey.

After leaving the ruined temples the route at first skirts the stream, then turns inland towards the desert, and finally, gradually ascending, returns to the stream shortly before the cataract is reached.

The **Second Cataract** is superior in scenic beauty to the First Cataract at Assuân. It lies at the N. end of the gorge of the *Baṭn el-Ḥagar* ('belly of stones'), which begins at the island of Dâl, about 90 M. to the S., and through which the river descends in a

series of rapids, over rocks of greywacke, greenstone, and granite, forming numerous rocky islands in its course. The best point of view is the abrupt rocky hill of *Abuṣîr*, on the W. bank. At the foot of the hill, contrasting strongly with the green of the tamarisk-trees, lies a chaos of glistening black boulders, through which the river forces its way in foaming cataracts, especially fine at the time of the inundation. In the distance to the N. are the white houses and slender minaret of Wâdi Ḥalfa on the E. bank, and the great sycamore and the pylon of the S. temple of Buhen (p. 412) on the W. bank; to the W., beyond the broad river, rise the mountains of the desert; to the S. lie the rocky islets among the rapids. Numerous modern travellers (including Champollion, p. cxxvi) have left inscriptions on the rock of Abuṣîr.

From Wâdi Ḥalfa to Semneh.

37½ M. — A visit to the naturally beautiful and historically interesting N. part of the *Baṭn el-Ḥagar* (p. 412) requires 4 or 5 days at least. Camels may be hired at Ḥalfa for about 17 pias. each per day, including the driver's wages and food. A tent and provisions are necessary.

By the W. bank to the rocky hill of *Abuṣîr*, see p. 412 and above. Thence the route leads through the desert to (1 hr.) the village of *Matûga*, on the river. In another hour we reach *Mirgisseh*, a fortress of the Middle Empire, situated on a steep rock close to the Nile. Within the girdle-wall, which is built partly of sun-dried bricks and partly of rubble, are the scanty ruins of a small temple erected by Sesostris III. On the island of *Dabeh*, nearly opposite, are some ancient Egyptian fortifications. — The route leads round the steep rocks lying to the S. of Mirgisseh and returns to the river-bank through a picturesque defile. On the opposite (E.) bank lies *'Abkeh*. In 1½ hr. we reach the straggling commune of *Gemmei*, with some ruined Christian domed tombs, several of which contain remains of frescoes and inscriptions.

The second day's march leads through the desert for the first six hours. We regain the river opposite *Sarras*. Numerous rocky islets interrupt the stream; on one of these, to the S., are the ruins of an Arab castle, perched upon a rock. Alternately skirting the river and traversing the desert for another hour, we next reach *Shalfak*, with a well-preserved fortress of the Middle Empire.

The third day's route also leads through the desert, from the heights in which we have occasional glimpses of the river-valley. In 2 hrs. we find ourselves opposite the rocky island of *Uronarti* (Arab. *Gezîret el-Melek*, *i.e.* 'king's island'), on the N. end of which are the ruins of a fortress of the Middle Empire and of a chapel built by Thutmosis III. On the W. side of the island are considerable rapids. In 2 hrs. more we reach **Semneh**, which marked the S. limit of Egypt under the Middle Empire. On the top of the hill are massive fortifications, with well-preserved girdle-walls. Within the latter is

a temple, built by Thutmosis III. and Hatshepsut and dedicated to the Nubian deity Tetun. The river, here flowing between granite cliffs, forms numerous rapids. — On the E. bank, opposite Semneh, lies the village of *Kummeh*, to which the traveller is ferried on a raft. At Kummeh are a ruined fortress of the Middle Empire and a temple of the same date as that at Semneh. The numerous inscriptions on both banks of the stream are interesting, especially those of the end of the 12th and of the 13th Dyn. with flood-marks, from which it would appear that the Nile used to rise about 26 ft. higher than it does at present. The explanation probably is that in the course of centuries the impetuous river has hollowed out its rocky bed to the extent of 26 ft. (comp. Ball, Qu. Journ. Geol. Soc. LIX, 1903, 65-79).

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UPPER NUBIA AND THE SÛDÂN.†

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The Anglo-Egyptian **Sûdân** (pp. xlvi, cxxiv, cxxv), occupying an area (984,520 sq. M. including Darfûr) approximately equal to that of Central Europe, extends from a line drawn at Faras (p. 411), below Wâdi Ḥalfa, on the N., to the fifth parallel of latitude on the S. It includes the fourteen provinces (Mûdîrîyeh) of *Bahr el-Ghazâl* (capital, Wau), *Berber* (capital, Ed-Dâmer), *Blue Nile* (capital, Wad Medani), *Dongola* (capital, Merowe), *Ḥalfa*, *Kassala*, *Khartûm*, *Kordofân* (capital, El-Obeïd), *Nuba Mountains* (capital, Talodi), *Mongalla*, *Red Sea* (capital, Port Sudan), *Sennâr* (capital, Singa), *Upper Nile* (capital, Kodok), and *White Nile* (capital, Ed-Dueim). The population is now nearly 3,000,000. The British and Egyptian flags fly side by side in the Sûdân, and the rights of the joint possessors are defined by a convention signed on Jan. 19th, 1899. The interest on the Sûdân war-loan is guaranteed to the British Empire. The cost of the civil administration is borne by the Sûdân, which, until 1913, was assisted by a subvention from the Egyptian government. Egypt bears the main cost of the army, but the Sûdân also contributes to its maintenance. Several regiments of the Egyptian Army are stationed in the Sûdân, and a detached body of the British Army of Occupation in Egypt is quartered at Khartûm, under the command of the Sirdâr. The Governor-General (Arab. *Ḥâkim ʿAm*) and Sirdâr of the Egyptian Army is a British officer (since 1899, Lieut.-Gen. Sir Reginald Wingate, formerly chief of staff to Lord Kitchener), appointed by the Khedive on the recommendation of the British government, without whose consent he may not be dismissed. The Mûdîrs (p. xlvii) of the provinces

† Comp. the Maps at the end of the volume and at p. 432.

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are British officers and officials, but the Ma'mûrs are Egyptian officers. The revenues of the Sûdân Government in its first year (1899) amounted to £ E 126,596, its expenditure to £ E 230,238; in 1912 the revenue and expenditure were respectively £ E 1,428,600 and £ E 1,490,700, while for 1913 the anticipated revenue is £ E 1,631,000. The development of the railway system and the artificial irrigation, now being actively carried out, by which cotton-growing especially is furthered (comp. pp. 432, 433), ensure a great economic future for the Sûdân. In 1909 the net profits of the Sudanese railways were £ E 72,039, in 1912 £ E 133,753; in 1909 the value of the cotton crop was £ E 63,000, in 1911 it was £ E 267,000. In 1912 over 2,000,000 acres were under cultivation as against 1,235,500 acres in 1908. The total value of exports in 1909 was £ E 674,000, in 1911 £ E 1,377,000, and in 1912 £ E 1,373,000; the value of imports in each of these years was £ E 1,360,000, £ E 2,570,000, and £ E 2,261,000. An *ad valorem* tax of 20 per cent is levied upon the export of gum, india-rubber, and ivory; certain articles of general consumption are taxed 10 per cent of their value in the towns; and among the other sources of revenue are taxes upon date-palms, boats, and irrigation wheels, the house tax, the land sale tax etc. The considerable import trade in cotton goods, sugar, liquors, iron goods, and machinery is in the hands of Greek and Arab merchants (gellaba). The great bulk of these goods comes viâ Port Sudan (p. 425). Beside the Egyptian coins the Maria Theresa dollar, a reproduction of the Austrian issue of 1780 (Arab. *rîyal Abu nukṭa*), equivalent to $8^1/_2$ or 9 pias., is current in the districts adjoining the Abyssinian frontier (Sennâr, Kassala) and in Eritrea. It is not legal tender in the Sûdân but is the only coin the Abyssinians will accept. British sovereigns also are current in the Sûdân and are accepted by the government.

The CLIMATE resembles that of Upper Egypt (p. lxxvii), though the maximum of temperature is higher and the occasional variations have a greater range. At Khartûm the maximum heat is reached twice a year, in April or May (113° Fahr.) and September (109° Fahr.). Violent sand-storms (Arab. *habûb*) are frequent from May to September, followed by deluges of rain, which are apt to cause fever. — The best SEASON for a visit to the Sûdân is between Nov. and Feb. inclusive, though March also is frequently suitable.

TRAVEL IN THE SÛDÂN. Visitors to the Sûdân are recommended to make the outward journey viâ Assuân and Wâdi Ḥalfa and to return by the Red Sea route (R. 33) viâ Port Sudan to Suez, whence the train may be taken to Cairo; or to reverse this route. A circular-tour ticket from Cairo to Khartûm and back, in either direction, costs £ E 23, 70 pias. The direct journey from Cairo to Khartûm by railway (steamboat between Assuân and Wâdi Ḥalfa) takes $91\text{-}92^1/_2$ hrs. and costs £ E 14, 96 pias. (incl. sleeping-car supplements). In winter circular tours are organized, taking about

three weeks from Cairo and visiting the chief points in Egypt and the Sûdân; return-fare £E 75, including 1st cl. on the train and steamboat and hotel-accommodation at Khartûm. — The Sûdân Government Steamers plying from Khartûm to Gondokoro and Rejaf (see p. 434) and those making weekly six-days trips on the White Nile (see p. 433) are well equipped and provide everything that is necessary for the tourist's comfort. On most of the regular postal services also in the Sûdân provisions and attendance are furnished at a fixed daily charge (comp. p. 434), but on others no food, bedding, or service is supplied (comp. p. 420). — Details of all the above services are given in the official time-tables of the Sûdân Government Railways and Steamers, which may be obtained (1 pias.) from the tourist-agents and the Sûdân Agency at Cairo (p. 37).

Outside the ordinary tourist-track the traveller or sportsman is dependent upon *Camels*, *Sailing Boats*, or privately chartered *Steamers*. For camels the charge at Khartûm is 10-12 pias. per day, in the Red Sea province 9 pias.; saddles, rugs, saddle-bags, and water-skins must be supplied by the hirer. The average load for a camel is 360 lbs. (in two packages). Sailing boats ('gyasses' and 'nuggers'), roughly fitted up with a kind of house-boat cabin, at a charge of £E 1, 40 pias.-£E 2 per day, and dahabiyehs, at a charge of £E 3-£E 5 per day, may usually be obtained from the Government Steamers Department or Messrs. Cook's agent at Khartûm. Steam-tugs to tow these, in the absence of wind, cost £E 8-£E 12 per day. Steamers, costing £E 12-£E 35 per day, may be chartered from the Government Steamers Department. — Travellers who intend making a journey off the beaten track should communicate beforehand with the Sûdân Agent at Cairo (p. 37). All arrangements with natives should be made with the aid of the *Ma'mûr*, or head of the sub-district, and contracts should be concluded in his presence. — Travelling in the Sûdân is much facilitated by the *Rest Houses* (quarters only) maintained by the Government in numerous villages; permission to use these must be obtained from the authorities in Khartûm.

Outfit. Light clothing, of flannel or tussore silk, with a sun-helmet to protect the temples and neck, should be worn by day; but a warm rug and overcoat for night-travelling and during cold winds should not be forgotten. Stout boots for visiting ruins and riding-breeches and gaiters for camel-excursions are convenient. Evening dress need not be warmer than that worn at home. — Photographic materials are best brought from home, although they are obtainable in Khartûm. Plates are on the whole preferable to films, which are apt to suffer from the climate. — Those who do not travel by the tourist-trains or tourist-steamers should provide themselves with camp-beds and bedding, mosquito-nets, filters, cooking-apparatus, provisions, quinine, etc. All these are to be obtained at Khartûm at fair prices. A servant who can cook is quite indispensable, and may be obtained at Wâdi Ḥalfa or Khartûm (wages £E 3 to £E 5 per month). The advice and assistance of Europeans acquainted with the country should in all cases be obtained if possible.

Sport. Excellent big-game and other shooting may be enjoyed in the Sûdân, the best months being Jan., Feb., and March, when the long grass has disappeared. The regulations as to the importation of firearms and ammunition, game-licences, protected areas,

and other details may be learned from the official *Notes for Travellers and Sportsmen in the Sudan* (see below) or from the Sûdân Agency at Cairo (p. 37). The importation of rifles and ammunition of ·303 calibre is absolutely prohibited. Game-licences, valid for a year, are of two classes. Licence A, costing £E 50, entitles the holder to shoot any unprotected animal or bird, including elephants, hippopotami, rhinoceroses, giraffes, buffaloes, antelopes, etc. Holders of Licence B, costing £E 5, are restricted to hippopotami, ibexes, wild sheep, wart-hogs, and other smaller and commoner varieties. Both licences are subject to a limitation of bag in respect of the rarer animals and birds. For each giraffe killed an additional fee of £E 20 is charged; while wild asses, zebras, ostriches, shoebill cranes (balæniceps), ground-hornbills, secretary-birds, and rhinoceroses in Kassala and Sennâr may not be shot at all. — A temporary licence (restricted as Licence B) may be obtained, for not more than four days, at 25 pias. per day, by those who already hold gun-licences (for a gun 50, for a revolver 25 pias.). — Hunting expeditions are organized by Hasan Mohammed esh-Shâmi (Shepheard's Hotel, Cairo), D.E. Munari (p. 38), and others; and the Sûdân Government will, if required, supply sportsmen with boats, camp-outfit, provisions, native servants, shikaris, gun-bearers, etc. Sportsmen unacquainted with Arabic should bring with them from Cairo a dragoman licensed to act in the Sûdân.

For intercourse with the natives, which to the intelligent traveller is one of the charms of the Sûdân, a supply of articles for gifts and barter should be brought. The *Sudan Almanac* (see below) contains a list of the principal articles of barter, as prized by the various tribes.

LITERATURE. The Anglo-Egyptian Sudan (2 vols.; revised edition, London, 1906), Handbook of the Sudan (London, 1898; Supplement, 1899), and Report on the Nile and Country between Dongola, etc. and Omdurman (London, 1898), all by *Count Gleichen; Dr. E. A. Wallis Budge's* The Egyptian Sudan (illus.; London, 1907; 2 vols.); *Artin Pasha's* England in the Sudan (London, 1911); *Crowfoot's* The Island of Meroë (Archæological Survey of Egypt, 19th Memoir; London, 1911); *J. Ohrwalder*, Ten Years' Captivity in the Mahdi's Camp (transl. by Sir R. Wingate; London, 1891); *Sir Rudolf Slatin's* Fire and Sword in the Sudan (London, 1896); *Stevenson's* With Kitchener to Khartum (London, 1898); *John Ward's* Our Sudan, its Pyramids and Progress (London, 1905; 7*s.* 6*d.*); *J. Kelly Giffen's* Egyptian Sudan (New York, 1906); *Hon. Sidney Peel's* Binding of the Nile and the New Soudan (London, 1904); *Wingate's* Mahdism and the Egyptian Sudan (London, 1900); *A. B. Lloyd's* Uganda to Khartoum (London, 1906; 5*s.*); *Sir C. Wilson's* From Korti to Khartum (London, 1885); *Ed. Fothergill's* Five Years in the Sudan (London, 1910; 16*s.*); *D. C. E. F. Comyn's* Service and Sport in the Sudan (London, 1911; 12*s.* 6*d.*); *Ethel Stevens's* My Sudan Year (London, 1912); and *Amery's* English-Arabic Vocabulary for the Use of Officials in the Anglo-Egyptian Sudan (Cairo, 1905; 60 pias.). The *Sudan Almanac* (1*s.* or 5 pias.) is a useful annual publication of the Intelligence Office. The official *Notes for Travellers and Sportsmen in the Sudan* (Cairo, 1909; 3rd edit., with Addenda 1912; 10 pias.) and *Butler's* Brief Notes for Identifying Game-Animals of the Sudan (5 pias.) are indispensable to sportsmen. All these may be obtained in Cairo. — MAPS, see p. CXC.

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32. From Wâdi Ḥalfa to Khartûm.

581 M. Sûdân Government Railway. A *Train de Luxe*, with dust-proof sleeping and dining cars, runs throughout the year twice a week (Thurs. & Sat.) from Wâdi Ḥalfa to Khartûm in 24 hrs., in connection with the government express steamers 'Sudan' and 'Britain' (p. 383; fare 1st cl. £ E 5, 85 pias., 2nd cl. £ E 4, 9½ pias., meals respectively 70 and 40 pias. per day; sleeping-car supplement £ E 1). From mid-Jan. to mid-March there is an additional service both ways on Mon. (in connection with a special steamer service to and from Assuân, see p. 383). — Detailed information may be obtained at the tourist-agencies in Cairo (p. 38) and at the Sûdân Government Railways Agency at the railway station at Assuân.

Wâdi Ḥalfa and excursions thence to the Second Cataract and to Semneh, see pp. 411-414.

The construction of the railway to Khartûm was undertaken in 1896-97 in order to support the advance of the Anglo-Egyptian army; and in spite of the enormous difficulty of laying a railway line across the sandy and stony surface of the desert, the work was so energetically carried on that it advanced almost a mile daily. As in the construction of the Suez Canal (p. 183) the one essential point was the provision of an adequate supply of water for the workmen and the machinery. A series of watering-stations (I-VI) was accordingly established, at which wells, sunk to a depth of 80 ft., tap the subterranean water, which is found to flow from the S. — On the E. rises the bare, violet-coloured chain of hills, beyond which lies (124 M.) *Bîr Murât* and behind which runs the caravan-route from Korosko to Abu Ḥamed (comp. p. 399). The stony desert gradually gives place to undulating sand-hills. As the train approaches Abu Ḥamed the dark-coloured ranges of hills, which border the left bank of the Nile, become visible in the distance. Isolated dûm-palms, fields of barley, conical sayal-acacias, and finally a grove of palms announce the proximity of the river.

232 M. **Abu Ḥamed** (baths at the railway station). From the station we have a glimpse of the poor village, which takes its name from a sheikh buried in the neighbourhood. The important position at the bend of the river, which here turns abruptly to the S.W., was captured from the dervishes in Aug., 1897, by General Hunter, who had advanced from Dongola.

From Abu Ḥamed to Kabeima, 145 M., railway in 9¾ hrs. (1st cl. fare £ E 1, 20½ pias.); trains every Frid. & Sun. (returning Sat. & Thurs. in 9½ hrs.), in connection with the trains to and from Khartûm. This line

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farther to the S., Napata began to decline; and although it afterwards became the seat of the court more than once and though it remained throughout the religious centre of the kingdom, it never regained its former prosperity. The extant ruins include many pyramids, differing from those of Egypt by their slender form, and several temples, of which those built by Ramses II. and by Taharka are specially noteworthy. Cailliaud explored the site in 1822 and Lepsius in 1844 and excavations are now being made under the auspices of the University of Oxford.

FROM KAREIMA TO KERMA viâ Merowe and Dongola, government steamer twice weekly in winter in 2½ days (upstream about 4 days). Passengers must cater for themselves. There is also a frequented caravan-route from Kareima to Dongola. The first station is (6 M.) *Merowe* (rest-house), capital of the province of Dongola, on the left bank of the Nile, beside which lies the village of *Abu Dôm*. To the E., in the desert, is the *Wâdi Ghazâl*, with the ruins of a large Christian convent. On the right bank, opposite Merowe, is the now abandoned village of Merowe, with the ruins of the government building, erected on the remains of a mediæval fortress, which was, in its turn, built with the stones of an ancient edifice. Among the ruins is an altar dedicated by Piankhi, the Ethiopian king. — On the left bank, about 6 M. above Abu Dôm, is the pyramid-field of *Belal*, a group of at least two dozen pyramids, probably older than those of the Gebel Barkal. They are built of soft sandstone and are much weather-worn. Close by is the village of *Nûri*. — *Tangassi*, on the left bank, the next steamboat station, is the scene on Tues. of one of the largest markets in the Sûdân. In the neighbourhood are some ancient pyramids; and on the opposite bank lies the pyramid-field of *El-Kurru*. About ¾ hr. farther on, near the village of *Zûma*, on the right bank, is another group of more than thirty pyramids. — Still farther to the S.W. in the Nile valley, on the left bank, about 30 M. from Merowe, lies *Kerti* (rest-house), which was General Wolseley's headquarters in Dec., 1884, during his unavailing dash to relieve Gordon (p. 422). On the same bank, about 50 M. farther (12 hrs. by steamer from Korti), lies *Debba* (rest-house), and farther downstream is *Abu Gussi*, an important trading point with the Kabbâbîsh Beduins, and the starting-point of a caravan route to El-Obeid (p. 433; 14-20 days' journey). On the right bank, 5 M. farther down, lies *Dongola el-'Agûza* ('Old Dongola'), the former capital of the province, which, though now deserted, is full of interest. In the middle ages it was the capital of a Christian Nubian empire, and it still contains a fine old church. Beyond the steamboat stations of *Khandak* (rest-house) and *Urki* we reach **New Dongola** or *El-Ordeh* (rest-house), a thriving town with 15,000 inhab., on the left bank of the Nile. Finally, passing the island of *Argo* (rest-house), the steamer arrives at *Kerma* (comp. p. 411).

Beyond Abu Hamed the railway ascends the valley of the Nile on the border line between the *'Atmûr* (steppe) on the E. and the cultivable belt on the river-bank on the W. The latter is marked by palm-trees and, lower down, by a bushy undergrowth. Between Nov. and Jan. the verdant strip reminds one of the bank of the Nile in Egypt. — In the settlements on the banks we now for the first time see the typical round straw huts (tukul) of Central Africa, with their pointed roofs and airy 'recubas' or porches.

248½ M. *Dagash* is the residence of a Ma'mûr, whose spacious white house is seen at a little distance from the village. The *Robatâb* and *Sheikiyeh* tribes here, together with a few sub-tribes, constitute the great Arab group of the *Monasîr*. The Monasîr preserve a number of ancient legends concerning the wanderings, feuds, and intermarriages of their ancestors, and are exceedingly proud of their 'histories of God's people'. In 1884 Col. Stewart, General Gordon's

chief assistant, Rousset, the French consul, and a Greek were treacherously decoyed to the left bank and murdered by this people, an atrocity by which Gordon's isolation was hastened and his ultimate fate sealed. — 267 M. *Abu Dîs;* 291 M. *Shereik*, prettily situated among palms near the river; 319 M. *El-Karaba.*

347 M. *El-'Abidîyeh (Abidia)* is situated above the *Fifth Cataract.* In the summer of 1898 half-a-dozen stern-wheel gun-boats and three large screw-steamers for the Nile flotilla were put together here. A hospital and workshops still lend the place some importance.

362 M. **Berber** (1048 ft.; *Rest House*), or *El-Mekheirif*, was destroyed during the Mahdist rebellion, but it was afterwards rebuilt a little to the N. and is gradually recovering its importance. The town stretches along the E. bank of the Nile for a distance of 5½ M. The river-banks here are exceedingly fertile, but very scantily populated, though the government actively encourages the settlement of peasant proprietors. Berber is noted for riding-camels, woven fabrics, silver-work, leathern goods (*e.g.* red shoes), camel-saddles, water-skins, saddle-bags, and saddle-blankets. The Sûdân salt prepared here formerly circulated throughout all Central Africa as an article of barter, in the form of small brown cones.

A caravan-route leads from Berber to (246 M.) *Kassala*, a journey of about 10 days.

388 M. **Atbara Junction** (baths at the railway station), situated to the N. of the junction of the Atbara and the Nile, is a flourishing place with large railway-workshops. This is the point of divergence of the Nile & Red Sea Railway, which runs to Port Sudan and Suâkin (see pp. 426, 425). To the left of the railway is a cemetery containing graves of the British soldiers who died in the hospital after the battle of Atbara. The railway is here carried by an iron bridge over the river *Atbara* (p. lxiv), the channel of which is dry from April to June. — The battle of Atbara took place on April 8th, 1898. Kitchener marched from Berber to Hûdi on the Atbara, whence he attacked the Emîr Maḥmûd, who was strongly posted at a place called *Nakhîleh.* The victory of the British opened the way for a further advance to the Sûdân.

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About ¾ M. to the N. of the station of Kabûshîyeh the railway intersects the extensive **Ruins of Meroë**, capital of the Ethiopian empire (p. 419), which have been excavated since 1909 by Prof. J. Garstang (comp. his annual Interim Reports in the 'Liverpool Annals of Archæology', 1910 et seq., and 'Meroë, the City of the Ethiopians', Oxford, 1911). About ½ M. to the E. of the railway-line is the large *Temple of the Sun*, mentioned by Herodotus, which seems to have been built by King Espelut (690 B.C.). It rises in several terraces, the lowest of which is surrounded by an arcade. On the highest terrace is the sanctuary, with the remains of an obelisk, the symbol of the sun-god. The pavement was of blue and yellow tiles. On the exterior of the walls are interesting reliefs, commemorating the victories of the king. Also to the E. of the railway, among ancient cemeteries, stand two small *Chapels*, one dedicated to the Ethiopian lion god, the other probably to a sacred cow. — To the W. of the railway are the ruins of several houses and the large *Temple of Amon*, built ca. 350 B.C. The entrance to the latter, which is formed by a pylon, gives access to several columned halls, beyond which are the sanctuaries. The axis of the temple is about 430 ft. in length. Among the objects of interest here are a stone throne, whence the god Amon pronounced his oracles, a place for the sacrifice of animals, and an altar embellished with reliefs. We cross the town-wall to the W. of the temple to the ruins of two *Royal Palaces*. Near these is a hypostyle hall (opened by the custodian), the walls of which are decorated with coloured frescoes of the king and royal family in rich costumes and of captive foes. In 1912 were discovered the ruins of a small Roman temple and, near the river, the interesting remains of the *Royal Baths*, supposed to date from about the 2nd cent. B.C.; the statues and frescoes of the latter are protected by wooden structures (opened by the custodian). In 1913 a large portion of the *Royal City* to the N.E. was laid bare, including several streets and a palace supposed to be that of King Neteg-Amun.

About 3 M. to the N.E. of Kabûshîyeh and visible from the railway rise the *Pyramids of Meroë*, on two chains of hills separated by a valley. Like the earlier pyramids of Napata (p. 419) these Meroïtic pyramids are distinguished by their slender form. Many of them are still adjoined on the E. by mortuary chapels decorated inside with religious reliefs in the peculiar Egypto-Ethiopian style and with hieroglyphic inscriptions. The pylon-shaped portals are usually embellished, after the Egyptian fashion, with figures of kings grasping their foes by the hair and smiting them with the sword. — About ¾ M. to the W., in the plain, lies a third group, in which, however, the mortuary chapels are in a very ruinous condition.

474 M. *Shendi*, one of the principal towns in the ancient Fung empire, is an industrial centre of some importance, with cotton factories, dye-houses, and iron-works. — On the left bank, opposite Shendi, lies *Metemmeh*, captured by Wolseley on Jan. 21st, 1885, after the battle of Abu Klea. This was the final act in the campaign (comp. p. 420).

The Fung tribes distinguished themselves by their warlike ability in the 18th and beginning of the 19th centuries. Their emirs wore shirts of chain-mail and helmets with nose-pieces; specimens of both were captured as late as 1897. Ismâ'îl, son of Mohammed Ali, was treacherously captured and burned at Shendi in 1822, though his army was rescued by the hasty advance of the Defterdar from Kordofân.

At (497 M.) *Wad Benâga* are the scanty remains of several late-Ethiopian temples.

In the fertile *Wâdi Awateib*, about 22 M. to the S.E. of Benâga, are the ruins of *Naga* (Rest House), reached in 7-8 hrs. on camels or ponies, which must be ordered five days in advance from the ma'mûr (p. xlvii) of Shendi. Among the ruins are several ancient houses, three well-preserved late-Ethiopian temples, a graceful Roman chapel, and also the remains of several smaller sanctuaries and two ancient reservoirs. The Beduins water

their herds at the well here. — A journey of 4 hrs. to the N.E. from this point viâ the (11½ M.) well of *Bîr Benâga* (Rest House) brings us to the (2 M. farther) well-preserved ruins of *Musauwarât*, in the *Wâdi es-Sofra*, probably at one time the residence of an Ethiopian king. Among the remains are those of a large palace, several sanctuaries, and stables for cattle, etc. Thence we return viâ Bîr Benâga to (28 M.) Shendi (p. 422).

The devastation on the river-banks and the ruins of numerous villages recall the raid of the dervishes in 1895 against the Ethiopic-Semitic *Ja'âlîn*, whom, in the true spirit of Arab vendetta, they endeavoured to exterminate, root and branch, in revenge for alleged treachery. Members of the Ja'âlîn tribe are now frequently met in Khartûm as servants, scribes, or watchmen.

526 M. *Gebel Gerri* lies 8½ M. to the E. of the *Sixth* or *Shabluka Cataract*. On each side rise numerous conical summits. — 549 M. *Geili*. To the right beyond the Nile, the hills of Kerreri (p. 431) come into sight.

579 M. *Khartûm North* (formerly *Halfâyeh*), with 35,285 inhab., magazines, barracks, stores, etc. The railway crosses the Blue Nile by a cantilever bridge, 710 yds. in length, with seven main spans of 217 ft. each and a swing-section for the passage of boats. The bridge was designed by the French engineer G. C. Imbault and was built in 1908-10 by the Cleveland Bridge and Engineering Co. of Darlington, England. It is used also for ordinary traffic.

581 M. **Khartûm** (*Central Station*, Pl. D, 4), see p. 426.

33. From Suez to Khartûm viâ Port Sudan.

From *Suez Docks* (p. 188) to *Port Sudan*, steamer of the Khedivial Mail Steamship Co. every Wed. from Jan. to May at 5 p.m. (during the rest of the year fortnightly), arriving on Sat. at 11 a.m.; returning from Port Sudan on Wed. at noon and reaching Suez Docks on Sat. at 10 a.m. Fares, 1st cl. £E 6, 50 pias., 2nd cl. £E 4, 75 pias. — From *Port Sudan* to *Khartûm*, 490 M., express train (with sleeping and dining cars) every Sat. & Thurs. (also on Mon. from mid-Jan. to mid-March) in 27 hrs. (fares, 1st cl. £E 5, 2 pias., sleeping-car supplement £E 1; 2nd cl. £E 3, 51½ pias.).

Other steamers from Suez to Port Sudan. *Union Castle Line* (p. 2), monthly (fares from London or Southampton to Suez 19*l.* 19*s.*, 11*l.* 11*s.*; to Port Sudan 27*l.* 6*s.*, 16*l.* 16*s.*, and 10% surtax; *British India Steam Navigation Co.*, every four weeks (fares from London as for the Union Castle Line); *Austrian Lloyd*, once a month in Jan. & Feb. (fares from Trieste 20*l.*, 16*l.*; from Port Sa'îd 11*l.*, 7*l.*; from Suez 10*l.*, 6*l.*); *Ellerman's City & Hall Lines*.

Suez, see p. 187. — On the left, soon after our departure, appear the palms at the Springs of Moses (p. 189), about 1 M. from the coast; on the right is the lightship 'Zenobia', marking the *Newport Reefs*. The gulf expands, but the reddish cliffs on both sides remain in sight. About 47 nautical miles from the Newport reefs, on the right, rises the white lighthouse (80 ft. high) on the *Râs Za'ferâneh*, whose light is visible for 14 sea-miles. Farther on, on the same side, rises the picturesque *Gebel Ghârib* (6000-8000 ft.), at the foot of which, on the cape of the same name, is another lighthouse. — To the left are the imposing mountains of Sinai, the most conspi-

cuous summits of which are the serrated pyramid of the *Gebel Serbâl* (6759 ft.) and, to the S., the sugar-loaf of the *Gebel Umm Shômar* (8449 ft.). At their base stretches the barren desert of *El-Ḳâ'a*, following the undulations of the coast-line and rising to the height of 984 ft. In front of us lies the solitary little port of *Tûr* or *Tor* (p. 377), which is a quarantine-station during the period of the Mecca pilgrimage. To the N.W. of it lies a small grove of palms. Among the central mountains of Sinai we obtain a brief glimpse of the *Gebel Mûsa* (7519 ft.; 'Mountain of Moses'), the traditional Mount of the Covenant, and of the *Gebel Kâtherîn* (8551 ft.) to the right of it. The Peninsula of Sinai ends on the S. in the steep *Râs Moḥammed* (98 ft.). — The coast on the right is fringed by a series of rocks and islets; on the *Ashrafi Reef* is an iron lighthouse (140 ft. high) with a revolving light and on the rugged islet of *Shâdwan* (1213 ft.) is a flash-light.

Passing through the *Straits of Jubal*, 4 M. wide, the steamer enters the **Red Sea**. On the left we have a view up the *Gulf of 'Aḳaba*, through which the Erythræan depression is continued to the N. towards the Syrian depression (Dead Sea, Valley of the Jordan). We now lose sight of the coast on both sides. Excluding the gulfs at its N. end the Red Sea is 1080 nautical miles in length, 120 to 190 nautical miles in breadth, and has a maximum depth of 7740 ft. The name dates from antiquity and is supposed to have some connection with the tribes of the Homerites ('the red'). The sultry climate, which is rendered more oppressive by the extreme moisture of the atmosphere due to evaporation, is notorious. In August the temperature frequently rises to above 104° Fahr. in the shade, when sunstroke is to be guarded against; but during the travelling-season (Oct.-May) the heat is often so modified in the N. part of the sea by the prevailing N. winds that travellers returning from the tropics run the risk of taking cold. During this season a strong S. wind usually blows in the S. part of the sea, rendering the outward journey at least endurable. In any case, in winter the steamer is seldom more than one or two days within the zone of extreme heat.

There are several islands and islets in the N. part of the Red Sea. About 80 nautical miles from Shadwân (see above) lie the *Brothers*, two low coral islands, with a lighthouse (69 ft. high) whose light is visible for 12 nautical miles; and about 100 nautical miles farther S. is the once dreaded *Daedalus Shoal*, a submarine coral reef, now marked by a lighthouse (59 ft. high), with a light visible for 14 nautical miles. Beyond that point the steamer's course is free of islands for more than 650 nautical miles. At about lat. 22 we descry on the Egyptian coast the *Gebel Soterba* or *Gebel Ten* (7280 ft.), while on the Arabian coast (at a distance from our route) lies *Jidda* or *Jeddah* (20,000 inhab.), the harbour for *Mecca*, which lies 50 M. inland. About 40-60,000 Mecca pilgrims land annually at Jidda, on their way to the birthplace of the Prophet (comp. p. lxxviii).

As we enter the harbour of Port Sudan several lighthouses and

coral reefs are passed. To the right, at the mouth of the harbour, is the whitewashed tomb of *Sheikh Barghût* ('Sheikh Flea'), which was the only building at this place before the founding of Port Sudan.

Port Sudan. — Porterage of luggage from the steamer to the custom-house (where luggage is examined) and thence to the train, 1 pias. per package.

HOTEL. *Sudan Government Railway Hotel*, of the first class. — BANK. *National Bank of Egypt. — Anglican Church Service. Greek Church.*

FISHING. Excellent fishing from boats may be enjoyed in the harbour, the waters of which abound with the bayardo, sirroe, barracouta (up to 40 lbs.), and other fish. Tackle should be brought from home, including a tarpon-rod (9-10 ft. long) or a strong salmon-rod (ca. 14 ft.) and a metal reel with not less than 200 yds. of tarpon-line.

Port Sudan, with 4650 inhab., the flourishing port of the Anglo-Egyptian Sûdân and the principal outlet for its trade in gum (19,090 tons in 1912, valued at £E 598,648) and for cotton, is the chief town of the Red Sea province, situated in N. lat. 19°37′ and E. long. 37°14′, on a deep bay running inland in a N. direction. It was founded as the terminus of the railway from the Nile to the Red Sea, constructed in 1904–5 and opened in 1906, as the dangerous harbour of Suâkin (see below) could not be adapted to the requirements of modern shipping. The imports, excluding Government goods, amounted in 1912 to £E 631,177 and the exports to £E 900,158 as compared to £E 418,088 and £E 342,987 respectively in 1909. The town proper, with its clean streets and neat houses, lies on the W. bank of the harbour, opposite the quays. Outside the town are settlements of Sûdân negroes and of Hadendoa Beduins, a nomad tribe frequenting the mountains between the Nile and the Red Sea.

The interesting visit to *Suâkin* (see below) is best made as a day-excursion (provisions should be taken).

The RAILWAY TO KHARTÛM crosses the harbour by a bridge to the station of *Port Sudan Town* and thence runs to the S. through the desert-plain bordering the Red Sea. — 6 M. *Asotriba.* 18½ M. ***Sallôm Junction.***

FROM SALLÔM JUNCTION TO SUÂKIN, 20½ M., branch-railway in 1 hr. 10 min. (fare 28 or 19½ pias.); local trains from Port Sudan (see above)

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75 M. *Sinkat* (2933 ft.), a hill-station for the officers and officials of the Sûdân Government, has two rest-houses (R. 5 pias.). — The line reaches the crest of the ridge at (81 M.) *Summit* (3015 ft.; Rest House), the station for *Erkowit* (ca. 3600 ft.), a summer-resort with a golf-course, among the mountains, about 5 hrs.' camel-ride to the E. During the hot weather Erkowit is the headquarters of the administration of the Red Sea province, and in spring that of the governor-general. For accommodation and camels application must be made not less than three days in advance to the ma'mûr of Erkowit, who will also, if desired, provide tongas, or litters, at 50 pias. each person. — The line now rapidly descends across the wide steppe that stretches W. towards the Nile. — 118 M. *Thamiam.* — 181 M. *Musmar.* — At (297 M.) *Atbara Junction* we join the main line from Wâdi Ḥalfa to Kharṭûm, see p. 421.

34. Kharṭûm and Omdurmân.

Arrival. The *Central Railway Station* (Pl. D, 4) is on the S. side of Kharṭûm; it is the starting-point for the line to Kosti and El-Obeïd (p. 432) also. — *Kharṭûm North Station* (Pl. E, 3; p. 423) is of no importance to tourists.

Hotels (in Kharṭûm). *Grand-Hôtel Khartûm (Pl. a; D, 3), on the Blue Nile, with garden and fine view, pens. from £ E 1; Kindel's Gordon Hotel (Pl. b; D, 4), pens. 70-80 pias., good; Royal Hotel (Pl. c; E, 4), with pretty garden, pens. 40-50 pias.; New Khedivial Hotel (Pl. d; D, 4), with the Restaurant d'Athènes, R. ca. 20 pias.; Hôtel Victoria (Pl. e; D, 4), R. 10 pias., quite unpretending.

Post and Telegraph Offices. On the Embankment at Kharṭûm (Pl. 5, D 3; p. 423); near the Large Market at Omdurmân (Pl. 20, B 1; p. 431).

Steam Tramways. A combination of steam-tramways and ferries, forming a circular route, connects Kharṭûm with Omdurmân and Kharṭûm North. Cars start hourly in both directions from the Sirdâr Avenue in Kharṭûm (Pl. D, 4; *Kharṭûm Central Tramway Station;* 1st class fare for the whole circuit 1½ pias.). In a W. direction they run past the Gordon Hotel and behind the Grand-Hôtel (stopping-place) to (½ hr.) the *Mogren Point* (Pl. B, 3; fares, 1st cl. 1, 2nd cl. ½ pias.), where they connect with the steam-ferry to *South Omdurmân* (Abu Anga, Pl. B, 2; p. 430). Thence a tramway goes on to *Omdurmân Central* (Large Market, Pl. A, B, 1) and to *Abu Rûf* (Pl. C, 1), at the N. end of Omdurmân, to connect with the ferry to *Khor Shambat*, on the right bank of the Nile. From Khor Shambat a tramway runs past the Gordon College Farm to Kharṭûm North and across the Blue Nile Bridge (p. 423) to Kharṭûm. — **A Mule Tramway,** connecting with the last-named steam-tramway at the foot of the incline from the bridge, runs to the village of *Burri* (Pl. G, 3; p. 428), on the E.

Donkeys and Rickshaws (drawn by donkeys) may be obtained at the Grand-Hôtel (fixed tariff); the donkeys hired on the streets are cheaper and also good (ca. 2 pias. per ride, 4 pias. per hr.). The charge for a camel is 12 pias. per hr.; for a sailing-boat 15 pias.

Banks. Branch-offices of the *National Bank of Egypt* (Pl. 12; D, 4) and the *Banque d'Athènes*, Sirdâr Ave. (Pl. D, 4). — **Tourist Agent.** Cook's *Agent*, at the Grand-Hôtel (during the season only). — **Travelling Requisites** from *H. U. Cavadias.* — **Forwarding Agent.** *Alb. Singer.* — **Newspapers.** *Sudan Times* (Mon. & Thurs.); *Sudan Herald* (Sat.). The official *Sudan Gazette* (2 pias.) containing the government notices and ordinances as to shooting, travelling, and the export of curiosities (weapons, ostrich-feathers) may be obtained from the Civil Secretary, Kharṭûm.

Golf Courses both at Kharṭûm (see Pl. D, 4) and at Omdurmân (Pl. A, 1).

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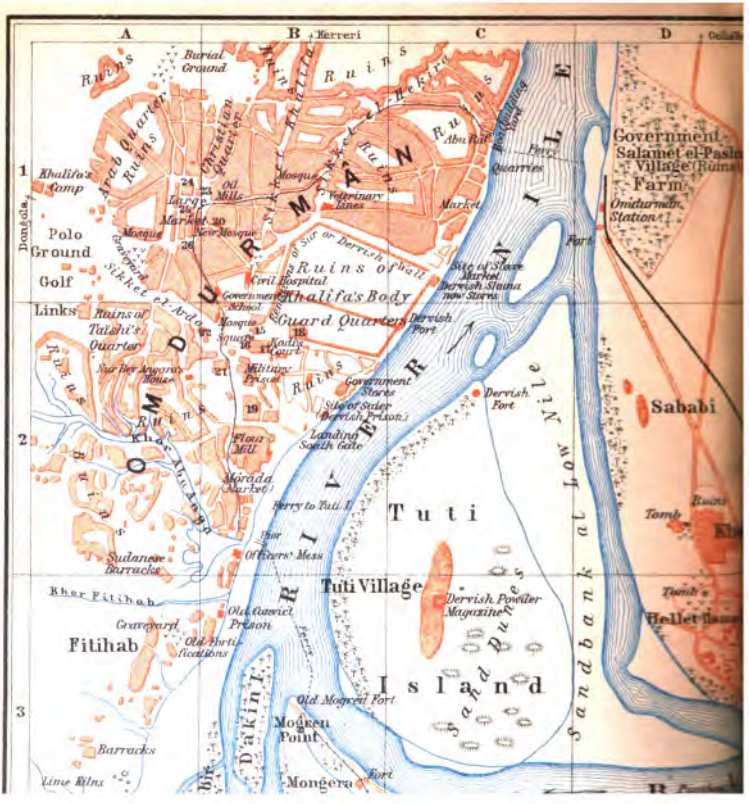
A
B
C
D
Kerreri
Ruins
Burial Ground
Arab Quarter
Christian Quarter
Ruins
Ruins
Ruins
Ruins
Abu Rof
Boat Building Yard
Ferry Quarries
Government Salamet el-Pasha Village Ruins
Farm
Omdurman Station
Khalifa's Camp
Polo Ground
Golf Links
Old Mills
Large Market
Mosque
New Mosque
Veterinary Lines
Market
Fort
Boulevard
Sikket el Arda
Ruins of Sir or Derwish Wall
Ruins of Khalifa's Body Guard Quarters
Site of Slave Market Derwish Stuna now Stores
Derwish Fort
Civil Hospital
Government School
Mosque
Square
Kadis Court
Ruins of Taishi's Quarter
Nur Her Aruarus House
Military Prison
Government Stores
Site of Sister Derwish Prison
Ruins
Ruins
Khor Abu Anga
Flour Mill
Landing South Gate
Morada Market
Ferry to Tuti I.
Derwish Fort
Sababi
Tuti
Tomb
Ruins
Officers' Mess
Sudanese Barracks
Khor Fitihab
Tuti Village
Derwish Powder Magazine
Tomb
Hellet
Old Convict Prison
Graveyard
Fitihab
Old Fortifications
Sand Dunes
Island
Old Mogren Fort
Mogren Point
Barracks
Lime Kilns
Mongera
Fort
Sandbank
Low Nile
Omdurman
Khalifa's Body
Guard Quarters
Tuti
Island
Mogren Point
Mongera
Fitihab
Tuti Village
Sababi
Polo Ground
Golf Links
Khor Fitihab
Khor Abu Anga
Sandbank
Low Nile
Sand Dunes
Old Mogren Fort
Derwish Powder Magazine
Derwish Fort
Ferry to Tuti I.
Landing South Gate
Flour Mill
Officers' Mess
Sudanese Barracks
Old Convict Prison
Graveyard
Old Fortifications
Barracks
Lime Kilns
Fort
Tomb
Ruins
Tomb
Hellet
Farm
Omdurman Station
Ferry
Quarries
Abu Rof
Boat Building Yard
Government Salamet el-Pasha Village Ruins
Veterinary Lines
Market
Fort
Site of Slave Market Derwish Stuna now Stores
Derwish Fort
Civil Hospital
Government School
Mosque
Square
Kadis Court
Military Prison
Government Stores
Site of Sister Derwish Prison
Nur Her Aruarus House
Ruins of Taishi's Quarter
Ruins of Sir or Derwish Wall
Ruins of Khalifa's Body Guard Quarters
Site of Slave Market Derwish Stuna now Stores
Derwish Fort
Boulevard Sikket el Arda
Khalifa's Camp
Polo Ground
Golf Links
Old Mills
Large Market
Mosque
New Mosque
Veterinary Lines
Market
Fort
Arab Quarter
Christian Quarter
Ruins
Ruins
Ruins
Ruins
Ruins
Ruins
Burial Ground
Kerreri
Omdurman
Khalifa's Body
Guard Quarters
Tuti
Island
Mogren Point
Mongera
Fitihab
Tuti Village
Sababi
Polo Ground
Golf Links
Khor Fitihab
Khor Abu Anga
Sandbank
Low Nile
Sand Dunes
Old Mogren Fort
Derwish Powder Magazine
Derwish Fort
Ferry to Tuti I.
Landing South Gate
Flour Mill
Officers' Mess
Sudanese Barracks
Old Convict Prison
Graveyard
Old Fortifications
Barracks
Lime Kilns
Fort
Tomb
Ruins
Tomb
Hellet
Farm
Omdurman Station
Ferry
Quarries
Abu Rof
Boat Building Yard
Government Salamet el-Pasha Village Ruins
Veterinary Lines
Market
Fort
Site of Slave Market Derwish Stuna now Stores
Derwish Fort
Civil Hospital
Government School
Mosque
Square
Kadis Court
Ruins of Taishi's Quarter
Nur Her Aruarus House
Military Prison
Government Stores
Site of Sister Derwish Prison
Ruins
Ruins
Khor Abu Anga
Flour Mill
Landing South Gate
Morada Market
Ferry to Tuti I.
Derwish Fort
Sababi
Tuti
Tomb
Ruins
Officers' Mess
Sudanese Barracks
Khor Fitihab
Tuti Village
Derwish Powder Magazine
Tomb
Hellet
Old Convict Prison
Graveyard
Fitihab
Old Fortifications
Sand Dunes
Island
Old Mogren Fort
Mogren Point
Barracks
Lime Kilns
Mongera
Fort
Sandbank
Low Nile

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...ican Church. *All Saints' Cathedral* (Pl. 8, E 3; p. 429); *Right Rev.* *Lt. Gwynne*, Bishop of Khartûm; chaplains, *Rev. H. B. Rivington* and *Rev.* *H. C. Robins*. — Missions. *Church Missionary Society; American Mission; Austrian Roman Catholic Mission to Central Africa* (with church; Pl. 9, E 3).

A *Military Band* plays twice a week on the Embankment about 5 p.m.

Distribution of Time. A stay of three or four days allows sufficient time for the principal sights and for excursions to the battlefield of Kerreri and the ruins of Sôba. — *First Day.* Visit to the sights of Khartûm and a ride to the native villages (p. 429). — *Second Day.* Omdurmân (p. 430). — *Third Day.* Excursion to the battlefield of Kerreri (p. 431) and second visit to Omdurmân. — *Fourth Day.* Trips by boat on the White and Blue Nile or excursion to Sôba (p. 432). — Those who make a longer stay should undertake the 6 days' trip up the White Nile (pp. 433, 434), or the very attractive excursion to Naga (p. 422) and Musauwarât (p. 423), which requires about four days, or the visit to the ruins of Meroë (*p. 422*).

Khartûm or *Khartoum* (1252 ft.), the capital of the Sûdân and the residence of the Sirdâr and Governor-General, is situated in N. lat. 15° 36′ and E. long 32° 32′, on the left bank of the *Blue Nile*, immediately above its confluence with the *White Nile* (comp. p. lxiv). The name, meaning 'elephant's trunk', refers to the shape of the long peninsula that ends on the N.W. in the Mogren Point (p. 429). The town was built in 1823-30 by Mohammed Ali and quickly rose to prosperity as the southernmost dépôt of the trade of Egypt, so that it is said to have had 70,000 inhab. in 1882. During the rebellion of the Mahdi (p. cxxiv) General Gordon, who was despatched hither by the British government to withdraw the garrisons in the Sûdân, entered the town on Feb. 18th, 1884, and defended it until Jan. 26th, 1885 (comp. p. 428). The town was reduced to ruins by the Mahdists, but has been rebuilt since the capture of Omdurmân in 1898. Its ground-plan, designed by Lord Kitchener as a series of 'Union Jacks', somewhat recalls that of Washington, with its broad streets and large squares. In 1909 the town, including Omdurmân and the suburbs, contained 110,682 inhab. (Khartûm 18,235; Omdurmân 42,779; Khartûm North 35,285; Geili 14,383); of these 106,286 were natives of the Sûdân, 1734 were Europeans, and 2662 were Abyssinians, Egyptians, Indians, etc. Most of the houses have but one story and are built of brick, though in the better ones free use is made also of white Kerreri sandstone and limestone from Gebel Aulî; they are frequently surrounded by fine gardens.

The Trees and Plants that occur in the private and public garden at Khartûm nearly all belong to the Sudanese flora, with the conspicuous exception of the date-palm. Among the Sudanese trees the following may be specially mentioned: the curious *Sudanese Balanites* (Ara... -tree (Ara... el-heglig), the bark of which has the... -soap; the *Salvadora Persica* (Ar... the mustard-tree of the... *procera* (Ar...

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height, and are worked by zebus. Wooden posts are occasionally placed beside these wheels in such a way as to form a kind of sun-dial, by which the hours of labour are regulated. The chief crop is *Andropōgon Sorghum*, the staple food of the country, but sweet potatoes (*Ipomoea Batatas*; Arab. bombai), *Maize* (recently introduced), and the Sudanese sugar-cane (*Andropōgon Zaccharatum*; Arab. el-'ankûlîb) are cultivated also. The last-named ripens between February and May.

Along the bank of the Nile runs the EMBANKMENT, a promenade about 3 M. in length, planted with lebbakh and other trees. The view hence is very fine; on the opposite bank, beyond the sand-banks in the Nile, which are covered when the river is high (in October), lies the desert-town of Omdurmân, with misty hills in the background; to the N. rise the hills of Kerreri and Sûrḳab (p. 431); also to the N. is the island of *Tuti*, with its vegetable-gardens. On this island are a number of conical grass-huts inhabited by natives, and an old fort which offered a desperate resistance to the dervishes in 1885.

Following the Embankment to the E. from the *Grand-Hôtel* we pass the *Coptic Church* (Pl. 2), with its two towers, and a number of attractive villas, including those of the Mûdîr, the Financial Secretary, and the Commandant (Pl. 4; D, 3). We next reach the *Post & Telegraph Office* (Pl. 5; D, 3) and the *War Office* (Pl. 6; D, 3), considerably enlarged in 1913, with most of the offices of the civil administration. Adjoining the latter rises the Gothic *Palace of the Sirdâr and Governor-General* (Pl. D, 3); before it stand a British sentinel (on the river side) and two Sudanese sentinels (on the S. side). A special permit is needed for a visit to the house or grounds. The palace incorporates the lower story of Gordon's house, in which he fell under the lances of the dervishes (memorial tablet in the corridor). — Farther on are military stores and the workshops of the Public Works Department. The gardens and villas of the British officials, including that of Slatin-Pasha (Pl. 10; E, 3), add a picturesque feature to the scene, many of the houses being built in the bungalow style. At the corner of Mohammed Ali Street is the attractive building of the *Sudan Club* (Pl. E, 3), situated in a garden. Farther on is the *Military Hospital*.

We then reach the **Gordon Memorial College** (Pl. E, F, 3; director, Mr. James Currie), for which Lord Kitchener obtained the necessary funds by public subscription throughout the British Empire. This is a large and substantial building in which native youths are trained by English and Egyptian teachers for an official career. The College contains a Higher Elementary School, a Higher School for Technical Education (surveying and engineering), a Training College for Schoolmasters and Cadis, and a Military Cadet School. Associated with it are *Instructional Workshops*, an *Economic Museum* (with interesting archæological, ethnographical, and natural history collections), and a *Bacteriological & Chemical Laboratory* (adm. 9-1), the last due to the liberality of Mr. Henry S. Wellcome of London.

Beyond the railway are the British barracks and the village of *Burri* (Pl. G, 3), with the water-works.

We return from the Gordon Memorial College by *Khedive Avenue*, which runs parallel with the Embankment. Here are the *Maronite Church* (Pl. 13; E, 3) and the new *Cathedral Church of All Saints* (Pl. 8; E, 3), consecrated in 1912, the N. transept of which is the Gordon Memorial Chapel. In the grounds behind the Sirdâr's Palace is a *Statue of Gordon* (represented as riding on a camel), a bronze copy of that executed by E. Onslow Ford in 1890 for the Royal Engineers' Institute at Chatham. — The grounds behind the War Office (p. 428) contain a large *Late-Ethiopian Relief*, brought from a pyramid at Meroë (p. 422). It represents a king and queen protected by the wings of Isis; to the right is a crowd of death-gods, relatives, and priests, bearing gifts or celebrating funeral rites. — Farther on are the *National Bank of Egypt* (Pl. 12, D 4; left), the *Survey Department* (right), the office of the *Stores Section* (left) and the law-courts, the *Irrigation Department*, and the *Mûdîrîyeh* (Pl. 3; D, 3), or office of the mûdîr, all three on the right.

To the W. of the Grand-Hôtel, on the Embankment, lies the pretty *Zoological Garden* (Pl. 1, C 3; open free), which contains a representative collection of Sudanese animals. A very attractive walk is afforded by the Promenade extending to the *Mogren* or *Mugran Point* (comp. p. 427), the promontory between the two arms of the Nile, the different-coloured waters of which are easily recognizable after their junction. Along the bank are numerous sâḳiyehs (comp. p. 427), for watering the fields and palm-groves. To the left are a Nubian village, picturesquely situated among palms, and various other settlements.

The business-part of Khartûm, which is chiefly inhabited by Greeks, is restricted to the portion of the town lying to the S. of Khedive Avenue, and is intersected by the tramway. Its central point is the large *'Abbâs Square* (Pl. D, 4), with a handsome *Mosque*; to the N.W. are the interesting *Markets*. The *Bazaars* are especially animated in the afternoon.

From the Gordon Statue (see above) *Victoria Avenue* runs to the S., crossing the 'Abbâs Square, and brings us to the *Central Railway Station* (Pl. D, 4), which may be reached also by the streets parallel with Victoria Avenue. Beyond the station are the *Parade Ground* and *Racecourse* and the *Fortifications* constructed by Gordon. To the right and left are barracks. To the S.E. lie the *Sudanese Villages* (Pl. E, 4), known to the natives as *Ed-Deim* or 'the Camp'. They shelter various tribes of the Sûdân (Shilluks, Dinkas, Bornawis, Gebelawis, etc.), partly in mud hovels, partly in the characteristic round huts. Native dances may often be witnessed here.

Communication between Khartûm and Omdurmân is maintained by a steam-ferry (p. 426) from the *Mogren Point* (see above).

The native town of **Omdurmân**, which was the capital under the new Mahdi régime, was founded in 1883-84 by the Mahdi Moḥammed Aḥmed (p. 427), and after his death in 1885 it was the residence of the Khalîfa 'Abdallâh et-Ta'âïshi for 14 years, during which it became the scene of the most atrocious cruelties and the most extravagant orgies. It extends for about 3½ M. along the left bank of the united Nile, and has room for upwards of 100,000 inhabitants. The name is said to be derived from an old woman who once spent a solitary existence here. The S. part is the *Umm ed-Durmân* proper. The central part, including the holy buildings and the walled inner town inhabited by the Baggâra (Baḳḳâra) tribe, to whom 'Abdallâh belonged, is called by the natives *El-Buḳ'a*, *i.e.* 'the (holy) place', a name always given to the wandering headquarters of the Mahdists. To the N. is the *Hâret en-Naṣâra* or *el-Meṣiḥin*, the Christian quarter, inhabited by Abyssinians, Copts, and Greeks.

The warlike oppression before 1899, the fanatical enthusiasm for pilgrimages, the desire for plunder, and the devastation of whole provinces have assembled here a confused medley of the most diverse races and stocks: Bantus and grotesque dwarf negroes from the W. Sûdân; Semitic and Hamitic tribes from the desert, such as Nûba, Baggâra, Kabbâbîsh, Gowameh, and Kowâḥleh Arabs; Nubians, Fellahin, Ja'âlîn (p. 423). To these must now be added Egyptians, Syrians, and a few Greeks. The shopkeepers are mostly Dongolese. The fashions prevalent among the natives are very curious, such as their methods of shaving, tattooing, and perfuming themselves, and otherwise altering their personal appearance.

The steam-ferry lands its passengers at *Abu Anga*, near the large and picturesque *Mûrada*, or *Boat Harbour*, which is adjoined by the markets for ivory, india-rubber, and grain. From this point we may proceed into the town either by the steam-tramway (p. 426) or (preferably) by donkey. — Following the tramway-line, we cross one of the markets *(Sûḳ)* and reach the lofty walls surrounding the *Beit el-Amâna* (Pl. 19; B, 2), the former arsenal of the dervishes, which still serves as a military magazine and contains memorials of Gordon's time and trophies of weapons. For a visit to it, which, however, is hardly worth while, a permit must be obtained from the Assistant Secretary, Stores Section in Khartûm (p. 429). The *Prison* (Pl. B, 2), where many Europeans languished, is situated 500 yds. farther E., at the S. angle of the ruinous town-wall. It is sometimes known as the 'Saier Prison', from the name of the jailor under the Mahdi and Khalîfa. — Farther on, to the left, is the *Komandânîyeh* or *Guard House of the Sudanese*, formerly the *House of Emîr Yakûb* (Pl. 21). On the large *Mosque Square* (Pl. B, 2), in which the dervish army was reviewed, lie (l.) the *Zabṭîyeh* or office of the ma'mûr (Pl. 22) and (r.) the *Mosque of the Khalîfa*, a large rectangular court surrounded by a brick wall (comp. p. clxxviii).

Adjoining the Mosque Square on the E. lies the **Tomb of the Mahdi* (Pl. 15). This was erected, at the order of the Khalîfa, by an Arab architect, and consisted of a rectangular building 85 ft. high, surmounted by a lofty dome, and furnished with three arched windows on each side. After the capture of Omdurmân the tomb was destroyed by the British and its contents scattered. — Opposite the tomb, adjoining the great Mosque, is the **House of the Khalîfa 'Abdallâh* (Pl. 16; see p. 430), a large enclosure, including several courts and colonnades, numerous chambers, and a bath-house (adm. 5 pias., including the Mahdi's Tomb). The roof of the tower commands a fine view of Omdurmân and its environs. Adjacent are the House of the British Inspector (Pl. 17), and the grave of the Hon. H. G. L. Howard, an English war-correspondent who fell here. Farther to the E. stands the *Military Hospital* (Pl. 18), formerly the *House of Sheikh ed-Dîn*, the son of the Khalîfa. To the N., on the site of the walled inner town of *El-Buk'a* (p. 430), with the quarters of the Khalîfa's bodyguard, stands the *Civil Hospital* (Pl. B, 1).

We now skirt the N. wall of the Great Mosque, passing the ruined *House of the Khalîfa Ali Woled Helu*, to the Mosque Square and then follow the broad street traversed by the tramway. To the right is the *Government School* (Pl. B, 1, 2); to the left, in an open space, is the *Cattle Market* (Pl. 26). The street ends at the *Large Market (Pl. A, B, 1), on which the various bazaars converge and which presents a busy and variegated scene of African life. All the articles of consumption of Central Africa are to be seen here in profusion: curious spices of a hundred different varieties, drugs, and perfumes; soda, saltpetre, salt; betel, bead-nuts, seeds, and wood of every kind; ostrich-feathers, glass beads, toilet-butter, 'angarîbs (bedsteads), the dried flesh of wild animals, etc. The Bazaar of the Silversmiths (Pl. 24) is especially interesting. Skilful smiths and saddlers dealing with hippopotamus hide, may be seen at work. Many articles here, however, are manufactured specially for tourists. The place of execution (Pl. 23) under the Khalîfa was in the Date Market. The *Sûk el-Harîm* (formerly limited to women-dealers) is devoted to fruit, milk, ornaments, ointments, and basket-work. — To the E. is the *Post & Telegraph Office* (Pl. 20).

Excursions. To the N. to (6 M.) the *Battlefield of Kerreri*, on the left

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afternoon of the same day Kitchener entered Omdurmân. 'Abdallâh (p. 430) fled to the S., but on Nov. 24th, 1899, the remnants of his army were annihilated at Umm Debreikât or Deberikât, to the S.W. of Kosti (p. 433), and he himself was slain.

The *Ruins of Sôba*, on the right bank of the Blue Nile, to the S.E. of Khartûm, are most easily reached from (9 M.) the station of Sôba (left bank of the river), on the railway from Khartûm to Sennâr (see below), by sailing boat or steamer in about 2 hrs. Near the landing-place is a government Rest House. *Sôba* was the capital of the Christian kingdom of *Aloa*, which existed until the middle ages. The extensive field of the ruins is covered with fragments of baked bricks. The large tumuli rising here and there probably mark the sites of churches and public buildings. One church, with granite columns, has been partly brought to light. On the whole, however, there is little to see.

Longer Excursions to the Southern Sûdân.

Longer excursions to the Southern Sûdân are mostly undertaken by sportsmen. The inhospitable steppes of Kordofân swarm with game. The expense of such excursions is necessarily great, and the equipment must be very carefully selected. The *Railway & Steamboat Routes*, however, mentioned below, afford an excellent opportunity for those who wish to become acquainted with the characteristic and wonderful scenery of the Tropics. — For *Caravan Journeys* the best plan is to hire camels, with the help of competent advice, in Khartûm. The rest of the equipment, such as beds, cooking-utensils, and provisions, should be brought from Europe or from Cairo (comp. p. 417).

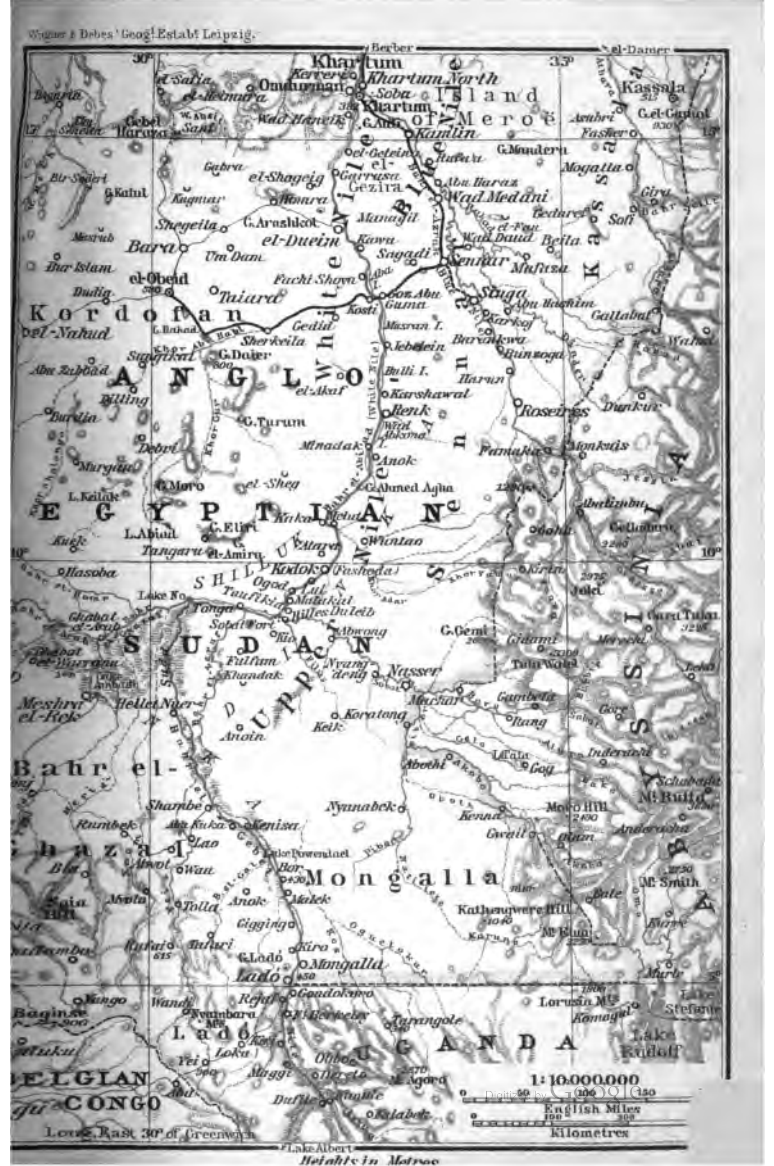
From Khartûm viâ Wad Medani and Sennâr to Kosti, on the White Nile, 236 M. Railway to Wad Medani daily in 7 hrs., thence to Kosti on Wed. and Sat. in 8 hrs. more (fares to Kosti, £ E 2, 42, £ E 1, 69½ pias.). — The line skirts the left (W.) bank of the Blue Nile. 9 M. *Sôba* (see above); 54 M. *Maleig Road* is the station for *Kâmlîn*, the chief town of a district, with indigo plantations. — 100½ M. *Tayiba*, with the large pumping-station of the government cotton-growing experimental area. — 107 M. **Wad Medani**, with 16,000 inhab., the capital of the province of the Blue Nile, lies near the confluence of the Rahad and the Blue Nile; it has broad streets lined by the round straw-covered huts of the natives (of the Fung and Hamag tribes). On the river-bank stands the palace of the Mûdîr with its beautiful tropical gardens.

During the winter season (Nov. to June) the Blue Nile is closed to navigation but in summer (end of June to Oct.) a steamer plies fortnightly from Wad Medani viâ *Sennâr* (see below), *Singa*, the capital of the province of Sennâr, and *Barankwa (Abu Na'âma)* to *Roseires* (1540 ft.), on the right bank of the Blue Nile. Higher up navigation is stopped by cataracts.

166 M. **Sennâr**, on the left bank of the Blue Nile. A very fine ride may be taken through the forest, in which are large numbers of monkeys, to the ruins of *Old Sennâr*, some miles downstream. This town, which had ca. 20,000 inhab., was completely destroyed by the Khalîfa in 1885.

During the summer season there is a weekly steamer service from Sennâr to *Barankwa* (see above).

Beyond Sennâr the railway turns towards the W. and traverses the so-called *Gezîreh* ('island'), the region between the Blue and


Wagner & Debes' Geogl Estabt Leipzig.
Berber
el-Damer
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Soba
Island
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el-Salia
el-Metmura
Bagrata
Gebel Surkum
Wad Haweib
Khartum
of Meroë
Asubri
Gel-Galiut
Gebel Haraza
Wad Nimeiri
Sant
Kanalin
Fasher
Oel-Betsina
Rufaa
G.Mandera
el-Shageig
Gezira
Mogatta
Bir Seder
G.Kahul
Kugmar
Abu Haraz
Wad Medani
Giru
Shegeita
G.Arashkol
Managil
Sofi
Mesrub
el-Dueim
Kawa
Wad Daud
Beila
Barra
Um Dam
Sagadi
Sennar
Mufuza
Bir Islam
el-Obeid
Tachi Shova
Abdi
Dudig
Taiara
Gon Abu Gumut
Singa
Abu Hashim
Kordofan
Kosti
Gattabat
Del-Nahud
L.Bahkat
Sherkeila
Gedid
Massan I.
Barankewa
Wathei
Abu Zabbad
G.Daier
Jebelein
Bunzogd
Singitkal
ANGLO
Bilbeis
el-Akaf
Bulli I.
Karshawal
Harun
Rosetres
Dunkur
Burdin
G.Turum
Renk
Wad Abdema
Debri
Mmadak
Anok
Famaka
Monkulis
Margnet
G.Moro
el-Sheg
G.Ahmed Agha
L.Keilak
EGYPTIAN
Abu Zumbul
L.Abiad
G.Elia
Kaka
Wintao
Ghabat
Tangaru
el-Amira
Kirar
Jebel
Hasoba
Kodok (Fashoda)
Ogod
Lake No
Tonga
Malakal
Gulles Duleib
Sobat
Abwong
G.Gemi
Gidami
Gara Tulu
Ghabat
Fulham
Khandak
Nyamlell
Nasser
Machar
Gambeta
Meshra el-Rek
Korotang
Keik
Gaya
Inderasa
Bahr el-
Abeshi
Gog
Schabaka
Mt Built
Sharabe
Nyanabeck
Kenisa
Kumbek
Abu Kuka
Gwail
Dafari
Lao
Lake Rowenlael
Mongalla
Mt Smith
Mola
Tolla
Anak
Malek
Kathwangwere Hills
Mt Baun
Gigginga
Kiro
Mongalla
Lado
Mango
Wandi
Goodoksoro
Lorusia Mts
Kamagul
Bagine
Nyumbara
Terangole
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the White Nile, which promises to be one of the finest cotton-growing districts. — 230 M. *Hillet 'Abbâs.* The railway now crosses the White Nile by a remarkable iron bridge of seven spans (1910), with a central swing-span, 82 yds. wide, for the passage of boats. 236 M. **Kosti** (steamboat station, see p. 434), on the left bank of the White Nile, near the S. end of the island of Abba (p. 434), was originally named after a Greek settler. It is a rising place, being one of the chief markets for the produce of the province of Kordofân. It lies on the borders of the negro lands, and representatives of the nearest tribes (Habbanias, Danaglas, Dinkas, and occasionally Shilluks) are seen in the market-place.

From Kosti to El-Obeïd, 198 M., railway in 12¾ hrs. (trains on Sun. & Thurs.); through-fares from Khartûm, £ E 4, 33½. £ E 3, 3½ plas.). — **El-Obeïd** or *El-Obeid* (1900 ft.), the capital of the province of Kordofân (area 131,500 sq. M.), has taken a new lease of life as the centre of the gum trade. It is situated in N. lat. 13° 11′ and E. long 30° 14′, and extends over a flat hollow, at the lowest parts of which are numerous springs of good water. The population, at one time numbering about 35,000, consists of Arabs and Nubian negroes, and in the dry season, when the neighbouring villages have no longer any water, it now amounts to about 12,000. With the exception of the mosques and a few large buildings the houses are almost all round straw-covered huts with conical roofs. To the S. lie the barracks and the government building. An Egyptian force under Hicks Pasha, which attempted to take El-Obeïd from the Mahdi, was completely annihilated on Nov. 5th, 1883 (comp. p. cxxiv).

From Khartûm viâ Ed-Dueim to Kosti (Gôz Abu Gum'a), 199 M., postal steamer three times monthly (fare £ E 25 in a single, £ E 15 in a double cabin). — 1st Day. We steer to the W. and in ½ hr., at the Mogren Point (p. 429), reach the White Nile, which forms the verdant island of *Dakin* at its confluence with the Blue Nile. The steamer enters the W. arm of the White Nile. The so-called 'Gordon's Tree' or 'Mushir Bey' forms a landmark which is conspicuous far and near. When the river is high it is 2-3 M. wide and resembles a great lake. Large herds of cattle may frequently be seen grazing on the low flat banks. — On the E. bank of the river, 31 M. from Khartûm, rises the hill of *Gebel Auli*, the limestone quarries of which yielded the material for All Saints' Cathedral and other buildings at Khartûm. About 29 M. farther on (E. bank) is the *Gebel Mandara*, on which lies *El-Geteina*, a large village inhabited mainly by Danagla Arabs. — 2nd Day. The banks are now covered with low but thick groves of mimosa and acacia. In the distance we see the *Gebel Arashkol*, a group of bare rocky hills about 330 ft. in height. — 130 M. **Ed-Dueim** (W. bank), the capital of the province of the White Nile, with regularly laid out streets, is inhabited by Danagla and Hassanîyeh Arabs. It has a small mosque, designed by a Greek architect, and an unpretending Greek café. Barley, wheat, onions, and hibiscus plants are cultivated here. Ed-Dueim was once the chief trading-centre for gum arabic, but has been superseded by El-Obeïd (see above) since the construction of the railway. This was the point at which the Egyptian force of Hicks Pasha quitted the Nile

(see p. 433). — 3RD DAY. 151 M. *Kawa* (E. bank), the chief town of a district, with houses (tukuls) the curious straw roofs of which arrest our attention. — The steamer now reaches the N. end of the densely wooded *Island of Abba* or *Aba* (28½ M. long), the base of the Mahdi in his religious war of 1883 (p. CXXIV). — 181 M. *Fashi Shoya*, on the W. bank, was the home of the Mahdi. — 199 M. *Kosti* (W. bank; see p. 433), opposite the S. end of Abba Island; on the opposite (E.) river-bank lies the village of *Gôz Abu Gum'a*.

FROM KHARṬÛM TO GONDOKORO AND REJAF, on the Baḥr el-Gebel, 1096 M. On the 6th and 21st of each month starts a government-steamer, which occupies 15 days for the voyage upstream and 11 days for the return (return-fares £E 38, 50 pias., £E 19, 25 pias.; meals 60 and 45 pias. per day). In addition to these steamers a tourist-steamer leaves on Feb. 1st (return-fare, incl. meals, £E 66, 10 pias., servants £E 40, 70 pias.; particulars from the tourist-agents in Cairo, p. 38). — From Kharṭûm to *Kosti (Gôz Abu Gum'a)*, see p. 433 and above. About 4 M. beyond Kosti the steamer passes through the large railway bridge mentioned on p. 432. We now enter the region of the 'Blacks'; at many of the stations war-dances are performed for the benefit of the tourists. The forests often come right down to the river-banks, and hippopotami, crocodiles, gazelles, and innumerable water-fowl may be seen. On the E. bank is the territory of the Dinka negroes. — About 246 M. from Kharṭûm we see on the E. bank the ridge of *Gebelein* (Jebelein, 'the two mountains'), with a government rubber plantation. Here the serût fly is met with for the first time; though not poisonous, it is very troublesome. — 4TH DAY. 305 M. *Renk* (E. bank). — 5TH DAY. At a point 364 M. from Kharṭûm we pass the *Gebel Aḥmed Agha*, a cliff 345 ft. in height. — 408 M. *Kaka* (W. bank), to the N. of which is a government rubber plantation. Kaka consists of a group of settlements of Shilluk negroes, who live partly by hunting and fishing and who build ingenious boats. The river sweeps round towards the E., separating the Dinka negroes on the E. bank from the Shilluk negroes on the W. bank. Neither of these tribes wear clothes but both adorn themselves with all kinds of ornaments; they carry long spears. The Shilluks are much superior to the Dinkas. — 6TH DAY. 424 M. *Melut* (E. bank). The river again bends towards the S. — 469 M. **Kodok** (*Fashoda;* 1035 ft.), on the W. bank, capital of the province of the Upper Nile, was occupied by the French under General Marchand from July 10th to Dec. 11th, 1898, but was then ceded to the British. It has an evil reputation for malarial fever; the climate is sultry and damp and mosquitoes abound. In the vicinity is the capital of the Shilluks and the residence of their 'Mek' (from melek, *i. e.* king), or hereditary headman. The tomb of the first king Nyikong at Kodok is an object of great veneration among the natives. — 7TH DAY. 487 M. *Lul*, a station of the Austrian Roman Catholic Mission (p. 427). The scenery becomes very dreary. The W. bank is lined with Shilluk villages,

each surrounded by groups of duleib palms (Borassus Æthiopicus). — 520 M. **Taufikia** (E. bank), the chief garrison of the Upper Sûdân. Steamer hence to Meshra' er-Reḳ and Gambela, see p. 436. About 5 M. farther up, on the E., the *Sobat* joins the White Nile, which now flows from W. to E. The steamer ascends the Sobat to (ca. 6 M.) *Hillet Duleib (Duleib Hill)*, a station of the American Presbyterian Mission mentioned on p. 233, and then returns to the White Nile. To the S., a little way inland, lies *Kio*, with a government rubber plantation. — 8TH DAY. 554 M. *Zeraf Mouth*, at the mouth of the *Baḥr ez-Zerâf ('Giraffe River')*, which flows into the White Nile from the S. About 9 M. farther on is the Austrian Mission station of *Tonga*. Fully 60 M. to the N. we may distinguish the *Gebel el-Amira* and *Gebel Eliri*. Elephants, buffaloes, and some rare species of antelope are seen from time to time. — At (603 M.) *Mouth of Gebel* we reach *Lake No*, where the *Baḥr el-Gebel*, coming from the S., and the *Baḥr el-Ghazâl* or '*Gazelle River*' (see p. 436) unite to form the *White Nile*. — 9TH DAY. The steamer turns to the S. up the Baḥr el-Gebel, through the swampy waters of the '*Sudd*' or '*Sadd*'. This name, which means hindrance or barrier, has been given on account of the blockading masses of water-plants which form floating islands considerable enough to obstruct the course of the river at frequent intervals. Of recent years, however, the river has been cleared of these barriers of vegetation at several points, and the strong current has prevented fresh accummulations from forming. A factory in Khartûm now manufactures paper and rope out of the sudd, using also as fuel suddite or peat-briquettes made from the sudd, according to a process invented by Prof. Hoering. On the river-bank are tablets giving the distance from Lake No to *Kenîseh* (see below). — 10TH DAY. The station of *Zeraf New Cut* is reached. — 11TH DAY. 853 M. *Shambe*, the chief town of a district in the province of Baḥr el-Ghazâl, whence a caravan-route leads to the W. viâ *Rumbek* to *Wau* (p. 436), the capital of the province. Large quantities of hippopotami inhabit the lagoons here. — 12TH DAY. 906 M. *Kenîseh*, a deserted station of the Austrian Mission. The region becomes more thickly wooded; dûm and duleib palms abound. — 13TH DAY. 973 M. *Bor* (1410 ft.), the chief town of a district in the province of Mongalla, with a government rubber plantation. The village of the same name lies 9 M. inland and is the largest settlement of the Dinka negroes. To the S. begins the territory of the *Bari* negroes. We next reach the English Mission station of *Malek*. The river divides into two arms, then reunites to form the E. frontier of the former 'Ladó Enclave' (17,000 sq. M.), which was leased to the Congo Free State in 1894-1910 but now belongs to the province of Mongalla. The scenery assumes a park-like character.

'Luxuriant tropical vegetation abounds. Giant Euphorbia are a marked feature of the forest. The whole of the banks and most of the trees are covered with a velvety-looking mass of creepers. A bluff, 10-13 ft. high, projects into the stream . . . . . The face of this cliff is perforated by

myriads of holes made by a very beautiful and tiny species of bee-eater. These birds have rose-coloured wings, with bronze coloured bodies. They add much to the beauty of a lovely scene' *(Garstin)*.

14TH DAY. 1016 M. *Giggings*, the chief town of a district. The *Gebel Ladó* comes in sight. 1042 M. *Kiro*, prettily situated on the W. bank, in the midst of trees. On an island in the river pawpaw-trees and vegetables are grown; otherwise there appears to be no cultivation. 1055 M. **Mongalla**, on the E. bank, is the capital of the province of Mongalla, which is remarkable for the large number of elephants and giraffes it contains. The *Nyambara Mts.* on the W. and the mountain ranges of Uganda on the S. now become visible. Navigation is impeded here by shoals and sandbanks. — 15TH DAY. 1068 M. *Ladó* (1475 ft.), now the chief town of a district, was founded by Gordon in 1874, and was in 1878-85 the headquarters of Emin Pasha; later it became a Belgian military station (see p. 435). — 1077 M. **Gondókoro** (N. lat. 4° 54′, E. long. 31° 46′), the northernmost station of the British Uganda Protectorate, is the seat of a British sub-commissioner. It is garrisoned by the Uganda Rifles. The place is strikingly situated on the lofty and thickly wooded bank of the river, with the mountains of Ladó and Rejaf in the background. — 1096 M. *Rejaf* is reached on the 15th day.

From Rejaf we may proceed upstream to (97 M.) *Nimule*, whence sailing-boats and a small steamer (in connection with the Khartûm steamer) ply up the Nile (Bahr el-Gebel) viâ *Wadelai*, once the residence of Emin Pasha, to (ca. 250 M.) the *Albert Nyanza* (2085 ft.); and thence we may go on overland to the S.E. (partly by motor-vehicle) to (ca. 590 M.) the *Victoria Nyanza* (3725 ft.). A small steamer plies on this lake fortnightly from *Entebbe* (3850 ft.), the capital of the Uganda Protectorate, to (175 M.) *Port Florence (Kisumu)*, the starting-point of the Uganda Railway, a narrow-gauge line (reaching 7940 ft. at its highest point) running viâ (257 M.) *Nairobi* (5560 ft.), capital of British East Africa, to (584 M. in 48 hrs.) *Mombasa*, an important harbour on the Indian Ocean. Thence the return to Egypt (Suez Canal) or England may be made by the Union Castle Line or the British India Steam Navigation Co.

FROM KHARTÛM TO MESHRA' ER-REK, 780 M.; steamer on the first day of each month in 11 days (1st cl. fare £ E 15, 60 pias.). — To (520 M.) *Taufikia* and (603 M.) *Lake No*, see pp. 434, 435. Thence the steamer ascends the Bahr el-Ghazâl to (700 M.) *Ghabat el-'Arab*, at the mouth of the *Bahr el-'Arab*, which flows in from the W. We now take a S. direction. 723 M. *Jur River Mouth*, at the confluence of the *Jur* and the Bahr el-Ghazâl, which here expands into a lake called *Lake Ambadi*. — 780 M. (3 days from Taufikia) **Meshra' er-Rek**, the chief town of a district in the province of Bahr el-Ghazâl, whence there is a steamer service in July and August to *Wau* (p. 436).

FROM KHARTÛM TO GAMBELA (on the Sobat), 880 M.; steamer once a month from June to Nov. (when the Sobat is navigable), in 13 days (1st cl. fare £ E 17,8 pias.). — To *Taufikia* and (531 M.) *Hillet Duleib*, see pp. 434, 435. — We continue to ascend the Sobat. 597 M. *Abwong*, the chief town of a district in the province of the Upper Nile; 707 M. *Fort Nasr (Nasser*; 1525 ft.). — On the fifth day after leaving Taufikia we reach the mouth of the *Baro*, which we ascend, entering Abyssinian territory about 40 M. from the point of junction. 834 M. *Itang*. 880 M. *Gambela* (1700 ft.), a trading-place and the chief town of the district of that name, on the right bank of the river. It forms an enclave of the Sûdân, to which it is leased by the Abyssinian Government.

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INDEX.

Besides the names of the places described, this Index contains also a number of names of persons and other words occurring in the Routes and in the Introduction. — The following is a short list of Arabic words of frequent occurrence (comp. vocabulary, p. xxxii): —

'Ain, Spring.
Bâb, Gate.
Baḥr, Lake, river (Nile).
Beit, House.
Beled, Village.
Bilâd, Land. District.
Bir, Well, Cistern.
Birbeh, Temple-ruin.
Birkeh, Pool.
Darb, *Derb*, Road.
Deir, Monastery.
Gâmi', Mosque.
Gebel, Mountain.
Gezîreh, Island.
Kafr, Village.
Kal'a, Fortress.
Kanṭara, Bridge.
Kaṣr, Castle.
Kôm, Mound of rubbish.
Medîneh, Town.
Meidân, *Midân*, Square, Place.
Merg, Meadow.
Râs, Promontory.
Shâri', Street.
Tell, Hill.
Wâdi, Valley.

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35
Damascus
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G. of Solum
Kasr Shama
Râs Alem Rûm
Râs el-Kanais
Abukir
Rosetta
Damietta
Port Said
Gaza
Palestine
Jerusalem
Dead Sea
ARABIA
Delta
ALEXANDRIA
Arab B.
Kal'at el-Arish
Gebel el-Makhtab
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Ma'ân
Bîr Fuka
Ed-Daba'
Damanhûr
Tanta
Ismâ'ilîya
Plateau of Libyan Desert
Lower Egypt
CAIRO
Suez
Desert et-Tih
Kal'ah en-Nakhl
Gulf of Suez
Sinai Penin.
'Akaba
Dhât el-Hajj
Gara
Oasis of Siwa (Jupiter Ammon)
Birket Karun
El-Fayûm
Medinet el-Fayûm
Beni Suef
Wadi Tumilat
Suez Canal
Mt Sinai
2606
Convent
Tebûk
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Libyan Desert
Oasis of Bahriyeh (Small Oasis)
Minyeh
Gebel Gharib
2000-2500
Tûr
Sea of Suez
Pâs Mohammed
Siba
Ain el-Wâdi
Oasis of Farâfra
Assiût
Badari
Hermopolis (Ahushar)
Deir Abân
Medâin Sâlih (El-Hejr)
Desert
Sohâg
Akhmîm
Keneh
Kâu
Koseir
Minat el-Wej
Girgeh
Nag' Hamâdi
Luksor
Karnak
Upper Egypt
Thebes
Mersa Umbarek
El-Kasr
Great Oasis
Oasis el-Khârga
Oasis of Dâkhileh
Esnah
Edfû
Kom Ombo
Assuan
Berenice
Gebel Rubâi
Gebel Hamâta
Râs Abu Mâd
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SKETCH MAP OF
EGYPT
1 : 10.000.000
Engl. Miles
Kilom.
Desert
Steppes & Pasturage
Cultivated Land
Heights in Metres
Halfa
Baṛn el-Ḥagar
Wâdi Halfa Desert
NUBIAN DESERT
NUBIA
SÛDAN
Abu Hamed
New Dongola (El-Ordeh)
Old Dongola
Berber
Khartum
Omdurman
Khartum North
Island of Meroë
Meroë
Shendi
Metemmeh
Ed-Dâmer
Atbara
Abu Dis
Shereik
El-Kab
Dagash
Tomâla
Kerma
Debba
Korti
Merowe
Zuma
Ben Naga
Gebel Gerri
Kassala
Port Sudan
Suâkin
Sallom Junction
Tokar
Erkowit
Sinkat
Tawai
Ariab
Thamiam
Musmar
Adarama
Berber Desert
KABABISHIA
BISHARIN
ERYTHREA
ARABIA
Jidda
Râs Edineib
Râs Raway
Oldhamah-B.
G. Soterba
G. Irba
Aidib
Abu Simbel
Korosko
Faras
Dakka
Derr
Sarras
Sebûa
Gebel Dosha
Gebel Gerri
Oasis Selîmeh
Akasheh
Murat
Bir Absa
Kuksh
Legia
Bir Sultan
Bir Miteni
Khandak
Nejeila
Gebel Barkal (Napata)
Abu Dis
Shereik
Ed-Abidiye
Atbara
Mutmir
Zeidab
Merowe
Ben Naga
Shendi
Gebel Gerri
Soteir
Elai
Kerreri
Asubri
Kassala
Keren
Sheriff
Köz Rejab
Obak
Abu Hamed
Dagash
Kabushiyeh
Beyerawiyeh
Merowe
Zuma
Korti
Debba
Old Dongola
Abu Gussi
Wadi Melik
Wadi Amari
Wadi Abu Dom
Wadi Gabgaba
Wadi Atbara
Wadi Khor Baraka
Wadi Kassala
Wadi Gash
Wadi Arbaat
Wadi Ambagi
Wadi Hawar
Wadi Mukaddam
Wadi Kerreri
Wadi Asubri

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